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THE
LATTER-DAY SAINTS'
MILLENNIAL STAR.

VOLUME XXI.

"NO WEAPON THAT IS FORMED AGAINST THEE SHALL PROSPER; AND EVERY TONGUE THAT SHALL RISE AGAINST THEE IN JUDGMENT THOU SHALT CONDEMN. THIS IS THE HERITAGE OF THE SERVANTS OF THE LORD, AND THEIR RIGHTEOUSNESS IS OF ME, SAITH THE LORD."—*Isaiah*.

LIVERPOOL:
EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:
LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY.

1859.

ENTERED AT STATIONERS' HALL.

P R E F A C E .

WHAT shall we say, after twenty-one *Millennial Star* Prefaces have already been written? This we will say:—

In the Editorial labours of the year, we have endeavoured to discharge the duties thereof to the best of our abilities. The objects kept in view have been to bless, comfort, instruct, and sustain the Saints and Priesthood^d in the performance of their duties towards God and man, and to fit them for the duties of this life and the life to come. To this may also be added that we have endeavoured to make the *Star* not unworthy of the character of a Millennial luminary.

We now respectfully offer to the Saints the Twenty-second Volume of the *Millennial Star*, and humbly pray that the Lord will bless our Editorial labours of the year. May He receive it with favour; and may each year witness the increase and diffusion of the light of the *Millennial Star*.

EDITOR.

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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 1, Vol. XXI.

Saturday, January 1, 1859.

Price One Penny.

THE SUBSTANCE AND THE SHADOW.

It shall be as when an hungry man dreameth, and behold he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and behold he drinketh; but he awaketh, and behold he is faint, and his soul hath appetite. So shall the multitude of all the nations be that fight against Mount Zion.—ISAIAH.

It appears evident from the above prophetic language of Isaiah that a great multitude of the nations would seek the destruction of Zion, but that their efforts would prove futile and their victory a shadow. The Prophet has drawn a graphic description of this fact, and the hungry disappointment that would possess the enemies of Zion is painted with that remarkable simplicity and power so characteristic of this inspired writer. The dream of victory which is described as visiting the slumbering spirits of the multitude fighting against the people of God gives no substantial food to satisfy their unholy appetites, but, on the contrary, makes it feverishly keen and almost intolerable. Nor have the phantoms of their night-clad imaginations brought them more than a deceptive cup to tantalize their thirstiness.

The Latter-day Work is indeed what the Prophet in the chapter from which our heading is taken has foretold that it would be—namely, a "marvellous work, even a marvellous work and a wonder." The history of the Saints is full of remarkable events, and their course is ever showing peculiar features. Their destiny is written in strange characters; and as the angel thereof unfolds the scroll of their future, the world discovers that it

is to them "as a book that is sealed." The path of Zion's development is a new found track that will lead to a proper state of things and to the establishment of the kingdom of God on the earth.

But the enemies of Zion have been fixed in their determination to fight against her and to waste and exterminate the Saints. Sometimes, like the prowling wolf or the midnight assassin, they have sought to strike the deadly blow under a covering of dark policy; now a flood of persecution and religious intolerance has been raised to drown the Church; and at other times the ungodly "powers that be" have gathered their hosts, leapt the barriers of justice and law, and, like Pharaoh of old, madly pursued the people of God. But the prowlers, the assassins, and the modern Pharaohs that have fought against Zion and sought to circumvent the destiny of the Latter-day Work have also been travelling in a strange path. It has led them into a labyrinth that has grown more perplexing and uncertain at every step they take. Instead of finding the extinction of the Saints, they have driven them to extension, union, and self-dependence, and their efforts to scatter them has been like the wind blowing the mustard seed to other fields when it has shot forth manifold branches.

From the rise of the Church, Joseph and the Elders who have followed him have been most emphatic in declaring that this work would roll forth and give birth to a mighty empire of the future. All the prophecies and foreshadowings of the glory of Zion and the growth of the kingdom of God they have looked forward to find fulfilled in the destiny and unfoldings of the work committed to them. They have proclaimed to many nations, during more than a quarter-of-a-century, that it could not be stopped nor destroyed. In this faith and testimony tens of thousands have joined, until it has become almost a household word amongst them that no weapon formed against Zion can prosper. Indeed this peculiarity of faith has been taken as a sign of their fanaticism. But it would be as difficult to convince the Saints that the progress of this work can be stopped and successful war waged against Zion as it would be to convince them that man can measure arms with the Almighty or successfully fight against the Majesty of heaven.

It would be superfluous for us to enter into details of the warfare against Zion, or the Church of God, and to trace step by step the path in which the Saints have travelled to their destiny and their enemies pursued them. Every one of our readers must be aware that, from the beginning of the Latter-day Church, the "multitude of all the nations," wherever it has extended, have sought to stop the progress of "Mormonism" and cut off the future of this "marvellous work." Its very name and fame have seemed to create a desire in the general mind to war against it. And not only have the great mass fought against this Church, but they have dreamt of victory over it and continually predicted its overthrow. Few have believed that the Saints have a future. Indeed, for more than a quarter-of-a-century, Anti-Mormons have thrown down the gauntlet; and the most insignificant of them have been so confident of success that they have declared, both in print and otherwise, that they could grapple with the work single-handed and conquer it. Were not the fact significant, it would be ludicrous to mention the "solutions," "exposures," "overthrows," "defeats," &c., of "Mormonism," which have been declared as having taken place or as about to take place. It is really

remarkable that, whether combined or single, notable or insignificant, the enemies of Zion have thus dreamt. But what has been the fact?

When the Church was first founded with only six individuals, a chaldron of persecution and hatred boiled against it. The disciples of the new faith were treated with contempt and ridicule, and their prophetic declarations considered as the ravings of a few mad fanatics who would soon from stern necessity sink into oblivion with the system they had founded. But the reverse was the case. They grew and spread forth on every hand, and the spirit of a giant seemed to take possession of the infant organization. To tell of that growth—how they sent missionaries to many nations—how they gathered by tens of thousands and built cities and temples—how their leaders were imprisoned and murdered, and the community driven from time to time,—how all this has tended to their enlargement and good, and how the enemies of Zion have invariably failed to accomplish their ungodly ends, would be too great a task for us to undertake. Few or numerous, the result has been the same. Whether it has been undertaken by a single antagonist whose greatest power lay in his conceit, or by a nation mighty in arms and foremost among the powers of the earth, all have failed in their warfare against the people of God. No one, for instance, will be so inconsistent as to affirm that the United States, in their attempt to crush the Saints, gained anything or made one step in the "solution of the Mormon problem;" nor can any truthfully say that the Saints actually lost an inch of their peculiar ground. No. The reverse is the case. That event is evidently tending to the advantage of this community, and out of it will come a brighter future.

Without exaggeration, it may be affirmed that the experience of the enemies of Zion in their relationship to the Latter-day Work has been as remarkable as that of the Saints themselves. The relationship, however, has been of a different nature. The one has been that of enemies; the other, that of adherents. But to both it has been "a marvellous work, even a marvellous work and a wonder;" and while the Saints have become more learned to interpret the signs of their future, the world has been turning over new pages of the sealed book; while the former have

travelled to a broader development, the other in pursuing them has become lost in a thicker maze; and while the enemies of the people of God have only gained the shadow of victory, the Saints have followed the substance of eternal gain.

THE ESSAYIST.

SOCIETY—ITS STAGES.

In the first stages of society, it is not to be expected that mental culture will be courted with that ardour, or encouraged with such general liberality, or even fostered with the patronage of its rulers, as when it is farther advanced in civilization. Nor is it to be expected that the arts and sciences will exist in that perfection in the infantile state of society as when it has reached its stage of maturity. This is according to the order of a natural growth based upon a Divine economy. Indeed it is according to the laws of necessity and the radical conditions of development, and is equally true of a chosen people as of one not chosen. Neither would it be derogatory even to a strictly theocratical society to affirm that it must pass an infancy and travel the progressive stages of growth to maturity. Nor is it saying anything against the character, capacity, and inspiration of such a society to assert that in the first stages of its development the arts and sciences will not be found in that completeness and perfection, nor government and civilization in those advanced forms as when it has reached maturity and passed into its higher stages. The Son of God himself was subject to infancy, and grew in knowledge and wisdom as in stature. And thus it is with the growth of society.

Of course, first come settling, the cultivation of the earth, and the raising of food for the support of the physical wants of man. Then follow social organization, the erecting of villages, towns, and cities. Then the introduction of commerce, either internally or from foreign sources, follows, accompanied by home productions and manufactures. And as society passes through its stages and puts forth its developments, various forms of government grow, and the arts and sciences become known and practised.

After the coarser duties of life are performed and the physical wants are sup-

plied, the mind justly claims attention and demands food from the storehouses of the arts, sciences, and literature. Indeed, society cannot advance far without some supply from these sources. But most certainly it can neither beautify nor adorn its cities, nor reach the higher forms of civilization; nor can its members become intellectual and refined without drawing largely therefrom.

It is true that refinement is not the most essential, nor are the arts, sciences, and literature first in the order of society's development. The duties towards God and man, religion, morality, and humanity are at once of primitive and superlative importance. The peasant, who knows little more than how to cultivate his land, build himself a hut, and attend to his flocks, might in these greatest essentials far exceed the highly cultivated man who has attained to great proficiency in the arts and sciences and has become well versed in literary studies and highly accomplished in oratory and composition. But if the latter possesses these essentials, surely it must be allowed that he can glorify his Maker in a greater degree, serve him in a nobler form, and contribute more extensively to the good of mankind than he who is destitute of the finer features of civilization. Though the members of a society might be as rough diamonds of nature, it is evident that, until they are polished and set in a proper civilization, they cannot shine in the social building in the uncovered glory of their latent splendour. It is true that spurious material can be brightly burnished and sepulchres varnished; but if that which is in itself excellent be beautified and its brightness be brought out, it must reflect richer glory upon the Creator and be more delightful in his sight than when destitute of both symmetry and brilliance.

When society has passed its maturity and reached its advanced stages of develop-

ment, having been moved along by the inspiring force of divine religion, supported by a proper civilization, its store-houses of knowledge will be filled from the inexhaustible mines of science, and the

arts, like a costly garment well bespangled with precious gems, will adorn the social body, while literature will reflect its glory and fame upon the scroll of the future, to be read by generations yet unborn.

THE VISITOR.

"LOOK ON THIS PICTURE, AND ON THIS."

PICTURE I.

What a beautiful morning! The earth seems like a bride dressed up for churching, wreathed in smiling looks and loving glances. The bustling, officious wind comes whirling on, lifting a stray curl here and there, and scattering roses indiscriminately on lips, cheeks, and nose, while the sun looks down with a golden shower of smiles on his playfulness. Come, let us away for a walk. Half-a-dozen draughts of nature's nectar are worth gallons of home-brewed, or cases of bottled stout. Whew! how brisk and lively it makes us feel! Sky clear, air pure, and nature laughing round us. Who could be dull? And now that we are out, suppose we make a call on sister Slow Progress, and see how she is getting on. Yonder is the house right before us. But what little urchin is this coming to meet us, fluttering like angels' fabled wings? Why, I declare! Its little Charley. But only for that old brown coat, with every tatter flying independently, careless of its neighbour, I shouldn't have known him. Five days' accumulation of filth has hidden every feature of his open, intelligent countenance. "Well, Charley, is your mother in?" "No, sir; she's gone over to Mrs. Tattle's; but I'll run and tell her you are here. And away he runs. Pity that sister S. didn't occupy part of the time spent with Mrs. Tattle in mending Charley's coat! Let us enter and await her coming. "Here, take a chair." "No: there's bread-and-milk spattered on that one." Sister S. cultivates economy! "There's a cup and saucer over this one. 'A place for everything, and everything in its place;' but *that's* not exactly the place for a cup and saucer." "Here's a basin and some left porridge on this stool." Children will differ so in their tastes! Porridge may

do very well for one; but another must have bread-and-milk! Breakfast things scattered over the table; litter on the floor; window panes can't let the glorious light of heaven through, as they haven't made acquaintance with a cloth this month; fender shifted a little on one side, and Jane playing with the dropping cinders. What's that suspicious-looking object in the corner? Oh, a child's clothes, and the cat rolled up in them. Tabby seems very comfortable—more so than we are. "Come out of that, Jane, or you'll burn yourself." But here is sister S. The infant screaming, Johnny whimpering, and Charley heralding her approach. "Good morning, brother P.! Can't you find a seat? Oh dear me! you'll excuse me for wiping this chair with my apron: Johnny lost the cleaning-cloth yesterday in the sink. I haven't had time to clean up the house this morning. Baby is so very ill. I was across at Mrs. Tattle's with it to ask her advice. Just look at it: it's so very feverish. I'm sure I don't know what to do with it. I gave it some oil yesterday, and keep it wrapt up in flannel. Look!" Whew! what a smell! "When did you wash that flannel, sister S.?" "Last Monday week." And this is Thursday! "I'm sure it's very good for it; but, poor thing, it's so very ill;" and tears start into the poor, fond, foolish mother's eyes. "Would you administer to it? May be it would do it some good." We stood and talked to the poor creature some time, and pointed out kindly and plainly that faith must accompany the ordinance, that faith must be based on reason, and that reason said the cause of the disease was *want of cleanliness*, looking pointedly at her own soiled countenance and tattered dress. "Come out of that, Johnny," almost made us jump. "There, now, you have torn your frock on that nail;" and the torn fragment was

shown from the boy's garment. We had noticed a darkening of the room from the dim panes, and, going to the door, found the rain beginning to come down. "Come in and stop till the shower is over." But the aggregate of unsavoury smells was too much for our olfactory nerves; so we preferred a quantity of the purifying element in even an uncomfortable form to longer remaining in such a place; and so we left, wondering how it could be imagined that the Holy Ghost would abide where we could not even stay an hour.

PICTURE II.

Patter, patter, patter, down comes the rain; quicker, faster. Umbrellas fly up like clockwork, and coat collars are elevated like magic. The earth seems gone in for a shower-bath, and the sun popped behind a cloud for shelter. Splash, splash along the sludgy street. Here is a poor creature minus petticoats, whose thin gown clings close around her wasted limbs; yet, as she reels along, the fiery liquid within seems to make her impervious to the cooling liquid without. A fond mother once watched over her budding roses, now blown and withered. Yonder, a pile of silks and crinoline robs the scavenger of his work. Shopmen place "patent Alpaca" at the doors in bundles, ticketed at tempting prices. Mufflers and water-proofs appear *ad infinitum*. But here we are at sister Lively's. Let us take shelter till the shower passes over. Gently,

gently! Clean your boots carefully upon the scraper. Sister L.'s door-stone inside is as white as scouring and pipeclay can make it. There, now; wipe your feet upon the mat. "Oh! how are you, brother P.? I am so glad to see you! Give me your umbrella. Your hat, please. Now sit down. Here, nearer the fire." Oh! what a fireplace! Fender and fire-irons shining like mirrors, and a bright blaze showing between all the bars of the grate. The saucepan is bubbling, and the oven sends up an odoriferous smell, enough to make one feel gastronomically inclined. What a nice frame is round that Temple plate! Hew splendid that plate of the Presidency and Twelve looks! What a neat little boquet on the work-table! Pincushion, needle-case, scissors, scraps of cloth, &c. "Aha! sister L., while your cooking goes on, your needle doesn't remain idle. What's that you are making?" "A quilt of some cloth cuttings." "There's good taste displayed in mixing those colours. But where are all the children?" "Eliza is out on an errand, James and Lucy are at school, and little Brigham is sleeping." We had a nice little chat, feeling perfectly at home; everything so clean and comfortable. But see, the rain is over. "Won't you stay dinner?" "Thank you, not to-day. We only came out for a short walk." Our shake-hands was hearty—our "Peace be with you," from our souls; and we left, saying to ourselves, "Brother L. is a happy man." Don't you think so?

HISTORY OF JOSEPH SMITH.

(Continued from page 820, Vol. XX.)

[April, 1843.]

Saturday, 15th. Attended Court-Martial, which was held at my house.

In the evening, rode out in my carriage with Emma.

A Conference was held at Vinalhaven, Fox Island, Maine, when four Branches, consisting of 128 Members, four Elders, five Priests, six Teachers, and three Deacons, were represented. Quite a number have been recently baptized.

Sunday, 16th. Meeting at the Temple at ten, a.m. I read brother Pratt's letter

to the Editor of the *Times and Seasons*, concerning the death of Lorenzo Dow Barnes, who died in England, December 20, 1842; and I remarked that I read it because it was so appropriate to all who had died in the faith. (Reported by W. Richards and W. Woodruff.)

"Almost all who have fallen in these last days in the Church have fallen in a strange land. This is a strange land to those who come from a distance.

We should cultivate sympathy for the afflicted among us. If there is a place on

earth where men should cultivate this spirit and pour in the oil and wine in the bosoms of the afflicted, it is this place; and this spirit is manifest here; and although a stranger and afflicted when he arrives, he finds a brother and a friend ready to administer to his necessities.

I would esteem it one of the greatest blessings, if I am to be afflicted in this world, to have my lot cast where I can find brothers and friends all around me. But this is not the thing I referred to: it is to have the privilege of having our dead buried on the land where God has appointed to gather his Saints together, and where there will be none but Saints, where they may have the privilege of laying their bodies where the Son of Man will make his appearance, and where they may hear the sound of the trumpet that shall call them forth to behold him, that in the morn of the resurrection they may come forth in a body, and come up out of their graves and strike hands immediately in eternal glory and felicity, rather than be scattered thousands of miles apart. There is something good and sacred to me in this thing. The place where a man is buried is sacred to me. This subject is made mention of in the Book of Mormon and the Scriptures. Even to the aborigines of this land, the burying-places of their fathers are more sacred than anything else.

When I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had the opportunity of burying him in the land of Zion.

I believe these who have buried their friends here, their condition is enviable. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial.

It has always been considered a great calamity not to obtain an honourable burial; and one of the greatest curses the ancient Prophets could put on any man was, that he should go without a burial.

I have said, Father, I desire to die here among the Saints. But if this is not thy will, and I go hence and die, wilt thou find some kind friend and bring my body back, and gather my friends who have fallen in foreign lands, and bring them up hither, that we may all lie together.

I will tell you what I want. If to-morrow I shall be called to lie in yonder tomb, in the morning of the resurrection let me strike hands with my father, and cry, 'My Father,' and he will say, 'My son, my son,' as soon as the rock rends and before we come out of our graves.

And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise up in the morning; and it is pleasing for friends to lie down together, locked in the arms of love, to sleep, and awake in each other's embrace, and renew their conversation.

Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy, when they come forth, which they possessed or anticipated here.

So plain was the vision, that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand, and said to each other, 'My father, my son, my mother, my daughter, my brother, my sister.' And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them, and they me.

It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

Oh! how I would delight to bring before you things which you never thought of! But poverty and the cares of the world prevent. But I am glad I have the privilege of communicating to you some things, which, if grasped closely, will be a help to you when earthquakes bellow, the clouds gather, the lightnings flash, and the storms are ready to burst upon you like peals of thunder. Lay hold of these things, and let not your knees or joints tremble, nor your hearts faint; and then what can earthquakes, wars, and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.

More painful to me are the thoughts of annihilation than death. If I had no expectation of seeing my father, mother, brothers, sisters, and friends again, my heart would burst in a moment, and I should go down to my grave.

The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy.

God has revealed his Son from the heavens, and the doctrine of the resurrection also; and we have a knowledge that those we bring here God will bring up again,

clothed upon and quickened by the Spirit of the great God; and what mattereth it, whether we lay them down, or we lay down with them, when we can keep them no longer. Then let them sink down like a ship in the storm—the mighty anchor holds her safe. So let these truths sink down in our hearts, that we may even here begin to enjoy that which shall be in full hereafter.

Hosanna, hosanna, hosanna to Almighty God, that rays of light begin to burst forth upon us, even now. I cannot find words to express myself. I am not learned, but I have as good feelings as any man.

O that I had the language of the archangel to express my feelings once to my friends! But I never expect to in this life. When others rejoice, I rejoice; when they mourn, I mourn.

To Marcellus Bates let me administer comfort. You shall soon have the company of your companion in a world of glory, and the friends of brother Barnes and all the Saints who are mourning. This has been a warning voice to us all to be sober and diligent, and lay aside mirth, vanity, and folly, and be prepared to die to-morrow. [Preached about two hours.]

Erastus Snow said he was a boarder with President Joseph Smith the first week he was in Nauvoo: he helped to carry the chain for the surveyor, and helped to lay out the first city lots.

President Joseph Smith said: As President of this house, I forbid any man leaving just as we are going to close the meeting. He is no gentleman who will do it. I don't care who it comes from, even if it were the king of England. I FORBID IT.

Dismissed with singing, and prayer by John Taylor.

I received a letter from the Post Office, of which the following is a copy:—

“Washington, D. C., March 31, 1843.

Sir,—You stand accused of high treason. You will deliver yourself up to the Governor at Springfield, Illinois, in order to be tried before the Supreme Court of the United States next term.

The Governor of Illinois will be directed to take you in custody, if you will not deliver yourself up.

The President will issue a proclamation against you, if you obey not this order by May 1, 1843.

Respectfully yours,

HUGH S. LEGARE,

Attorney-General.

Joseph Smith, Esq.”

This letter was superscribed, “By order of J. Tyler, President of the United States.”

I insert this letter in my history to show a specimen of the many despicable falsehoods resorted to by the enemies of truth to annoy me and my friends.

Monday, 17th. Rain last night. Green grass begins to appear.

Walked out in the city with Clayton. Visited Elder John Taylor, and gave him some instructions about the letter purporting to come from the Attorney-General Legare; also called on Samuel Bennett in relation to the house he lived in above the old burying-ground; returned home, and conversed with Elder Erastus Snow. Received from P. P. Pratt fifty gold sovereigns for the Temple and Nauvoo House; also received £87 from the English brethren for land. At half-past five, p.m., called at the Printing Office for a short time, when I returned home and listened to the reading of a synopsis of my sermon of last Sabbath.

Advices from Guadeloupe state that up to the 25th of March 4,500 bodies had been dug out of the ruins of Point-a-Pitre, and 2,200 of the wounded by the late earthquake were in the hospital at Basseterre, and that five other shocks had been subsequently felt.

Elder E. M. Webb writes that he has been labouring with success in several counties in Michigan, when he came to Comstock, in Kalamazoo County. Dr. J. C. Bennett was lecturing in Kalamazoo, the shire town, and was told that there was a Mormon Elder in the neighbourhood. Bennett said, “That is one of Joe Smith's destroying angels, who is come to kill me;” and he left in such haste that he forgot to pay his tavern bill, also the poor Presbyterians for lighting and warming the house for him. Elder Webb commenced preaching there, baptised twenty-four, and organized a branch.

One hundred barrels, or 10,000 lbs. of gunpowder were deposited in fifteen separate chambers and simultaneously fired, with complete success, in the Abbott's Cliff, Dover, England.

Tuesday, 18th. Signed an appointment to John F. Cowan, of Shokokuon, as one of my Aides-de-camp, as a Lieutenant-General of the Nauvoo Legion, and conversing with him.

Rode out on the prairie. Sold 139 acres of land to the English brethren, and

took a bond from J. T. Barnett for two lots.

Signed a transcript of the Mayor's docket, Thomson v. Dixon.

In the evening had a talk with three Indian chiefs, who had come as a delegation from the Pottawatamie's tribe, who

complained of having their cattle, horses, &c., stolen. They were much troubled, and wanted to know what they should do. They have borne their grievances patiently.

The quorum of the Twelve met in my Office.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 1, 1859.

THE NEW YEAR.—The compliments of the season to all who have the approbation of their own consciences in reflecting upon the scenes of the past year, who feel satisfied that they have discharged their every duty faithfully, and who feel renewed in strength and an increasing desire and determination to persevere in well-doing and to progress with and in the kingdom of God!

To those who feel that the time has been measurably misspent through their disregard and inattention to the commandments of God, but who have a desire to redeem the past, we say, Begin the year with humbling yourselves before the Lord, with prayer supplicating his forgiveness for the past, and with renewed diligence and firmness seeking the favour and blessing of God upon your efforts to bring about a reformation, that you may receive grace and strength to overcome evil and move on in the way of life and salvation.

Another year has been added to the past, and the day when the government of God shall extend over the whole earth is thus much nearer at hand. Each succeeding year produces events that tend to bring the Church more and more into notice, to establish her more and more firmly upon the earth, and place her more in a position to command the attention and respect of the world. The events of the past year have done more than any previous one to produce that result.

The persecutions, the hardships, the wanderings, the self-denial,—in a word, all the exertions of the faithful Saints are for the accomplishment of the great work of the Lord in the last days, the building up and redemption of Zion, and the preparation for the appearance of the Lord in his glory. The late crusade against the Church has perhaps done more to unite the Saints and strengthen their faith in their leaders, their religion, and their God, and to establish them in the truth, than anything that has gone before.

The outside pressure—the action of the world against the Church—has a tendency to make true Saints more faithful and energetic, to increase their fellowship, and to unite them more compactly and firmly to resist that pressure and action, and make the rebound more severe and effectual, while the fearful, the indolent, the selfish, and the hypocrite stagger and reel with the shock, and are finally swept away from their sandy foundation and lost. Every day's experience proves more and more plainly that it is only the humble and faithful that will stand and secure the reward.

To the Saints, then, we say, Enter upon the duties of the coming year with renewed energy, but with humbleness of heart and a firm reliance upon your Heavenly Father for the guidance of his Holy Spirit. And may the blessings of the faithful and obedient be upon you!

EMIGRATION.—We are pleased to be able at length to say to the Saints that emigration is again opened for all those who have means at their command to gather to Zion.

As we have before said, no one will receive any help whatever from the P. E. Fund. The deliverance of the Saints depends entirely upon themselves; and we hope that those who have the means will go, and that those who can assist their brethren will stretch forth a helping hand.

There will be an opportunity for all to go with handcarts this season, as usual, who cannot raise the amount necessary to procure a team. Those who have the means, and prefer it, can go with waggons.

It will be perceived at a glance that our time for making arrangements to procure the carts, waggons, and teams, and other necessary outfit for the emigrants at the point of outfit on the frontiers is very limited indeed. Our operations on the frontiers must commence by the 1st of February at the latest. By that time our Agent must be apprised of the number of carts and waggons that will be required, and have the money in hand to enable him to contract for the building of the same and the purchase of the oxen and cows. We therefore wish all who design to emigrate this season and go through to the Valley by the handcart arrangement to send up their names, ages, and occupation, with at least £4 to each person, to procure the handcart and outfit; and those who design going with waggons to send with their names, &c., at least £20 for wagon, £20 for each yoke of oxen, and £5 for other outfit, by the 15th of the present month at the latest.

We are unable as yet to state the exact sum that will be required to take the Saints through to Utah this season, but will endeavour to procure all necessary information and communicate it to them at the earliest opportunity. We do not apprehend, however, that it will much, if any, exceed ten pounds sterling per handcart after they reach Liverpool and have provided themselves with the necessary clothing, bedding, and cooking utensils.

To those who have not kept the law and paid a faithful and honest Tithing in this land—who have not been liberal in spirit and cheerfully contributed of the means the Lord has blessed them with for the furtherance of his work, as they have been from time to time required to do—who have not yielded a humble, cheerful, and willing obedience to the counsels of those whose right and duty it is to counsel and instruct them—who have not reduced the religion they profess to practice in their every-day lives—who have not loved righteousness and hated iniquity,—in short, those who have not made the kingdom of God first in their hearts, and endeavoured diligently and faithfully to keep and observe all the laws and requirements of that kingdom as far as made known to them, but have been putting off these things until they reach the Valley, we would say, You are mistaken: you will not keep the laws there; and it is far better that you do not go. It will cost you much less, both in time and money, to apostatize here than there; and most assuredly it will come to that in the end. To the honest, faithful Saint we say, "Go ahead," and may the blessings of heaven attend you!

Those who have not the means to go through to the Valley, but who nevertheless feel desirous to go to the United States and assist in strengthening the settlements on the route, will have an opportunity after the through emigration shall have closed.

THE NEW FEATURES OF THE "STAR."—As the Church matures, it will assume higher forms of development, until it has passed into national and independent existence and shown the finest and noblest features of civilization.

Although in the European Mission the Church will not exist under the same conditions as in Zion, the Saints will make corresponding progress with those at "home," compatible with their character as a religious community and their various national, social, and domestic privileges. Their minds will become enlarged and the work advance on all sides. That growth must be fed with suitable food, and that advancement be sustained and directed. The knowledge and intelligence of the Priesthood will be increased, and our young brethren be fired with a laudable ambition to reach excellency. The sisters will also make corresponding growth and have similar requirements.

We feel it both a duty and a pleasure to endeavour to supply suitable food to sustain that growth, and, as worthily as we can, to lead onwards our advancing

brethren and sisters. Our arrangements of last year in opening the columns of the *Star* for a liberal supply of contributions and the encouragement given to our gifted readers to cultivate their talents have made it still more desirable that we should lead them onward and sustain them in their praiseworthy endeavours, as well as to contribute to the general improvement.

The compass of the *Star* will not admit of our undertaking all that we could desire; but we shall endeavour to accomplish in its limits as much as practicable in agreement with other arrangements which we may be led to make in the Mission.

We introduce to our readers in this Number "The Essayist" and "The Visitor," which we hope will prove instructive and profitable. Doubtless they will appear from time to time, as wisdom shall direct, when agreeable with other arrangements and duties. There is also commenced in this Number a compilation of "American Antiquities," the result of considerable research; and we anticipate that our readers will gather from this source much information and evidence corroborative of the Book of Mormon. Besides these new features, we have recently introduced a department for "Memorabilia," or "*Things worth Remembering.*" The object of these several arrangements has been to improve the minds and manners of the Saints and to increase their store of useful knowledge. We hope that our efforts for the benefit of our readers will result in a general interest in and an increased circulation of the *Star*.

NEWS FROM UTAH.—We are happy in being able to lay before our readers a very interesting letter from our beloved President and Prophet, Brigham Young, which will, we have no doubt, bring joyful intelligence to many. We have also received the *Deseret News* of October 13th and Nov. 3rd. There is no particularly interesting news. The army is quiet and keeps within the limit of the encampment. The Saints are pursuing the even tenor of their way; and but for the blacklegs and camp followers who are prowling around, all would be peace and quiet as in former times in the Valley.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
Great Salt Lake City, U. T.,
September 10, 1858.

Elder Asa Calkin.

Dear Brother,—We improve the present opportunity of a private conveyance to again communicate with you. We have been somewhat in hopes of hearing from you, although it is perhaps rather too much to expect through the public mails, though they are running at present quite regularly every week.

We are expecting a small emigration the present season, as the way is deemed sufficiently open to be safe. This being the case, there will doubtless be considerable emigration another year, although we do not expect to operate any through the Perpetual Emigrating Fund. Those who choose and are able can come; and probably many others, who are not able to come through, might come to the States and gather up as the way shall open. It is wisdom for those who come to land at the northern ports and

come to Chicago, where our business agency will hereafter be established, instead of St. Louis. We may also have an agency at Iowa City, thereby escaping not only the dangers of the rivers, but the epidemics generally so prevalent in the more southern latitudes.

As before advised, we repeat again for you to gather up the Tithing accounts from each Conference, that whoever may have paid Tithing may as far as possible be credited therewith. A list of names should accompany the accounts, in order that their credits may appear on the books in Zion.

We realize that there are many worthy, faithful Saints who are poor and have not the means to emigrate to this place, and that they are exceedingly anxious to do so. Our desire and prayer is that the way may open before them, that the Lord will so order and direct affairs that they may be delivered from bondage and brought to an inheritance with his people. But the Lord's will be done. We feel perfectly clear of having done our duty to the utmost in their behalf, and expect to continue to aid them as far as it is consistent for us to do so. This

we consider the duty of every Saint—to help the poor Saints to gather home to Zion, and use the means with which the Lord has blessed them to promote the cause of truth and righteousness upon the earth.

Elders Horace S. Eldredge, Joseph W. Young, George Q. Cannon, and Frederick Keeler are going East, and will locate, as before observed, at Chicago, instead of St. Louis. They are all going out on business for us, and a portion of them at least will return the ensuing season. If brothers Eldredge or Cannon should need money, and you have it in your power to aid them, it will be all right, as it is our wish for you to do so. You are also instructed to fill any order for files or other articles which they may think best to have purchased in England. It is our determination to improve the present favourable opportunity to provide ourselves with machinery, which will enable us to manufacture our own supplies as far as possible from henceforth.

If the European Saints wish to form a handcart company and come through that way, it is their privilege to do so. If they choose to come and locate at some convenient point in Canada, as was talked of last season, that will be all right; for, when we get ready, we can gather them from there as well as from any other place. And if they stay either in Canada or the United States a few years, and see whether they are going to apostatize or not, before they come here, perhaps it will be a good thing, as it will save them the trouble of crossing the Plains twice, and save us a good deal of trouble too. It is often the case that so soon as a man, who never owned a cow or a pig or any living animal, gets here and begins to rise in regard to property, he forgets his God and all that has been done for him, and from thenceforth is not satisfied until he gets back into hell from whence he came. It is manifestly better for all such persons to remain and even die in the world without gathering at all, so that they die in the faith, than come here only to apostatize and finally go to hell. We would just as soon that the Saints should be sifted and screened in the world awhile as to have it all to do after they get here. Those that do remain steadfast in the faith are so negligent about saving up for their emigration that our funds are constantly tied as regards assisting others.

We still owe thousands of dollars in St. Louis, which was expended in helping out the poor Saints, and which we would like the Liverpool Office to liquidate, if possible.

We are still living, and expect, when this persecution flows past, as it now is in a fair way of doing, the enemy having failed in all respects in accomplishing their objects,

that "Mormonism" will rise higher, be more respected, and extend wider in power and influence than ever before. We expect that you are lonesome; but be of good cheer: your friends remember you, and your family are doing exceedingly well. All is right in Zion. What sifting we are getting will do us no harm. It only illustrates the great truth that none but the humble, sincere, and obedient Saint, who lives his religion and serves God, because he loves righteousness and truth, and hates iniquity and wickedness, will stand and finally enter the celestial gate.

The weekly Tithing, as well as all other in Great Britain, must be hereafter paid into the Liverpool Office. And those persons in the different Conferences who collect it should give receipts, retaining a duplicate in a book to be (when full) deposited in the Liverpool Office. In this way you can know what is collected. It would perhaps be best for you to furnish the books for the different Conferences similar to those used with us as order books in this Office.

May the peaceful influences of heaven's rich blessings attend you, and Israel triumph over every opposing foe!

As ever, I remain your brother in the Gospel of Christ,

BRIGHAM YOUNG.

AFRICA.—CAPE OF GOOD HOPE.

Mowbray, October 20, 1858.

President A. Calkin.

Dear Brother,—I write to inform you how things are moving along with the African Saints. We are trying to do as well as we know how. The Saints in general are very poor and have to work hard for a living; but I believe they are doing all they are able to further the work of God, with very few exceptions.

As soon as I received the account of the debt incurred at the Office, it was brought before the Priesthood meeting, and the brethren expressed their willingness to use their influence and their money to wipe off the debt. The back debt will soon be all paid. We are making all preparations to be ready to go to Zion when the Lord shall again open the way. I hope to be among the first company from this Conference. Since I wrote you last, two have been baptised, and two cut off. I believe Elder Westley has baptised about twenty since the Elders left. The judgments of God are moving on here in the shape of smallpox. It is taking off the inhabitants by hundreds. We have been counselling the Saints to keep their bodies clean and temperate, and also

their houses, and to call upon God in mighty prayer to keep the destroyer from them. I feel as though the Saints will escape, if they will obey counsel. My prayer to God is that he will bless and preserve his honest-hearted Saints. I hope, dear brother, you will be so kind as to keep us posted with the news by the mail as heretofore.

The Priesthood are united in the Cape Conference, and the Saints all doing pretty well.

The mail has just arrived. I have had a glance at the *Stars* and also the letter you sent me. My soul feels to rejoice and to be full of gratitude to our God that he has blessed his Saints upon the land of Zion and again restored unto them peace for awhile. I anticipate that the way for emigration will soon be opened up again. We shall hold ourselves in readiness as much as we can until we get counsel from you by letter or in the *Star* when and which way we are to steer for the mountain home of the faithful. I believe there are a few families in this Conference who will be able to avail themselves of the opportunity when the way shall be again opened.

I will conclude by praying that the Lord will bless you and the brethren in the Office, and make you a blessing to the Saints throughout your Presidency. I remain your brother in the Gospel of Christ,

RICHARD PROVIE.

ENGLAND.—MANCHESTER PASTORATE.

Chorlton-upon-Medlock, Manchester,
November 26, 1858.

President Asa Calkin.

Dear Brother,—In compliance with your

request, I present you with a report of the state and condition of my Pastorate.

As regards the Priesthood, we are feeling well. I myself feel well in the work of the Lord. If I have one desire stronger than another, it is that I may be useful in the Church to bring many to a knowledge of the truth and help to establish righteousness on the earth. Brothers Croft (of Manchester Conference), James McGhie (of Liverpool Conference), and Mark H. Forscutt (of Preston Conference,) are all one with me to do good according to the best of their abilities; but brother Mark H. Forscutt, of the Preston Conference, is now unfit for his duty through sickness.

There are many strangers in some of the Branches of both the Manchester and Liverpool Conferences coming to hear the word preached, and some few are being baptised, and there seem to be quite a number enquiring after the truth.

The Saints in general throughout the Pastorate feel well and are willing to do their duty in all respects. There are a few exceptions, however, in Preston Conference. A few there have got a murmuring spirit among them. There are some in that Conference, who have been in the Church many years, who think they know a good deal, and that there is no one in this land able to teach them anything; and I think it would be well to find them a good straightforward man of experience to preside over them.

I believe this to be a faithful report of the present condition of the Pastorate.

Yours in the Gospel,

EDWARD OLIVER.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

According to intimations given in the *Star* a short time back, we now commence a compilation of facts, derived from various sources, relative to the antiquities of America, which supply a mass of strong confirmatory evidence in favour of the Book of Mormon. Some of the extracts have already appeared in different periodicals of the Church. We have availed ourselves of every reliable source of information within our reach that would enable us to carry out the objects intended.

The Book of Mormon is a professed history of ancient America, containing an

account of the migrations, settlement, modes of life, prosperities, adversities, joys, sorrows, wars, and various doings of the aboriginal inhabitants of that vast country, of whom the Indians are direct descendants. It is professedly "An account written by the hand of Mormon upon plates taken from the plates of Nephi."

... An abridgment of the record of the people of Nephi, and also of the Lamanites, written to the Lamanites, who are a remnant of the house of Israel, and also to Jew and Gentile.

An abridgement taken from the Book of

Ether also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower," &c. (See title-page of Book of Mormon.)

It is not our intention here to enter upon a dissertation on the Book of Mormon. Our object is simply to bring together and place before our readers, in a connected and compact form, what others (not "Mormons") have said, from time to time, since its publication, that (unwittingly) tends to substantiate its claims and illustrate its truths.

Much has been said and written at different times in support of that "good old book," the Bible. The declarations of impartial historians, the mythologies and traditions of heathen nations, the facts of geology, the evidence of existing monuments, the habits and customs of eastern people, and the testimony of modern travellers in relation to their researches in Palestine and neighbouring countries, are all assiduously collected and with praiseworthy zeal pressed into the service of Biblical expositors and defenders.

A similar course may with considerable advantage and benefit be pursued in behalf of the Book of Mormon. Much has been and much more has yet to be done in this way; and if our present labours in that direction shall tend in the least to strengthen the faith of the Saints in that sacred volume, and at the same time stimulate others to gather up and preserve all such similar evidences as may come under their notice or within their reach, we shall feel abundantly satisfied that our labours have not been in vain.

We will here quote the testimony of that celebrated geologist, the late Hugh Miller, in support of the fact that the so-called "New World" of America has far greater claims than the Eastern continent to be designated the OLD World. In his geological work entitled "The Testimony of the Rocks," published in 1857, he says—

"Not only are we accustomed to speak of the Eastern continents as the Old World, in contradistinction to the great continent of the West, but to speak also of the world before the flood as the Old World, in contradistinction to the postdiluvian world which

succeeded it. And yet equally, if we receive the term in either of its acceptations, is America an older world still,—an older world than that of the Eastern continents—an older world, in the fashion and type of its productions, than the world before the flood. And when the immigrant settler takes an axe amid the deep backwoods to lay open for the first time what he deems a new country, the great trees that fall before him, the brushwood which he lops away with a sweep of his tool, the unfamiliar herbs which he tramples under foot, the lazy fish-like reptile that scarce stirs out of his path as he descends to the neighbouring creek to drink, the fierce alligator-like tortoise with the large limbs and small carapace that he sees watching among the reeds for fish and frogs just as he reaches the water, and the little hare-like rodent without a tail that he startles by the way,—all attest, by the antiqueness of the mould in which they are cast, how old a country the seemingly new one really is—a country vastly older, in type at least, than that of the antediluvians and the patriarchs, and only to be compared with that which flourished on the eastern side of the Atlantic long ere the appearance of man, and the remains of whose perished productions we find locked up in the loess of the Rhine or the lignites of Nassau. America is emphatically the *Old World*."

The same writer, in the same work, also says—

"In the human family there are races that have long since reached their culminating point, and are now either fast disappearing or have already disappeared. The Aztecs of Central America or the Copts of the valley of the Nile are but the inconsiderable fragments of once mighty nations, memorials of whose greatness live in the vast sepulchral mounds of the far West, or in the temples of Thebes or Luxor, or the pyramids of Gizah."

The following extracts from various American periodicals will be found to corroborate the fact of the Western continent having been formerly inhabited by a great civilized people:—

(From the *Trinity Times*.)

"The deep diggings in the mountains of California are daily bringing to light interesting and astonishing facts, which tend to shroud the early history of this portion of the continent in the deepest mystery, and tend to the conviction that it was once peopled by another race of men highly advanced in civilization."

(From the *San Francisco Herald*.)

"The great basin between the Colorado and the Rio Grande is an immense table-land, broken towards the Gila and the Rio Grande by detached sierras. Almost all the streams run through deep canons. The country is barren and desolate and entirely uninhabited. But though now so bleak and forbidding, strewn all around may be seen the evidence that it was once peopled by a civilized and thickly-settled population. They have long since disappeared, but their handiwork still remains to attest their former greatness. Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the table-land."

(From the *New Quarterly Review*.)

"Every fact recorded by the Spanish historians would go to show that there has existed in Central America a vast empire of great civilization and great antiquity. It must be so old as to have received the traditions of the creation as they were known to Moses, and so civilized as to have perpetuated them in writing. . . . Bernal Diaz, and De Solis, Villa Gutierrez, and Cogolludo may be dishonest in their descriptions or in their compilations; the books of bark, the writings upon cotton, and the hieroglyphic books seen at Zempoala may be fictions or modern forgeries; but the testimony that these are *not* so is at present very strong and not disproved. On the other hand, there is nothing impossible in the suggestion that the race which strewed monuments over lands that are now deserts and forests may have been, as their traditions assert, the grandchildren of Noah and the contemporaries of the patriarchs. The subject is at any rate worthy of research, and yet how little it has been investigated!"

(From an American paper.)

"A gentleman exhibited to us a piece of cedar, the history of which is as follows: In digging a well on the property of Smith, Brothers, and Co., at Bunker Hill, Illinois, at the distance of 53 feet beneath the surface, they came to a cedar log, embedded in the earth, and extending across the well. It was cut off, was found to be five or six inches through, and was in a state of perfect preservation. The town of Bunker Hill, as many persons know, is situated in the middle of a large and level prairie; and the gentleman who has it in his possession, who is a bit of a Yankee, wants to know how that log of cedar got there."

(From the *Fulton City* [Ill.] *Investigator*.)

"Not long since, as some workmen were engaged in excavating a well, about two miles north of Round Grove, in this county, they came on the remains of an old well, about 37 feet below the surface. The mouth of this ancient pit was covered over with earth; and, removing this, they found it walled around with a stone and lime wall about eight feet deep. There was about five feet of water in the bottom, which was found to be pure. What increases the mystery is the fact that the ground seemed perfectly solid from the mouth of the well to the surface of the ground. The material removed was stiff blue clay closely compacted."

(From the *St. Louis Republican*.)

"A day or two ago, an oak was cut down a short distance from Harrisburg, (and near an old revolutionary relic, known as Paxon's church,) which, upon counting the growth, proved to be near 400 years' old; and, perfectly embedded in it, at a height of near 30 feet from the ground, was found a well-shaped stone mortar and pestle, and an instrument very much resembling an axe, though much smaller in size. They had evidently been placed in the crotch of the tree, which had grown together over them; and, from an examination of the section, it is perfectly manifest that they must have been there at least 300 years. They are of very hard flinty stone, and in their finish exhibit much skill."

(From the *Hampshire Telegraph*.)

"Philadelphia, Feb. 18. — Antiquarians will feel deeply interested in the discovery of vast regions of ancient ruins near San Diego, and within a day's march of the Pacific Ocean, at the head of the Gulf of California. Portions of temples, dwellings, lofty stone pyramids (seven of them within a mile square), and massive granite rings and circular walls round venerable trees, columns, and blocks of hieroglyphics,—all speak of some ancient race of men now forever gone, their history actually unknown to any of the existing families of mankind. In some points these ruins resemble the recently-discovered cities of Palenque, &c., near the Atlantic or Mexican Gulf coast; in others again, the ruins of ancient Egypt; in others again, the monuments of Phœnicia; and yet in many features they differ from all referred to. The discoverers deem them to be antediluvian, while the present Indians have a tradition of a great civilized nation which their ferocious forefathers utterly destroyed."

(To be continued.)

PASSING EVENTS.

GENERAL.—Secret societies are gaining ground in Rome, and symptoms of a revolution are observable. Insurrectionary tendencies are manifesting in the Grand Duchy of Posen. The King of Naples is about to increase his military and naval forces to the extent of 18,000 men. Considerable reinforcements have been despatched to Lombardy. The cholera still rages in several places in Japan. News from China state that the rebels were increasing and surrounding Nankin, and that the Imperial Government itself is threatened in Peking: Cochin-China is torn by internal revolt: an insurrection has broken out in Tonkin, a vast country depending on Cochin-China, and governed by a grand mandarin by the title of Viceroy. In India, the forts of Rampore and Jamree have been taken. In Jamaica, rains had inundated several parts, damaging the crops, and the floods sweeping away houses with their inmates: shocks of earthquake were felt on the 18th and 19th November.

AMERICAN.—The Nicaraguan filibusters are persevering in their work: the five Central American States, however, are endeavouring to form an agreement to act in concert in case of invasion. Peru has declared war against Ecuador. Additional accounts from Mexico state that the Liberals had captured Tabasco after 13 days' fighting. A severe hurricane passing over Domingo has done great damage to the crops, fruit trees, &c., and injured many houses and other property on the island. The President's Message has been issued, in which he treats upon the Kansas and LeCompton questions, the policy to be pursued in the admission of Territories as States, the Utah "Rebellion" and Expedition, the Japan treaty, the English Right of Search question, the Clayton-Bulwer treaty, the Spanish and Cuban claims, the Mexican, Costa Rica, Nicaragua, New Granada, Brazil, Paraguay, and Columbia difficulties, the Panama Isthmus route and Pacific Railway questions, and the general financial policy of the Government.

MEMORABILIA.*

"It is not what we eat, but what we digest, that makes us fat; it is not what we earn, but what we save, that makes us rich; it is not what we read, but what we remember, that makes us wise. All this is simple, but it is worth remembering."

VELOCITY OF LIGHT.—Light travels at the rate of about 200,000 miles per second.

AVON RIVERS.—There are in Great Britain no less than ten rivers called by the name of Avon.

SWIFTNESS OF BIRDS.—The common crow can fly 25 miles in an hour; the swallow, 92 miles; the swift, 160.

FIRST ENGLISH BOOK.—The first book printed in England was Caxton's "Game and Playe of Chess," published in 1474.

EXPANSION OF WATER.—Water, in passing from its greatest point of density into vapour, expands to 1,696 times its own volume.

LOWER MISSISSIPPI.—The lower Mississippi and the Missouri, regarded as one stream—which they really are—form the longest river in the world, being 4,500 miles in length.

HEBREW ALPHABET.—The names of the letters of the Hebrew alphabet are as follow:—*Alpha, Beth, Gimel, Daleth, He, Vau, Zayin, Cheth, Teth, Yod, Caph, Lamed, Mem, Nun, Samech, Ayin, Pe, Tsaddi, Koph, Resh, Shin, Tau.*

GREEK ALPHABET.—The names of the letters of the Greek alphabet are as follow:—*Alpha, Beta, Gamma, Delta, Epsilon, Zeta, Eta, Theta, Iota, Kappa, Lambda, Mu, Nu, Xi, Omicron, Pi, Rho, Sigma, Tau, Upsilon, Phi, Chi, Psi, Omega.*

PRESSURE OF THE ATMOSPHERE.—The atmosphere presses upon the body of a man with a weight of about 30,000 pounds, or 15 tons. He would therefore be crushed beneath so great a load, were it not for the fact that the air, like every other fluid, presses with equal force in all directions. The body thus balanced can maintain any position required, the force exerted by the air on one side being met and resisted by that on the other, and the internal fluids of the body counteracting and sustaining the outward pressure. Hence, also, as the pressure of water is equal on all sides, fishes can live and move at great depths of the sea, where they are subject to a pressure 90 times greater than land animals are.

* *Memorabilia*: Things worth remembering.

VARIETIES.

THE EYES.—Rubbing the eyes on waking is a destructive habit which many people have contracted. Those whose occupation demand close application of their visual organs for any continued space of time will soon be convinced, by painful experience, of the truth of this.

WALKING ON THE WATER.—M. Ochser, of Rotterdam, has invented "podoscaphs," or boats for the feet. They are shoes about fifteen feet long and nine inches high or deep. Standing erect, the podoscapher, provided with a pole flattened at the end for paddling, and twelve feet long, can advance, turn, or recede, with great swiftness, in water not deeper than the length of the pole.

TO DETECT BAD EGGS.—The true way to detect bad eggs is to put them in a pail of water: if good, they will lie on their sides always; if bad, they will stand on their small ends, the large end always uppermost, unless they have been shaken considerably, when they will stand either end up. Therefore a bad egg can be told by the way it rests in water—always end up—never on its side. Any egg that lies flat is good to eat, and can be depended on.

P O E T R Y .

TRUTH.

When the diamonds of twilight their anthems had sung,
As this beautiful world in its orbit was flung,—

When the sire of our race and his heaven-formed bride
With their own stainless Eden in purity vied,

Then a leaflet was plucked by the heavenly dove
From a God-rooted tree in the arbour of Love,
And 'twas borne to the newly-formed island of space
As a crowning adornment to finish the place.

But the Demon of Ill, in the stronghold of hell,
Learned the tidings that Envy had hastened to tell;
And he swore in his wrath he would poison its bloom

With the Upas that grew in his garden of gloom.

Then a demon's device and a serpent's led wife
Breathed a withering blast, the sweet plant to defile;
And the Prince of Deceit hissed a laugh in his heart,
That the stainless of hue had been tainted in part.

But the Fountain of Love with omniscience perceived
The deep death-parent blow which the Fiend had achieved;

And he vowed, ere it died in such poisonous air,
He would take it to heaven and nurture it there.

Yet ere man of so precious a boon was bereft,
He would thwart the dark Fiend in the portion thee left;

For a shield of protection around it he'd throw,
And give man the proud honour to guard it below.

Then 'twas nurtured and watched, and luxuriant grew,

Gently fanned by the breezes Divinity blew,
Till its petals unfolded, as spotless as Love,
Or its parent that grew in the arbour above.

And its leaves even yet form a chaplet as bright
As the crowns that are worn by the spirits of light;
And the man that can win such a heavenly prize
May with Truth spirit-bound fill a throne in the skies.

But the low-stricken wretch who his soul would defile
With the Upas of *Falseness*, and lie with a smile,
Will sink down in his blackness, unnamed but in scorn,
Banned for aye from the sweets of a heavenly morn.

E. L. SLOAN.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 43, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 2, Vol. XXI.

Saturday, January 8, 1859.

Price One Penny.

THE MOSAIC, CHRISTIAN, AND LATTER-DAY DISPENSATIONS.

I. THE MOSAIC DISPENSATION.

What an eventful history is that of the people to whom were committed the oracles of God during the Mosaic dispensation! At one time a wandering multitude, whose attendant Divine power caused nations to quake at their approach; then settled in a fertile country, where the soporific sin deadened their virtuous energies, till idolatrous tribes reduced them to abject slavery. Rising again in the might of righteousness, their giant arms were stretched far and wide, to be struck down and themselves broken and dispersed. Gathered together, they strove to build up their fallen greatness, and with all their fiery valour struggled fiercely with their foes. Triumphant for a season, they became exalted in pride, to be afterwards reduced to a provincial appendage of a mighty power, and eventually shattered and dispersed through the earth, a hiss and a by-word of reproach among the nations.

At one time blessed with the inestimable privilege of close communion with the Almighty, they robbed themselves gradually of their heavenly gifts. Aping their surrounding neighbours, they wanted a king; and in receiving one, they lost the direct guidance of the Mighty God of Jacob. They then stripped themselves of their blessings. They were driven from their land and Thammim pre-
sented to them of their temple. The

ark of the covenant, whose cherubim with spreading wings were singularly emblematical of God's protection to the nation, followed; and lastly, the warning voice of prophecy was hushed, and mental darkness, thick and deep, passed over the people.

Aided for a time, after their restoration from Babylonish captivity, by the Medes and Persians, they remained true to their falling friends, and almost drew down the fierce indignation of Alexander of Macedon; but, miraculously saved by Divine Power, during a brief span of obedience, they nationally enjoyed Macedonian protection.

Antiochus of Syria next levelled the bolts of war at them, tore down their altars, killed their priests, and defiled the "holy of holies," till they were repulsed and defeated by the Maccabees, who, to preserve an appearance of independence to the nation, concluded an alliance with the Romans, whose appointees governed the land.

The aspect of the world at the advent of the Messiah was rather remarkable. Rome had extended her conquering arms over the known world, and the nations of the earth were either her tributaries or allies. Augustus had waded to the purple through streams of blood; but after the final defeat of his opponents, Pompey and Antony, he ruled so wisely that Peace extended her downy pinions over the human race.

Palestine was the theatre of religious contentions. Bereft of the gifts of revelation and prophecy, humanity strove to arrogate to itself the prerogative of leading mankind in the way of life; but, wanting that authority which the majestic voice of revelation possesses, it only produced disunion and repellant opinions. The ancient unity of Judaism was destroyed, and sect strove with sect for priority of position. Pharisees, Sadducees, Essenes, Therapeutae, Herodians, and numerous others of lesser note eagerly strove to obtain supremacy over the minds of the people, and thus religious discord, with all its revolting lineaments, occupied the place of inspired unity. The pagan nations were not behind in this anarchy of opinions. Idolatry was mixed up with the theories of those great minds who stamped their characters in the mythology of Greece and Rome. Philosophy and science varied the features of Pagan worship, and the disciples of each sect ranged themselves under the principles of their founders. Epicureans, Academics, Platonists, Stoics, Eclectics, Aristotelians, and numerous others composed the grand mass of heathen confusion. Politically, peace reigned upon the earth; socially and religiously, all was disunion and anarchy; when the angel appeared with the glorious tidings of a Saviour's birth, and the heavenly host took up the chorus of "Glory to God in the highest, and on earth peace, goodwill toward men."

Thus the Mosaic dispensation had fulfilled its mission. It had become old and barren of good fruit; and another—a mightier and more comprehensive one—was to be ushered in.

II. THE CHRISTIAN DISPENSATION.

Imagination might paint many scenes foreign to the purport of this article, yet interesting and instructive. The joy of those who waited patiently for the promised "Hope of Israel" was great; and equally great was the disappointment of those who, blinded by the god of this world, passed over Christ's humility and looked only for his glorious advent.

Christ was born. Not among the mighty of Judah's aristocracy were his parents found. A poor carpenter was his presumed father—a stable his natal dwelling. For thirty years, his life seemed much the same as that of all Adam's race. Early gaining a knowledge of his mission,

he grew in wisdom and stature, till John opened his way. And knowing that the time had come for carrying out the designs of his Father, he sought the banks of Jordan, and in the laver of baptism commenced his trying career. Full of the Spirit of wisdom, his first care was to lay the foundation of that organization by which his principles would be sustained, his decrees executed, and his kingdom built up and governed. Twelve were chosen and endowed with the Apostleship, or the *power to build up the kingdom of God*; and as the work progressed, seventy were called to assist them; subsequently, other seventies, each forming a quorum distinct in itself.

Three of the Twelve were chosen on the mount of transfiguration as a Presidency, and to them Christ delivered those keys which his approaching end warned him they would require. While enjoying the society of their Divine Master, they possessed not the extraordinary gift of the Holy Ghost which they subsequently received, as in him they possessed a mentor ever ready and never at fault; but upon his death and ascension, they waited patiently for the manifestation of power and wisdom promised them from on high. Like as Elisha required a double portion of Elijah's spirit, when bereft of his leading hand, so the Twelve, with all the knowledge and experience they had gained, dared not attempt the stupendous work committed to their charge unaided by the promised gift of heaven. The character of the Christian dispensation was peculiar to itself. It was one eminently of peace and liberty of mind, instructing mankind in those principles of Gospel freedom so essential to a proper development of God's mighty purposes. Such a dispensation was necessary, and the only one which the position of the world could then bear. The policy of Rome forbade centralization: the geographical knowledge of the age precluded any attempt of the kind beyond her bounds; and the sufferings and persecutions which the Saints were forced to endure, in laying the foundation of those principles of liberty and salvation which they advocated, were proofs positive of the impossibility of establishing a kingdom of power and righteousness by any natural means. The prophetic visions of the inspired ones of that day all pointed to a time when society would stand upon another basis; and the foundation of that

state of society they laboured assiduously to lay. The desirableness of unity of interest as well as principle the Apostles endeavoured practically to show in a communion of means among the Saints at Jerusalem. But the selfishness of those who professed the religion of Christ and the persecuting spirit of their bigotted countrymen cramped all their efforts, till the design was laid aside, and they confined themselves to propagating the faith of the cross and raising up churches to their great Master's name. One great aid to the Apostles was the dispersed condition of the Jews. In almost every city of the vast Roman empire were to be found those who clung to the worship of the God of Abraham; and among them were many honest souls who gladly received the joyful truth that Messiah had come, to be "wounded for our transgressions and bruised for our iniquities,"—to "preach good tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captive and the opening of the prison to them that are bound,"—come as the "Lamb of God," but not as the "Lion of the tribe of Judah," nor to "reign in Mount Zion and in Jerusalem and before his ancients gloriously."

The grand error of the Jews was in overlooking Christ's first coming and confounding it with the second. So the great error of the present age consists in confounding the Latter-day Kingdom with that organized in part by the ancient Apostles.

The *Mosaic* dispensation was one of practices; the *Christian* Church was one of principles, while the *Latter-day* work differs from either, yet includes both. The Church being fairly organized after the ascension of Christ, the Priesthood commenced to spread the principles of truth. Wherever a portion of the Jewish family could be found, there was the joyful message of salvation borne; and, when rejected by the seed of Abraham, it was offered to the Gentiles. In the proud cities of the earth, in the peaceful villages, in the gorgeous palaces of Rome, in the miserable den of the slave, on the free

mountain's top, and in the dungeon's cell were the Gospel's truths declared by the energetic and devoted men who testified of God's power and love. The testimony which they bore, accompanied by the Spirit of God, and the truths they uttered, irresistible in their simplicity, struck at the root of human systems, till proud philosophers, finding their theories shivered to atoms, were fain to come to terms with the principles of heaven; but, receiving them with all their philosophic pride, they strove to model and fashion them to meet the views of the mighty, and by this corruption forced the power of the Priesthood and the gift of revelation to flee back again to the sphere of the Eternal, thus leaving the world again for centuries to follow up the devices of their own imagination. The principles of truth, however, corrupted as they were, remained in part among men and aided the nations in unwittingly developing the purposes of God for the introduction of the mightiest dispensation of all, the winding-up scenes of the last days, and the establishment of that power in which all dispensations would merge, and before which all powers of merely earthly origin would melt away and become as things of naught.

The Christian dispensation bore more closely upon the Latter-day one, in effect, than any of the others, as it laid the foundation of those principles of freedom advocated by the great minds of all ages, and encouraged by a few constitutions of the present day. The manner in which these principles were introduced, the power of accompanying their introduction, and their deep-rooted influence upon the masses gradually worked out that to which all the efforts of uninspired men would have been directed in vain. Though the power of the Priesthood was gone, it had left behind it materials to prepare the way for its re-appearance in might to rule for ever the destinies of the earth.

We will next glance at the preparation of the nations for the opening of the great Latter-day Dispensation.

(To be continued.)

"THE open polar sea discovered by Dr. Kane is a consequence of natural laws governing the circulation of air around the globe; and not only the existence of water free from ice in the polar regions might have been foreseen, but that there exists at both poles of the earth a mild and perhaps a pleasant climate. Possibly some future explorers may find there new continents inhabited by men."—*Professor Clark*.

THE ESSAYIST.

MAN'S DEVELOPMENT.

For a natural and healthful development, it is a necessary condition that the growth of man be equal and progressive and his dispositions and powers harmoniously cultivated and enlarged. A complete philosophy of human development would embrace the spiritual, physical, moral, intellectual, domestic, and social conditions, relations, and character of man.

To mount the progressive scale of being, to answer to the object of his creation, and to fulfil the purposes of God, his development must be thus harmonious; for if any of the faculties of which he is possessed be suppressed or left uncultivated and his dispositions and powers be perverted, his character will in consequence be defective and deformed. For his growth to be natural and healthful, his whole being must be enlarged; he must advance in every right direction; the fibres of his soul must find equal vent, and the powers of his mind harmonious action. Unless this be the case, his character will be distorted, his state of mind morbid or vicious, his growth on this side deformed, and on the other stunted. It is from the lack of a just and harmonious development of the capacities and dispositions of man that society is sunk in vice and covered with imperfections. This is not because man is vile and deformed by nature. The reverse of this is true. The soul is full of nobility—full of deity. In the characters of Jesus, the Prophets, and good men of the earth, we see the embodiment of religion, virtue, and all that is noble, sublime, and spiritual. It is not our purpose here to refute the blasphemous doctrine of the innate depravity of human nature. Such examples as those referred to are a sufficient vindication of that nature whose source is Deity. Those glorious examples have been produced by a healthful, harmonious, spiritual, moral, and intellectual development.

A proper civilization and system of development will care for the growth of every part of man's being and will give to each its due training. It will bend to his natural conditions, embracing the spiritual, physical, moral, intellectual, domestic, and

social, and will preserve and regulate all the relations connected with those branches, while it will feed his wants and lead onward his aspirations. Whether his state be primitive or highly advanced, whether those relations be simple or complex, or whether his wants and aspirations be few and rude or many and refined, so long as they are natural and just, a proper civilization and a true system of development will involve the whole. Of course that civilization must be duly unfolded, answering to the conditions and states of man and society, and that development must be primitive, or advanced according to the stages and advancement of the human race, while the food and inspirations must be equal to their wants and aspirations. If mankind or society were in the first unfoldings of being, the unfoldings of that civilization would be accordingly; or if they had progressed to the higher stages, systems would be equally advanced; or if their wants were many and their relations complex, the food for those wants would be abundant and suitable, and the care and wisdom to preserve and regulate those relations be adequate and fitting.

Then, again, the spiritual and physical, moral and intellectual, domestic and social have their subdivisions, branchings out, minor conditions, and dependent relations. In the foregoing, we have only been considering man and society in their simple and fundamental character. For instance, in taking man as a spiritual being, the connections between him and his God must be brought in, his dependence on him and duties towards him must have their weight and place, and his past, present, and future must be comprehended. With this come the economy of God for the redemption and exaltation of his creatures, the obedience which they owe to that plan, the blessings which they will derive therefrom, and the consequences attending disobedience. Then we may consider man in his intellectual and active characters, which, though blending with his other parts and relations of being, are to some extent distinct to their classification.

In this character, man is creative, inventive, constructive, reflective, speculative, imitative, communicative, artistic, practical, &c.; and each of his other fundamental characters has divisions and branchings-out accordingly. All have to be embraced in the healthful development of man, and provided for in a proper civilization. Moreover, what we have said is applicable to the very earliest stages of the world. If we take society as we now find it, with its nationalities, its wonderful developments, arts, sciences, and numerous intricacies, much more will be added, and the whole has to be grappled with.

During the progress and stages of the human race, there have doubtless been civilizations and systems answering to the time and suitable to the people to whom they were given, though as a general thing we may assert that there have been defective developments and unfitting systems among mankind. Be that as it may, we will pass over to a stronger point.

On the one hand, we will take the Prophets and ancient Saints as the standard of what man's spiritual, moral, and primitive development has reached. On the other hand, as a standard, we will take

modern society, with its nationalities, social states, and family relations, its knowledge and learning, its arts and sciences, its commerce, manufactures, machinery, and all its wonderful developments and resources, combined with its numerous relations, intricacies, and branches. Taken thus together, they are the measurement of what man and society have reached. All this, bringing mankind up to the present age and stage of development, has to be embraced, and all the difficulties involved grappled with. The patriarchal and modern thus linked, we advisedly assert that no *one* civilization or dispensation has yet taken so much in or grappled with the whole of man's growth and society's comprehensiveness. There can only be *one* that can embrace and do so much. That one is very expressively described by the Apostle as "the dispensation of the fulness of times"—a dispensation embracing all other dispensations, civilizations, stages, and developments—a dispensation amalgamating and grappling with all that concerns man or society. "The dispensation of the fulness of times!"—who has fully understood its meaning?

LIFE.

BY ELIZABETH TULLIDGE.

Life is the self-activity of things and the growing principle in nature. We see it in a variety of forms, and perhaps it is in everything around us. Smiling on earth's flowery carpet it is found, and in the song of the pretty choristers of the air it is heard. The brute creation is flush with life, and the deep ocean is filled with it. We cannot turn our eyes but life in its varied forms meets our gaze. But it is of the life of human beings that I would speak, and of the difference between *living* and *merely existing*.

Life, in a true sense, involves self-activity, growth, and fruitfulness; and that which does not manifest these qualities cannot properly be said to live. The movements and existence of such are like those of automata—namely, mechanical. Life in man, in the proper sense, is the growth of the soul, the ex-

pansion of the mind, the enlargement of the heart, the aspirations of the spirit, and the self-existing activity of being.

A person's life is not to be measured by the time he has existed; but it is the thoughts he thinks, the things he accomplishes, the amount of good he has wrought to himself, his family, and to the world. Some exist an hundred years, and yet are undeveloped in mind, small in soul, ignorant and empty in thought and principle, having accomplished but little. Of such it can be truly said they have not lived. It has been with them little more than duration. A child may be brought into the world, grow up to manhood, eat, drink, sleep, perform his daily routine of labour, and yet not be said to live. He is like a beautiful piece of machinery—turned as it were by the wheels of nature. His movements are mechanical. He eats,

because he cannot exist without it,—works, because necessity forces him to it. He moves on from day to day, having no object in view except to supply his physical wants, no duty to perform except that which grows out of his animal instincts, and no destiny to fulfil; but, as the brute creation, he continues on to the end without knowing or caring for what purpose he was sent into this world. Again, there are many that in one day live a century. They accomplish more—the brave, thinking, acting spirit, though young in years, lives more in a few days than others, though they were to exist a thousand years.

They will in one day bring about important revolutions. By their great and mighty works they immortalize themselves, and will never die. Their daring deeds and sublime thoughts will ever be present with us; they will ever live in the hearts and minds of mankind. Their bodies may lay cold in the dark and silent tomb. The watery deep may perchance witness their last movements; or under the scorching sun of an eastern sky their spirits may have left the frail tenement of clay. In poverty scarcely known, and perhaps unloved, some may have died. Yet the bright half of their great and noble souls floats around us like the glory of the departing day or the gentle breeze of a summer's evening wind. Then there are qualities of life as illustrated by the good and the bad. The wicked live sometimes as much as the righteous; they ac-

complish as much, their thoughts are as many, and their knowledge and power as great; but they live in the wrong course.

How often do we find men with evil minds, habits most pernicious, and vices of the lowest order, giving their whole souls for the accomplishment of a certain object. The object may be bad, and it might perchance prove the ruin of hundreds. Yet in it we see life, energy, and purpose. We are forced to admire the power of a great mind and fully developed soul, even though it should be in a bad or wicked man. As, for instance, Satan—that great spirit, who is the masterpiece of subtlety and the personification of evil. Who can say that his knowledge is not almost infinite—his power little less than that of a God? With what might does he rule in hell! How great his power—how vast his knowledge! On the other hand, take Jesus as the earth's master-spirit of all that is good and great, pure and holy—an ever-rising God, and the Saviour of the world.

To live largely and intensely in good and to grow and advance rapidly in the right path is the desirable thing. To make our lives useful, effective, virtuous, saving, and spiritual,—in short, to live to the wellbeing of mankind and the glory of God should be the aim of all. Such a person can be said to truly live. A life that is full of activity, beauty, and goodness is the only life worth living.

HISTORY OF JOSEPH SMITH.

(Continued from page 8.)

[April, 1843.]

Wednesday, 19th. Went to the Office at nine o'clock, to attend a Municipal Court in case of *Dana v. Dr. Brink*, on appeal from Mayor's decision of March 10.

At half-past nine, called to order and issued attachment against William Marks, George W. Harris, Orson Spencer, Gustavus Hills, Daniel H. Wells, Hyram Kimball, and N. K. Whitney, Associate-Justices, to bring them before the Court forthwith to answer for contempt. Alderman Harris, Spencer, Hills, and Whitney appeared, and were excused upon condition of their paying the

costs of attachment and Marshal's fees. D. H. Wells was excused on account of absence from the city.

Half-past twelve, p.m., Court opened, original papers being called for. The Clerk (Sloan) inquired if the execution would issue from this Court? "Sit down," said the Mayor, "and attend to your own business. If anything is wanted, you will be told time enough." Counsel for Brink moved that the case be dismissed for want of jurisdiction in the Court below. Much law was quoted on both sides.

The Court decided that the Mayor had jurisdiction, but the Municipal Court had not, being authorized only by the charter to

try appeals in cases arising under the ordinances of the city. This case arose under the statutes of Illinois, and should have appealed directly to the Circuit Court, and dismissed the appeal; and then stated that a legal bond for appeal was not presented till after the twenty days had expired; and therefore it could not now be legally appealed to the Circuit Court."

After adjournment, while conversing with Dr. Brink and Mr. Marr, I told them I had been called to thousands of cases in sickness, and I have never failed of administering comfort where the patient has thrown himself unreservedly on me; and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

I have lost a father, brother, and child, because in my anxiety I depended more on the judgment of other men than my own, while I have raised up others who were lower than they were. By-the-bye, I will say that that man (pointing to Levi Richards,) is the best physician I have ever been acquainted with. People will seldom die of disease, provided we know it seasonably, and treat it mildly, patiently, and perseveringly, and do not use harsh means.

It is like the Irishman's digging down the mountain. He does not put his shoulder to it to push it over, but puts it in his wheelbarrow, and carries it away day after day, and perseveres in it, until the whole mountain is removed. So we should persevere in the use of simple remedies, and not push against the constitution of the patient, day after day; and the disease will be removed and the patient saved. It is better to *save* the life of a man than to *raise* one from the *dead*.

At three, p.m., I met with B. Young, William Smith, P. P. Pratt, O. Pratt, W. Woodruff, J. Taylor, Geo. A. Smith, and Willard Richards, of the quorum of the Twelve, in my Office, and told them to go in the name of the Lord God of Israel, and tell Lucien Woodworth to put the hands on to the Nauvoo House, and begin the work, and be patient till means can be provided.

Call on the inhabitants of Nauvoo, and get them to bring in their means; then go to La Harpe, and serve them the same. Thus commence your career, "and never stand still till the Master appears;" for it is necessary the house should be done. Out of the stock that is handed to me, you shall have as you have need; for the labourer is worthy of his hire.

I hereby command the hands to go to work on the house, trusting in the Lord. Tell Woodworth to put them on, and he shall be backed up with it. You must get cash, property, lands, horses, cattle, flour, corn, wheat, &c. The grain can be ground in this place.

If you can get hands on to the Nauvoo House, it will give such an impetus to the work, it will take all the devils out of hell to stop it.

Let the Twelve Apostles keep together. You will do more good to keep together, not travel together all the time, but meet in Conference from place to place, and associate together, and not be found long apart from each other. Then travel from here to Maine, till you make a perfect highway for the Saints.

It is better for you to be together; for it is difficult for a man to have strength of lungs and health, to be instant in season and out of season, under all circumstances; and you can assist each other. And when you go to spend a day or two in a place, you will find the people will gather together in great companies. If twelve men cannot build that house, they are poor tools.

President Young asked if any of the Twelve should go to England.

I replied—No! I don't want the Twelve to go to England this year. I have sent them to England, and they have broke the ice, and done well; and now I want to send some of the Elders and try *them*.

Lorenzo Snow may stay at home till he gets rested. The Twelve must travel to save their lives. I feel all the veins and strata necessary for the Twelve to move in to save their lives.

You can never make anything out of Benjamin Winchester, if you take him out of the channel he wants to be in. Send Samuel James to England, thus saith the Lord; also Reuben Hedlock: he ought to be a heavenly messenger wherever he goes. You need not be in a hurry. Send these two now; and when you think of some others, send them.

John Taylor, I believe you can do more good in the Editorial department than preaching. You can write for thousands to read, while you can preach to but a few at a time. We have no one else we can trust the paper with, and hardly with you; for you suffer the paper to come out with so many mistakes.

Parley may stay at home and build his house.

Brother George A. Smith, I don't know how I can help him to a living, but to go and preach, put on a long face, and make them doe over to him. If he will go, his lungs will hold out. The Lord will give him a good pair of lungs yet.

Woodruff can be spared from the printing office. If you both stay, you will disagree, I want Orson Pratt should go.

Brother Brigham asked if he should go. Yes, go.

I want John E. Page to be called away

from Pittsburgh, and a good Elder sent in his place. If he stays there much longer, he will get so as to sleep with his granny, he is so self-righteous. When he asked to go back there, he was going to tear up all Pittsburgh; and he cannot even get money enough to pay postage on his letters, or come and make us a visit.

Orson Hyde can go and travel; and I want you all to meet in Boston.

I want Elder Richards to continue in the History at present. Perhaps he will have to travel some to save his life. The History is going out by little and little, in the papers, and cutting its way; so that, when it is completed, it will not raise a persecution against us.

When Lyman Wight comes home from Kirtland, I intend to send him right back again.

William Smith is going East with his sick wife.

Brother Kimball will also travel.

I want you to cast up a highway for the Saints from here to Maine.

Don't be scared about the Temple. Don't say anything against it, but make all men know that your mission is to build up the Nauvoo House.

It is not necessary that Jedediah and Joshua Grant should be ordained High Priests in order to preside. They are too young. They have got into Zebedee Coltrin's habit of clipping half their words, and I intend to break them of it. If a High Priest comes along, and goes to snub either of them in their presidency, because they are Seventies, let them knock the man's teeth down his throat—I mean spiritually. You shall make a monstrous wake as you go.

Clayton, tell the Temple Committee to put hands enough on that house (on the diagonal corner from the brick store), and finish it right off. The Lord hath need of other houses as well as a Temple.

If I can sell \$10,000 worth of property this spring, I will meet you at any Conference in Maine, or any Conference where you are, and stay as long as it is wisdom.

Take Jacob Zaudall and Frederick H. Moeser, and tell them never to drink a drop of ale, wine, or any spirit, only that which flows right out from the presence of God; and send them to Germany; and when you meet with an Arab, send him to Arabia;

when you find an Italian, send him to Italy; and a Frenchman, to France; or an Indian that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a mission.

Write to Oliver Cowdery, and ask him if he has not eaten husks long enough? If he is not almost ready to return, be clothed with robes of righteousness, and go up to Jerusalem? Orson Hyde hath need of him. (A letter was written accordingly.)

I returned home about half-past four, p.m.

This evening located the site for a Music Hall on lot 4, block 67, on the corner of Woodruff and Young streets.

By a certificate of William Smith, of this date, we learn that Elder B. Winchester has recently published a Synopsis of Concordance to the Scriptures.

Thursday, 20th. I went out with brother Manhard to show him some lots, and settled with him; and afterwards heard read a proof sheet of the Elders' Conference.

Elder Rigdon received a letter last Sunday, informing him that the Nauvoo Post Office was abolished. He foolishly supposed it genuine, neglected his duty, and started for Carthage to learn more about it, but was met by Mr. Hamilton, an old mail contractor, who satisfied him it was a hoax; and he returned home, and the mail arrived as usual to-day.

Friday, 21st. I rode out in the city, and in the afternoon went to my farm.

There was an officer drill of the Nauvoo Legion.

Saturday, 22nd. The cohorts of the Legion were in exercise this day. My staff came out with me, and spent the day in riding, exercising, and organizing, and sitting in court-martial, to ascertain to what staff Robert D. Foster, Surgeon-General; Hugh McFall, Adjutant-General; and Daniel H. Wells, Commissary-General, belonged.

(To be continued.)

READERS.—Coleridge, in a lecture delivered upwards of thirty years ago, at some hall in Fetter Lane, divided readers into four classes. The first he compared to an hour-glass, their reading being as the sand—it runs in and out, and leaves not a vestige behind. A second class, he said, resembled a sponge, which imbibes everything, and returns in nearly the same state, only a little dirtier. A third class he likened to a jelly-bag, which allows all that is pure to pass away, and retains only the refuse and dregs. The fourth class, of which he trusted there were many among his auditors, he compared to the slaves in the diamond mines of Golconda, who, casting aside all that is worthless, preserve only the pure gem.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 8, 1859.

UP! FOR IT IS MORNING!—As the busy day draws to its close and the restful evening approaches, the children of industry require relaxation, and gladly do they welcome the period of rest. But when the breathing time has passed and the refreshing season of night is succeeded by the morning of another day, the noble sons of toil arise and with renewed vigour pursue the duties of life. So also at the close of the year a period of relaxation and festivity seems in keeping with the economy of nature. Civilized society in this has answered to the seasons, and old Christmas is welcomed with good cheer; tales of by-gones are revived, and reflections on the well-spent or mis-spent past and hopes and dreams of the uncovered future are indulged in by the festive circle around the cosy hearth.

We have been mindful of this law of nature, and we have aimed to be in social keeping with the genial reflective and relaxing spirit of the season. At the close of the year, therefore, and during the festive days, instead of giving the Saints new movements, or urging the Priesthood to labour with overtaxed exertion, we have passed with our readers a period of comparative rest and indulged with them in the reflections of the year. And though in the opening number of this Volume, the subject of emigration was heralded to the Saints, it was less a call to labour than glad tidings of Israel's gathering. Doubtless it was thus received, and to many the Zion-bound Saints and their long-desired Deseret rising in the distance formed a vision that made the festive season more joyful, and the period of relaxation more invigorating.

But now another annual day has dawned. The morn of 1859 has commenced, and with it have come the duties of the year. One of the most important parts of the work before us will doubtless be the emigration. We sent to the Saints the news of the coming gathering of Israel as a sound of glad tidings, and issued instructions that they may be prepared for the event. We now call attention to it as a subject of labour to be performed. "Up," then; "for it is morning"—the morning of a gathering day, and we believe a day of God's power in many ways. Let the Saints now arise again to their labours, flushed with the vigour of the restful season, and let the Priesthood come forth to the field with the strength and renewed energy of labourers going forth in the morning to the vineyard of the Lord. Let the weak say, I am strong; and the children of faith, We are prepared for the service of the Master; for the period of rest and festivity has gone by, and the duties of our holy callings and the work of the Lord lies before us.

We arise to our labours of the future, praying that God will give us strength for the work and duties of the coming time, and crown our efforts with a harvest more fruitful and ripe than that of 1858. That which the Divine Master has for us to do we will endeavour faithfully to discharge; and upon all our co-labourers in the Priesthood we also call to be up and doing, that our hands may be strengthened and the work before us successfully accomplished. As their several parts shall be dealt out to them according to the direction of the Spirit, and as the advancing condition of the work shall require, let them be ready and perform their labours with energy, promptness, and efficiency. The Saints also must arise, full of faith, spirit, and good works, and begin the morning of the new year with the industry of the honey-bee. If this be done—if all will enter into the work of the future with singleness of heart, with fixedness of purpose, and with the activity of a practical faith, we confidently predict that a luscious store of blessings will be given to the Saints and an abundant harvest crown their labours in 1859. Then will the evening festivities of the year be sanctified with the approbation of heaven, and seasoned with the consciousness of duties well performed!

THE VISITOR.

TEN O'CLOCK.

The public streets of our large towns are thronged with passers to and fro. Gas-lights are flashing forth a strong glare from gin-palaces on bedizened vice. Wild revelry is sending forth uproarious noises from dens of riot and disorder. Carriages are whirling along, bearing their occupants to scenes of mirth, music, and pleasure. "Life" in Babylon is commencing, while from many a silent garret a flickering lamp sheds its feeble rays on a pale, attenuated, worn-out form bending beneath incipient consumption, work, and want.

Come with me down this quiet, narrow street. What a contrast to the glare and glitter, noise and bustle that we have just left! Stop—there is a brother lives on the right hand side here. Permit me to introduce you to a quiet look at the family, ourselves being invisible the meanwhile.

There, now, look around you. The fire is burning low, the clock tick-ticking, and earnest conversation is engaging the attention of the family. The younger children are all in bed. The father is reasoning upon the necessity of continually living so as to enjoy the constant communion of the Holy Spirit.

See him as his expressive features glow with intelligence, and his eyes beam with love on his partner and offspring. How attentively he is listened to, while occasionally a remark is made by one or another calculated to draw forth more light on the subject. A glance at the clock. It is time to prepare for rest. Sweetly does the evening hymn rise on the quiet stillness of that sanctified atmosphere; and now they bow around the family altar. Fervently does that good man breathe forth thanks for mercies received, and pray that all may be ever led in the path of duty and righteousness. Angels listen to those earnest aspirations and sweetly smile on the kneeling group, while the deep "amen" of the family proves their interest in the outpourings offered to God. After the parting kiss and the gentle "good night," all retire to rest their wearied frames, while holy influences hover around and bless their slumbers with visions of heavenly import. Surely there is heaven in that house; for happiness and peace have taken up their abode in it. Let us all learn a useful lesson from the scene and endeavour as far as possible to profit by it.

ADDRESS TO THE YOUNG SISTERS.

BY SARAH ANN MEEKS.

Have we, my sisters, considered our real position in the Church of God? Have we in our every-day life endeavoured to keep the covenants we made when we were admitted into the fellowship of the Saints by baptism? Let us pause, recall the past, and review our actions, before we answer these important questions. Let us see whether we have lived becomingly our profession as the people of the Most High, in imitation of holy women of old, whose adornment was that of a meek, quiet, and obedient spirit. Such a spirit should characterize all whose desire it is to obtain celestial life in the presence of the Father through the countless ages of eternity, as the partners of those who hold

the power of the holy Priesthood, who, through their faithfulness, will eventually become Kings and Priests to reign immortally upon the earth.

By obeying the Gospel commands, we have obtained a knowledge that the Lord has again spoken through his servants the Prophets. "Repent and be baptised for the remission of sins," is the Divine command to which we have bowed; and by the laying-on of the hands of those whose right it is to administer, we have received the gift of the Holy Ghost.

Bear in mind, then, that since we have become the possessors of such valuable knowledge, it is binding upon us that we act in accordance therewith, that those

who yet remain in ignorance may be led by our example to investigate those principles which will, if we adhere to them, bring us again into the royal presence of the King of kings.

We must all be aware that we are the subjects of the conversation of the world in general. Hence it behoves us to be prudent in our walk and conduct among those who would rejoice to see and exhibit our follies and failings, imputing them to the influence of our religion: otherwise, we should grieve the Spirit and cause it to withdraw, leaving us in doubt and darkness. To what source could we then fly to fill the void made by the departure of the greatest blessing conferred on our fallen race? Alas, my sisters, those who have so far neglected their duty as to lose the Spirit (for saith God, "My Spirit shall not always strive with man,") cannot find equal enjoyment in anything else.

They seek, but their search is vain; for the world cannot supply so great a boon.

Let us be cautious and endeavour to retain the Spirit, renouncing as far as possible the fellowship of the world, with its amusements that are so pernicious to the young and so ill calculated to improve our mental powers. But, realizing our present positions and aspiring to fill higher ones, let us cultivate our minds in our leisure moments, that we may be qualified to move in more exalted spheres. Whilst our brethren are progressing, we should not content ourselves with merely looking on, or we shall find them moving without us. Strive, then, dear young sisters, to become as lights in the world, by doing your duty with alacrity and delight; so will you enjoy that peace which is the fruit of the Spirit, and in the great day of accounts you will in no wise lose your reward.

CORRESPONDENCE.

AMERICA.—DESERRET.

G. S. L. City, October 21, 1858.

Elder Calkin.

Dear Brother,—We improve the opportunity of sending by private conveyance afforded by Mr. Henry Kinkad.

Your letter of August 15th came duly to hand. We feel gratified with the flattering prospects which your letter indicates, and trust that your most sanguine anticipations may be realized. We think that great good will necessarily flow from the course which you are taking, in which we see much to commend, and, so far as we have been able to discover from the *Star* and your letters, nothing to condemn. We are more particularly pleased to learn of the faithfulness of the Elders and the good influence generally prevailing among all the Saints. We hope that this may continue and spread abroad until the fire of the Almighty shall be kindled in the bosom of every Saint to the consuming of every wicked principle, and the Saints of the Most High be sanctified in the truth. The love of the truth should be the motive actuating every Saint.

Our affairs remain much the same. The troops are kept pretty much within their

own limits; and were it not for the gamblers and camp followers, we should see but little difference in our settlements.

As you will perceive by the *News*, brother William Cook has been killed, while in the discharge of his duty as policeman, by one of the camp followers. There is no doubt that our enemies would like to raise a "muss," if they possibly could. But it will pass.

Urge on the emigration so far as you have the power. Wherein the Saints are not able to come all the way through, let them come to the States, and then make their way through as soon as they can. We would like to strengthen at Genoa and Florence, and to make a large settlement on Deer Creek and the Black Hills, and would not object seeing about 10,000 Saints find their way to Utah the ensuing year, if they have the means and are disposed to come. But you must always remember to not run us in debt.

Of the sailing of emigrants you will do well to advise with brother George Q. Cannon, so that timely arrangements can be made for them to get places to work, be forwarded to their destination, &c.

May the Lord bless and prosper you and all the honest in heart, is the prayer of your brother in the Gospel of Christ,

BRIGHAM YOUNG.

WALES.

Merthyr Tydál,
December 17, 1858.

President Calkin.

Dear Brother,—According to my promise to you at Cardiff, I now address you a few lines.

Last Sunday I was at Swansea with President Evans and brother John. We had a very good Conference there, and indeed have had in each of the Conferences in the Mission. We have endeavoured to instil in the minds of the

Saints the counsel and instructions we received from you at Cardiff, and my faith is that a large amount will be added to the Penny Emigration Fund the coming year from Wales.

I have been travelling in the ministry nearly eight years, and I can truly say that I never saw so good a feeling generally as there is now. The whole Welsh Mission, with but very few exceptions, is in good working order and a healthy condition.

President Evans, myself, and brother John are as one in mind and feelings, and so we have been. We are looking for a good time at Birmingham. May God bless you, brother Calkin.

Yours truly,

JOHN DAVIES.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(From the *Panama Echo*, April 19, 1853.)

"It will be remembered that in the *Daily Echo* of March 9 a short paragraph announced the discovery of an earthenware vessel, containing copper coins, at old Panama. Yesterday we were favoured with a careful inspection of these relics of old times, by Dr Authenreith, of this city, into whose possession they have now come. Not professing to be a numismatologist, we are of course unable to read and interpret the inscriptions; but it is evident that they are all of Roman origin, many of them containing quite legibly the names of Maximinus, Diocletian, and Constantine. By this, therefore, we have a clue to their date. . . . These are, we believe, the first Roman coins ever discovered upon the continent of America; and as such, and from the locality in which they have been brought to light, they will doubtless possess much interest in the eyes of those curious in such matters, although their intrinsic value is probably not worth more than that of the old copper they contain."

(From an American paper.)

"A copper kettle has been found 17 feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, How could it come into a solid bed of coal?"

(From the *Washington [Texas] American*.)

"The ruins of an immense stone structure have been discovered by some gentlemen hunting in the Big Thicket, near San Jacinto. The foundation of the edifice covers an area of 310 by 260 feet. Marble columns 16 feet high, and beautifully ornamented, were discovered, as also were marble slabs, supposed to have been used as steps. The ruins are situated in the midst of a dense thicket, almost impenetrable, and in all probability would not have been discovered by these gentlemen, had it not been for a pack of dogs having overtaken a bear near the spot, in quest of which the gentlemen went."

(From an American paper.)

"By an official document transmitted recently by the Governor of the province of Loja, in the republic of Ecuador, to the Minister of Foreign Affairs, it appears that an interesting discovery of the remains of an ancient city had been made there. These ruins are situated at some 20 miles from the city of Loja, in the centre of the mountain called Tambabaluco. Toward an angle of the north, in an extensive plain, is to be seen a beautiful temple of 64 yards long and ten wide, with pillars perfectly worked and in good condition. To

the south is seen a magnificent palace of 60 yards long, with a grand gateway, worked in the same style as the temple, spacious saloons and apartments, with enclosed baths, which convey the idea of gardens. To the east stand several buildings, forming streets, which, though of less magnificence, are of the same material. The former populousness of this city may be estimated by the size of two pantheons on each side, each at least four miles and a half in extent, with places set apart for interring the dead."

(From the *Massachusetts Eagle*, Aug. 11, 1848.)

"A correspondent of the *Buffalo Express*, writing under date June 14, from Ontonagon, Lake Superior, says:—Mr. Knapp, of the Vulcan Mining Company, has lately made some very singular discoveries here in working one of the veins which he lately found. He worked into an old cave, which had been excavated centuries ago. This led them to look for further works of the same sort, and they have found a number of sinks in the earth, which they have traced a long distance. By digging into those sinks, they find them to have been made by the hand of man. It appears that the ancient miners went on a different principle from what they do at the present time. The greatest depth yet found in these holes is 30 feet. After getting down to a certain depth, they drifted along the vein, making an open cut. These cuts have been filled nearly to a level by the accumulation of soil, and we find traces of the greatest growth standing in this gully, and also find that trees of a very large growth have grown up and died, and decayed many years since. In the same places there are now standing trees of over 300 years' growth."

(From the *Lake Superior News*.)

"There is much curiosity felt by all visitors to this mine, [Lake Superior Copper Mine] on account of the stupendous workings of a race of people now extinct. Their dwellings can be traced on the three principal ridges, where veins are well developed from one to two miles in extent. Their tools and evidence of some skill in mining remain. Their age cannot be determined from existing evidence, yet sufficient to indicate great age. Some excavations are 30 feet deep. The wash of time has filled them to level a sharp depression. Trees of gigantic size have grown up in them and decayed. It appears that these depressions are not natural, but, on opening, stone hammers and pieces of copper, removed—copper tools also, similar in size and shape to those described by Humboldt in his travels

in Mexico and the historical accounts of Egypt. It is known that the ancient Egyptians were acquainted with the art of tempering copper. Their tools, from their shape and supposed object, give equal evidence of that art. Why not, then, a reasonable conclusion that the race and age were the same with the pyramids of Egypt, the ruins of Mexico, and the ancient mining works on Lake Superior?"

(From the *New York Post*.)

"The following is an extract from a letter written to his wife by a New Yorker, now working in the mines of California. The letter bears date August 26, 1849:—'There was a gold mine discovered here (what is called Murphy's Diggings) one week to-day. It is evidently the work of ancient times, 210 feet deep, situated on the summit of a very high mountain. It has made a great excitement here, as it was several days before preparations could be made to descend to the bottom. There was found in it the bones of a human being, also an altar for worship, and some other evidences of human labour. From present indications, it is doubtful whether it will pay to be worked, as it is mostly all rock, and will require a great outlay for tools and machinery to work it.' This discovery, if properly pursued by competent observers, may prove of the highest historical importance. It will establish the fact that the mineral wealth of that region has been known to preceding generations; and the relics which have survived may enlighten us as to the nationality of the people who first pierced this mountain 210 feet, and will doubtless suggest an inquiry into the reasons for abandoning the pursuit of gold in a country in which it seems to abound, and where its discoverers had found encouragement to make such extensive excavations in former times."

(From the *Texas Telegraph*, Oct. 11, 1848.)

"We have been informed by a gentleman who has traversed a large portion of the Indian country of Northern Texas and the country lying between Santa Fe and the Pacific, that there are vestiges of ancient cities and ruined castles or temples on the Rio Puerco and on the Colorado of the West. He says that on one of the branches of the Rio Puerco, a few days' travel from Santa Fe, there is an immense pile of ruins that appears to belong to an ancient temple. Portions of the walls are still standing, consisting of huge blocks of limestone regularly hewn and laid in cement. The building occupies an extent of more than an acre. It is two or three stories high, has no roof, but

contains many rooms, generally of a square form, without windows; and the lower rooms are so dark and gloomy that they resemble caverns rather than the apartments of an edifice built for a human habitation. Our informant did not give the style of architecture, but he believes it could not have been erected by Spaniards or Europeans, as the stones are much worn by the rains, and indicate that the building has stood several hundred years. From his description, we are induced to believe that it resembles the ruins of Palenque or Otun-lun. He says there are many similar ruins on the Colorado of the West, which empties into the Californian Sea. In one of the valleys of the Corderillas traversed by this river, and about 400 miles from its mouth, there is a large temple still standing, its walls and spires presenting scarcely any trace of dilapidation; and were it not for want of a roof, it might still be rendered habitable. Near it, scattered along the declivity of a mountain, are the ruins of what has been once a large city. The traces of a large aqueduct, part of which is however in the solid rock, are still visible. Neither the Indians residing in the vicinity nor the oldest Spanish settlers of the nearest settlements can give any account of the origin of these buildings. They merely know that they have stood there from the early periods to which their traditions extend."

(From the *Placerville* [Cal.] *Herald*.)

"A party of men, five in number, had ascended the Colorado for nearly 200 miles above the mouth of the Gila, their object being to discover, if possible, some large tributary from the West, by which they might make the passage of the desert, and enter California by a new and easier route. They represent the country on either side of the Colorado as almost totally barren of every vegetable product, and so level and monotonous that any object sufficient to arrest the attention possesses more or less of interest; and it was this that led to the discovery of this hitherto unknown relic of a forgotten age. An object appeared upon the plain to the West, having so much the appearance of a work of art, from the regularity of its outline and its isolated position, that the party determined upon visiting it. Passing over an almost barren sand plain, a distance of nearly five miles, they reached the base of one of the most wonderful objects, considering its location—it being the very home of desolation—that the mind can possibly conceive of,—nothing less than an immense stone pyramid, composed of layers or courses of from 18 inches to nearly three

feet in thickness, and from five to eight feet in length. It has a level top of more than 50 feet square, though it is evident that it was once completed, but that some great convulsion of nature has displaced its entire top, as it evidently now lies a huge and broken mass upon one of its sides, though nearly covered by the sands. This pyramid differs in some respects from the Egyptian pyramids. It is or was more slender or pointed; and while those of Egypt are composed of steps or layers receding as they rise, the American pyramid was undoubtedly a more finished structure. The outer surface of the blocks was evidently cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom. From the present level of the sands that surround it, there are 52 distinct layers of stone that will average at least two feet. This gives its present height 104 feet; so that before the top was displaced it must have been, judging from an angle of its sides, at least 20 feet higher than at present. How far it extends beneath the surface of the sands it is impossible to determine without great labour. Such is the age of this immense structure that the perpendicular joints between the blocks are worn away to the width of from five to ten inches at the bottom of each joint, and the entire of the pyramid so much worn by the storms, the vicissitudes, and the corrodings of centuries, as to make it easy of ascent, particularly upon one of its sides. We say one of its sides, because a singular fact connected with this remarkable structure is, that it inclines ten degrees to one side of the vertical or perpendicular."

(From the *Beardstown Illinoian*.)

"While visiting a friend in Sangamon Bottom, in this county, a short time since, we were called to examine a specimen of stone which he had lately taken from a neighbouring quarry. The curiosity consisted of two sandstone rocks, which were found joining each other in contextual form, which, when separated, the face of one presented the appearance of having been a part of the side of a vessel, near the gunwale. There seems to have been an overlapping of the timber, in the form of a moulding, around the vessel. The work of art is as plain to be seen on the stone as on the floating vessel. The holes formed by the nails are very distinct, as well as the fossilized texture of the wood. There are also pieces of iron with the specimen, which seems to have been used, instead of caulking, between the strips of plank."

(To be continued.)

PASSING EVENTS.

GENERAL.—A religious mania of the spirit-rapping order has lately broken out in the surrounding neighbourhood of Dudley and Tipton, Staffordshire. Ireland continues, politically, in a restless state: more arrests have been made in the south, and others are likely to take place ere long. It is announced almost officially that France is about to join Spain in a naval expedition against Morocco. Great excitement exists in Switzerland, owing to a detachment of French troops having penetrated into Des Dappes valley and advanced on the Swiss territory towards St. Cergue's. Despatches from Vienna state that the reinforcements which the Austrian Government has sent to Lombardy amount to 8,000 men. The smallpox has been epidemically raging in Berlin for some time past.

AMERICAN.—Nicaraguan affairs are getting more and more complicated. There is fear of a revolution taking place at Canea. Guayaquil has been blockaded, and troops landed at Paña. Rumours of an approaching revolution in Chile are in circulation, the opposition party appearing to gain strength every day. Affairs in Vera Cruz are in a miserably unsatisfactory state, and in much of Northern Mexico the greatest anarchy prevails. The Placerville and Salt Lake Telegraph line has been completed to Genoa, Carson Valley, from whence despatches are now sent almost daily. A Gentile newspaper has been started in Great Salt Lake City by a Mr. Kirk Anderson, late of the *Missouri Republican*: the name of the paper is the *Valley Tan*. The army at Camp Floyd had a gala on the 9th, at the raising of a national flag: after the ceremonies of the day, an Army Theatre was opened for the first time.

MEMORABILIA.

SCANDINAVIA.—Scandinavia was the name by which the whole peninsula lying between the Baltic Sea and the Northern Ocean was called during the middle ages.

HIGHEST MOUNTAIN.—The highest mountain in the world is Mount Everest, one of the peaks of the Himalayan range, in Central Asia, it being 29,082 feet above the sea level.

DEPTH OF THE OCEAN.—The greatest depth known to exist, according to soundings made in the South Atlantic Ocean, is 7,700 fathoms, or about eight miles.

GLAUBER'S SALTS.—Sulphate of soda was first brought into medicinal use by a physician of the name of Glauber; hence it was called Glauber's salts.

EPSOM SALTS.—Sulphate of magnesia, being found to exist in solution in the waters of Epsom, was thence called Epsom salts.

SAFETY DURING A THUNDERSTORM.—The safest thing a person can do, to escape injury from lightning during a thunderstorm, is to lie down upon a feather-bed in the middle of a room.

AURORA BOREALIS.—These phenomena, commonly known as the northern lights, are flashes of electrical light of various colours in the higher regions of the atmosphere. During the long polar night they appear with a brightness and splendour unknown in other parts, and give sufficient light for all common out-door labour.

ENGLISH COUNTIES.—England is divided into 40 counties, which, with their county towns, are as follow:—Northumberland, Newcastle-on-Tyne; Cumberland, Carlisle; Westmoreland, Appleby; Durham, Durham; Yorkshire, York; Lancashire, Lancaster; Cheshire, Chester; Derbyshire, Derby; Nottinghamshire, Nottingham; Lincolnshire, Lincoln; Rutlandshire (or Rutland), Oakham; Leicestershire, Leicester;* Staffordshire, Stafford; Shropshire (or Salop), Shrewsbury; Herefordshire, Hereford; Worcestershire, Worcester;* Warwickshire, Warwick;* Northamptonshire, Northampton; Huntingdonshire, Huntingdon; Cambridgeshire, Cambridge; Norfolk, Norwich;* Suffolk, Ipswich; Essex, Chelmsford; Hertfordshire, Hertford; Bedfordshire, Bedford; Buckinghamshire (or Bucks), Buckingham; Oxfordshire, Oxford; Gloucestershire, Gloucester;* Monmouthshire, Monmouth; Somersetshire (or Somerset), Bath; Wiltshire (or Wilts), Salisbury;* Berkshire (or Berks), Reading;* Middlesex, London; Surrey, Guildford; Kent, Maidstone; Sussex, Chichester; Hampshire (or Hants), Winchester; Dorsetshire (or Dorset), Dorchester; Devonshire (or Devon), Exeter; Cornwall, Launceston.*

* Pronounced as Lester, Wooster, Worrick, Norridge, Glawster, Salisbury, Bedding, Lanston.

VARIETIES.

THERE is not in the world a surer sign of a little mind than striving to gain respect by such little despicable means as finery in dress and jewellery : none will depend on such ornaments but those who have no other.

NATIONAL CHARACTERISTICS.—Three young gents—an Irishman, an Englishman, and a Scotchman—were gazing through a confectioner's window at a pretty-looking damsel behind the counter. "Let us go in and spend half-a-crown in the shop, and see the girl," said the first of the trio. "A *shilling* will be quite enough to spend," replied the Englishman. "Nae," said Sandy, in his turn; "let us go in and ask her to *gie us twa sirpences for a shilling*, and we shall see her all the same."

BUTTER.—Will salt preserve butter? No. That question is easily answered. Salt is added to butter for two reasons; one is, to assist in its preservation, the dairywoman vainly thinking that plenty of salt will keep the butter sweet. It is a great mistake. It will keep just as long and just as sweet as olive oil without salt, if no other substance be incorporated with it. It is the caseine of milk that spoils the butter; and unless free from that, no art can make it sweet. Butter should be churned at 65 deg., and immediately reduced to 40 deg.; and the less it is touched by human hands the better. Your question is answered. Salt will *not* preserve butter.

REMARKABLE AGES OF TREES.—There are cedars now on Mount Lebanon which had already flourished centuries before the Christian era began. There is a yew tree in England aged 2,880 years. There is in California an *Arbor Vitæ*, called "the big tree of Calaveras," which is 96 feet in circumference, and is 3,000 years old. In some countries trees greatly excel this in size and age. There is a sycamore in the Bosphorus 4,000 years old. The Baobab of Senegal, Adam Sonia Digitala, which is 130 feet in circumference, is ascertained to be upwards of 5,000 years old. De Candelle mentions others (and among them the celebrated *Taxodium* of Chepultepec, in Mexico, which is 117 feet in circumference,) from 5,000 to 6,000 years old.

P O E T R Y .

ZION THE HOME OF AN HONEST MAN.

TUNE—"The Englishman."

There's a land far away in the West—

A place by God assigned:

'Tis there the wearied Saint can rest,

Or a stranger safely find;

For there the Prophets have declared

The house of God shall be:

On mountain tops it shall be reared,

That all the world may see.

'Tis a favoured country—deny it who can;

And *Jéré* is a home for an honest man.

Birkenhead.

The law from Zion shall go forth,

It long has been foretold,

To teach the nations of the earth,

And save a ruined world;

And from Jerusalem shall go

The word of God with might,

That men may learn to live and grow

In purity and light.

'Tis a favoured country—deny it who can;

And there is a home for an honest man.

WALTER WALKER.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY E. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 3, Vol. XXI.

Saturday, January 15, 1859.

Price One Penny.

PARAMOUNT IMPORTANCE OF GOD'S KINGDOM.

BY ELDER WILLIAM BAYLISS.

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—JESUS CHRIST.

These words form part of the Lord's memorable Sermon on the Mount, when he was striving to impress upon the minds of his followers the importance of their course of life being different to that of the world around them. He pronounced divers blessings upon those who answered to the descriptions given—the poor in spirit, the meek, the merciful, the pure in heart, the peacemakers, those who hungered and thirsted after righteousness, and those who were persecuted for righteousness' sake. He likewise plainly told them that unless their righteousness exceeded that of the Scribes and Pharisees, they could in no wise enter the kingdom of heaven.

And what was the nature of the righteousness of the Scribes and Pharisees alluded to? It appears, from what we read of them, that they were not an openly wicked or profane set of people. They were not a people that denied the existence of a God or disregarded the worship of him, so far as external appearances went. On the contrary, they appeared to have been very zealous of the laws and customs of their fathers; they appeared to have observed very strictly the feasts and fasts which Moses had commanded Israel to observe; they appeared also to observe the law of tithing,—so much so that they even tithed their mint, rue, cummin, and

every little matter and article of produce; they made long prayers and professed great piety: they even stood praying at the corners of the streets, that men might see that they were really serious. Yet, after all, the Saviour condemns them, calls them whited sepulchres, tells them that they were filled with all manner of corruption; and, as before observed, he informs his disciples that unless their righteousness exceeded that of the Scribes and Pharisees, they should in no wise enter the kingdom of heaven. He also added that while such characters observed a great number of the smaller things, they neglected the weightier matters of the law. They appeared to men outwardly to fast and made great pretensions; but they were inwardly corrupt and were enemies to the truth. The Lord also informed his hearers that unless they were willing to forsake all for his sake and the Gospel's, they were unworthy of him; that unless they could leave father and mother, wife and children, houses and lands, gold and silver, and everything else, they were not worthy of him; that they must put away every evil propensity of their nature, and cleave to the Lord their God with all their heart, mind, soul, and strength, and love their neighbour as themselves; that if they engaged in his service, they must

expect persecution and various kinds of trial; and that he consequently wished them to count the cost at the onset. But, for their encouragement, he promised them that if they were willing to forsake all and follow him, that they should receive an hundredfold in this world, and in the world to come life everlasting.

It was the hope of realizing these Divine promises that animated their bosoms and buoyed them up amidst the scorn and persecution through which they were called to pass; and having these hopes, they knew that if they proved faithful—if they did lay their bodies down, they should receive them again in the world to come; and having their names written in the Lamb's book of life and being clothed with the kingly and priestly authority of heaven, they were well assured that when the Saviour should make his appearance to reign on the earth, they should enjoy the mansions prepared and sit on thrones, as had been promised by the Saviour, and reign with him. These hopes, well-founded, served as an anchor to the soul, sure and stedfast, and reached to that which was within the veil. They had sought first the kingdom of God and his righteousness, and they were well assured that all other things would in due time be added to them.

There is an evident necessity for the same doctrines to be impressed on the minds of the Saints of latter-days, seeing that they have embraced the same principles as those of ancient times, and consequently have the same hopes and anticipations as they had. If they prove faithful, they will assuredly inherit the same blessings and have their names recorded in the Lamb's book of life. All true-hearted Saints are willing to forsake all—everything of a worldly nature, and follow the Saviour, with a sincere and ardent desire to build up his Latter-day Kingdom. Many of the Saints have devoted all they possessed on this earth to its interests, and have not counted their own lives dear unto them, for the kingdom and Gospel's sake.

But, on the other hand, there have been numbers who have embraced the Gospel for a far different purpose than that of gaining eternal life. Some have come into the Church from mere selfish motives. There are others who at their entrance did not properly estimate the cost of such an undertaking. They did not make up their minds to forsake all and follow

Christ. Their friends and associations were dearer to them than the kingdom of God. They could not give up their gold or silver, their houses or lands, to follow Christ. They did not really appreciate the worth of eternal life, and consequently clung to their earthly possessions and ultimately forsook the Lord.

There have been some professing to be Saints who were not willing to endure the law of God and make it their constant study and delight, but who murmur and complain at the providence of the Almighty, and think they know better than those whom God has set to guide them in the way of life. They have felt dissatisfied with the course pursued, and thought that some other would have been better. There have been others who, when called upon to assist the Church in a pecuniary way, have shut up their hearts against it and manifested the worst of feelings, showing that the kingdom of God was not their first object; while a great number of others have exhibited a praiseworthy and noble spirit, showing by their works that they were determined to assist in building up the kingdom, and consequently possess the light and influence of the Holy Spirit. Many, indeed, there have been who, instead of seeking the kingdom first, have sought every other thing first, and given the kingdom of God their last and least consideration.

Can those who follow such a course as this say to the Saviour, "Lo, we have left all and followed thee?" Can such expect to receive a hundredfold in this world, and in the world to come life everlasting? Certainly not. There must be a true and living faith manifested in good works to entitle us to receive the promised reward. We must endure to the end in order to obtain eternal life. We must consider everything of a secondary nature when compared with the kingdom of God. If we desire to reign with Jesus when he comes in his glory, we must make up our minds to suffer with him in his humiliation. If eternal life is worth anything, it is worth everything. It is better to lay up our treasures in heaven, where moth and rust cannot corrupt them nor thieves break through and steal them, than to pursue an opposite course and be robbed of all our hopes and expectations.

In conclusion, then, let us, as true Saints, go to with all our might and build up the kingdom of our God which

is now being established on the earth. Let us sustain his servants and consecrate ourselves to the interests of the great work in which we are engaged. Let us devote our time and our talents to the propagation of the principles of the Gospel, and follow the noble examples that have been set before us in ancient and

modern times. Then our names will be registered in the Lamb's book of life, and we shall ultimately receive a celestial inheritance and be prepared to reign with Christ on the earth, when it will be said to us, "Well done, good and faithful servants: enter ye into the joy of your Lord!"

THE MOSAIC, CHRISTIAN, AND LATTER-DAY DISPENSATIONS.

(Concluded from page 19.)

III. PREPARATION FOR THE LATTER-DAY DISPENSATION.

Rome, grown bloated and fat with the tribute of many nations, unwieldy from her extended bounds, and enfeebled with enervating luxuriousness, sat listening to the clangour of polemics, when the battleries of the northern barbarians rang at her gates and their stalwart arms hurled her from her pinnacle of majesty.

Marching on, conquering and unconquered, they soon spread themselves over the principal portions of that mighty empire and carried with them their wild superstitions and deep reverence for the mystical. This the professors and doctors of Christianity soon turned to account. By covering the principles of their religion in a mystic garb, and mingling some of their conquerors' superstitious ideas with it, they succeeded in subjecting the people to a tyranny more intolerable than the power of the sword could impose. Chiefs bent to the force of sophistry, and princes owned the supremacy of mind; and as these results were produced, the growing ambition of the hierarchy took a still wider stride until the Bishop of Rome proclaimed himself God's vicegerent on earth and the possessor of apostolic authority and power. Rome, once the governess of man, now assumed a more terrible position as the governess of mind; and so vigorously did she maintain her sway, that fear of her supposed mystic and invincible power caused kings to hold the stirrup for her haughty pontiffs and nations to band together in mad crusades to carry out her insane projects. Knowledge and science were confined to the

cloister or sacerdotal garb, and things really simple were by the power of superior information made to assume a supernatural appearance, while the rude soldiers of the times, who dauntlessly dared every other foe, shrank from a contest with a power which they believed could vanquish them here and hurl them to everlasting perdition.

Once in a while some honest heart, learned in the mystic fables of the church, and impelled by a faint glimmer of the truth, strove to burst the shackles that bound, as it were, the whole human race; but, unaided and unequal to the task, they sank before that power which held the nations in its hydra folds. Fifteen centuries passed away, and the abuses of the hierarchy had grown to an overwhelming extent, when the great preparatory work known as the Reformation commenced.

The principle to be established by that work was *freedom of thought*; and to accomplish that purpose, instruments were found. An array of noble spirits burst before the scene and valiantly contended for the noble principle. Let us not scan too closely their lives, for they were mortals; but let us see what they have accomplished. Bursting forth in various places at the same time, their history plainly points to the fact that an overruling Providence watches the affairs of men, and silently but surely brings about his matured plans. Wickliff in England, after him Luther in Saxony, Melancthon, Zuinglius in Switzerland, Calvin of Picardy, Knox in Scotland, Beza, and a host of others manfully and successfully struggled with the Papacy.

Their principles spread and laid the foundation of that liberty of conscience which is now enjoyed to some extent in several nations. As John the Baptist prepared the Jews for the Messiah's appearance, the Reformation prepared the way for "the dispensation of the fullness of times." Without that gradually-developing process employed by God, the Priesthood would have been killed from off the earth, and the designs of heaven frustrated.

But a few years prior to the commencement of the sixteenth century had America been discovered by Columbus; and as the daring navigator guided his frail barque over the bosom of the Atlantic, though his great mind swelled with the importance of his undertaking, little did he think of the grand future to all of Adam's race which would spring from that undiscovered land to which he was then steering. Everything was progressing proportionately. The principles of freedom were being in part proclaimed, and a land was discovered in which they could take deep root and bear noble fruit.

England received the spreading principles, and among her sons arose stern men with iron hearts, who would yield to none their rights as responsible beings. Party after party, as they had power, lit the fires of persecution, till these same strong hearts, firm in their faith, fled across the great waters and sought a home in the new world.

Joined by other hearts as strong from this and other lands, in the depths of the forest and along the spreading seaboard they raised their humble homes, and grew a sturdy and independent people, bold to assert their rights and strong to maintain them. But even there the hand of tyranny followed them, till, rising in the majesty of *man*, they cast off the yoke and fearlessly asserted and maintained their independence. Inspired by heaven, their sages framed a constitution which embodied all the freedom requisite for the infant state of the kingdom of truth. Religiously, the world had prepared as fast for the coming time as it had done politically. Discord, confusion, and dissension characterized all its parts, until honest thinking men became disgusted with it and asked themselves the question, Will not the Lord have mercy upon mankind once more, and restore truth, light, and salvation to the human family? By

gradual development, everything was prepared for ushering in the mighty work, when a Prophet of God should once more cheer the hearts of the pure by a "Thus saith the Lord."

IV. THE LATTER-DAY DISPENSATION.

We have now brought our sketch down to the commencement of the present century. The condition of the Christian world was a strange one. Everywhere men were crying out against the abuses of the dominant churches. Reform succeeded reform, to need re-modelling and reformation as soon as they existed.

People were beginning to search deeply into the Scriptures and to ask themselves when the glorious prophecies concerning the last days were to have their fulfilment. Dates were repeatedly fixed for the opening of the Millennium; but, based upon human calculations and wisdom, they were fraught with groundwork for dubiety.

The force of progressive mental culture was opening a wide field for latitude and liberty of thought. Satan, ever on the alert, and aware that the last great struggle was rapidly approaching, would not permit it to commence without sufficient preparation on his part. Knowing that no dispensation could be ushered in upon any other principle than that of God's revealing himself through a Prophet, he took time by the forelock and heralded the millennial kingdom with prophets of his own manufacture. As the advent of the Christian dispensation was preceded by various impostors representing themselves as the Christ, so the opening of the last dispensation had its forerunners of somewhat similar character. Professing inspiration and the gift of prophecy, their extravagant assumptions and wild theories were used by the Evil One to bring the prophetic character into contempt. Philanthropists of every shade strove to ameliorate the condition of mankind and introduce a new order of things; but their schemes were strangled in the cradle. Science was stepping far ahead of all understood religious principles, and was making sad havoc among old established ideas. Revivalists were sounding their raven notes throughout the land and scaring well-meaning individuals into a fear of God through the terrors of an awfully-depicted hell.

Amid all this confusion, appeared one upon the stage of action destined to accomplish in the social, moral, and religious world the greatest revolution ever brought about since the world began.

Illiterate, plain, and rough as nature's unpolished diamond, his mind was unclouded by the senseless fables of the world. Of iron will and sound constitution, he was well fitted to cope with his stormy, ruthless, and savage opponents. Endowed with a gigantic mind and peculiarly blessed of heaven, he was called to begin his mission ere his simple faithfulness had time to be warped or corrupted, and he grew from boyhood under the training of the revelations of heaven. Called by an angel from the courts of glory to view the sacred deposit of ages, the young man Joseph entered upon his work with the most perfect knowledge that the day-star of universal truth had arisen, and the long promised dispensation was about to commence which should "gather together in Christ all things both in heaven and in earth." All former dispensations were but partial in their operations; this one was to be universal. Here the mind naturally pauses to dwell upon the vast undertaking commenced. Not only were the "honest in heart" to be gathered into one, but all of earth's sons and daughters would find themselves compelled by the force of circumstances to enlist under the respective banners of truth and error. Hell would send forth her demon hordes to the conflict, and the hosts of heaven united would aid the righteous among men to hurl them back to perdition and rescue the world from their unholy grasp, that Messiah might reign "King of kings and Lord of lords."

Before such a work all others pale and appear trifling, and the mind is lost in contemplation of the vastness and grandeur of the undertaking. All former dispensations were but progressive stages and preparatory for the consummation of God's eternal purposes. That these purposes might be perfected, all former knowledge, keys, and powers must be restored. The heavens, which for centuries have been sealed against man, burst asunder and reveal the Father and the Son gracing with their united approbation the coming era. An angel from the eternal world descends to bestow the everlasting Gospel in its purity, without which the first

step could not have been taken for the salvation of the world. But "the letter killeth," while "the spirit giveth life." Without proper authority, the ordinances of that Gospel could not be administered. The scene now presents another glorious view. John the Baptist, the last man who held by hereditary descent the Priesthood of Aaron, appears, in order to impose that power upon man; and Joseph and Oliver bend with overflowing hearts before the representative of the Mosaic dispensation. The opening heavens shower down their blessings as Peter, James, and John bear to earth again "the keys of the kingdom and the dispensation of the fullness of times." The apostolic authority, or the power to build up the kingdom of God on the earth, was once more restored, never to be taken away. The Gospel was preached, its ordinances were administered, and honest hearts rejoiced in the fulfilment of prophecy and the blessings bestowed upon them.

The dispensation was thus fairly opened. The principles of heavenly truth were being gradually revealed, and men clothed with the holy Priesthood were commissioned to give them divine force and legality.

The record of Joseph in the hands of Ephraim, joined with the record of Judah, formed a weapon in the hands of that Priesthood powerful to hew asunder the bands of error which bound the human race. The work progressed with incredible rapidity, and the Church spread forth her branches on the right hand and on the left. Persecution followed persecution, and many fell martyrs to the truth. But "the blood of the martyrs is the seed of the church;" and as the front ranks were thinned by the onslaught of the powers of darkness, thousands were found eagerly pressing forward to fill the vacancies. A temple was erected, that the keys of Elijah might have full exercise, and the past, present, and future be welded together. But the infant Church was unfit to cope successfully with her adversaries. Her members were driven, but rallied again. Strong in their faith and mighty in their knowledge, they presented a bold front to the foe. Growing powerful in their tribulations, again they essayed to raise a Temple to God. It cost the life of the mighty Prophet and that of his true and loving brother,—not, however, until their work was done and their

mission here was ended. Though death had stared the Prophet in the face a hundred times and in a hundred forms, it had no power to cut the thread of life until he had accomplished all that he was sent here to do. The principles of truth were firmly established and the keys and powers of the last great "time" were bestowed upon his successor. All that could be done had been done, and he was prepared to pass behind the veil and take up the work in another sphere. The Temple was finished; but its last crowning adornment was the signal for Satan's fiercest onslaught on the children of Zion.

Driven again, they became lost to the world, till the sound of Babylon-bound missionaries proclaimed the startling news that, hidden in the bosom of the "lasting hills," the Saints had found an abiding-place for a season.

No people but the Israel of God could have borne what they had to bear, nor have existed, much less prospered, under the trying and adverse circumstances which they had to pass through. But all this was necessary for the proper development of the work.

The Church steadily and rapidly progressed in numbers, influence, and knowledge: yet it was but a *church*. Another phase was rapidly approaching: it must become a *kingdom*. All the Prophets and inspired men of old looked forward to the *kingdom* of God being established upon the earth, that, with the principles of life and the unity of the Saints combined in one, a rule of peace and equity might be established, the duration of which should be eternal.

Under the guidance of the Prophet Brigham, and with the unceasing efforts of the honest and faithful Saints, the consummation is being rapidly brought

about. Unaided by aught save the invisible power of heaven, have the noble spirits who compose this kingdom borne off the banner of truth triumphantly; and already has it been planted so firmly that neither earth nor hell can root it up. But vast is the work yet to be done, and short the time for its performance. The mind can travel back and gain fresh courage and renewed energy from the past, and the eye of faith can perceive a glorious future ahead, when the hosts of the "lost" shall come forth to the conquest, and Judah rise against her tyrant oppressors,—when the remnants of the aborigines of Joseph's land shall awaken and act as the battle-axe of the Lord. Then shall Ephraim stand forth as the governing head, dispensing blessings to those who have earned them. Eastern and western hemispheres have both played their parts in the past, and both must play them out in the future. It is not against a simple people single-handed that the forces of error have now to contend, but against the accumulated resources and energies of all times. The mighty ones of ages long since past, and the noble spirits who have gone behind the veil, in this, are not gazing idly on at events as they take place; but, earnestly engaged, they are aiding mightily in rolling forth the great and glorious work of the Most High.

It is in vain to attempt to stop the onward march of truth. Onward, onward is its course, greater its strides, and mightier its power, as it pursues its career to universal dominion; and rapidly is the day approaching when Messiah shall descend, assume the crown, and reign paramount. Then "every knee shall bow and every tongue confess" that he is Lord of all.

S.

POOR AUTHORS.—Homer was a beggar, lived in misery, and died starving. Stone, the learned antiquary and chronicler, was so poor that he was thankful for a license to become a beggar. Cornelle died steeped to the lips in poverty. Cervantes died from starvation. Fielding died in a charity hospital. Savage died in a jail at Bristol, where he was confined for a debt of eight pounds. Butler, the author of "Hudibras," lived in penury and died poor. Terence was a slave. Chatterton, surrounded with misfortune, destroyed himself. Otway died from hunger. Lee died in the streets. Steele lived a life of perfect warfare with his creditors. De Lolme was often in prison for debt. Ockley was long confined for debt, and died in misery. Goldsmith was continually in difficulties, and sold his "Vicar of Wakefield" for a trifle to save himself from prison. Sale often wanted a meal while translating the Koran. Many other literary men of world-wide fame have languished in poverty and died in unmitigated distress.

HISTORY OF JOSEPH SMITH.

(Continued from page 24.)

[April, 1843.]

Sunday, 23rd. Nine to ten, a.m., at home; heard read Truthiana, No. 6, also the minutes of Special Conference, which I revised.

Eleven, a.m., meeting at the Temple-stand; B. Young, P. P. Pratt, O. Pratt, O. Hyde, George A. Smith, and W. Richards present. O. Hyde prayed.

President B. Young preached on the subject of salvation, and the Twelve commenced their mission to build the Nauvoo House. For the salvation of the Church, it was necessary that the public buildings should be erected, &c.

P. P. Pratt preached in the afternoon, showing the rapid increase of Nauvoo during the past three years.

Peter Haws called for twenty-five hands to go with him to the Pine country, to get lumber for the Nauvoo House.

President Young instructed the labourers on the Nauvoo House to commence next morning, even if they had to beg food of their neighbours to commence with; and requested families to board hands till means could be procured.

Monday, 24th. In the morning I took my children a pleasure-ride in the carriage.

At one, p.m., President B. Young, H. C. Kimball, O. Hyde, J. Taylor, George A. Smith, W. Woodruff, and W. Richards met in council in my office, and agreed to go to Augusta, Iowa, to spend the next Sabbath and devise means to secure the property which has been purchased of Moffat by the Nauvoo House Trustees, and voted John Carnes go on a mission to England; Peter Haws and James Brown to Tuscaloosa, Alabama; that Elder Murray Seaman be instructed to return home immediately; and that Mr. Lucien Woodworth be respectfully requested immediately to furnish the Twelve with a draft of the exterior and interior of the Nauvoo House.

Prince Louis Napoleon, claimant of the imperial throne of France, writes from his prison at Ham to the Parisian journals—"I would prefer captivity on the French soil to freedom in exile."

Tuesday, 25th. In the Office in the morning, and heard read the proceedings of the Twelve Apostles yesterday.

Lucius N. Scovill and other Masons came to see me concerning H. G. Sherwood, when I was told that Grand Master G. M. Nye was dead, which caused the following remark:—

"When Nye was here trying to pull me by the nose and trample on me, I enquired of the Lord if I was to be led by the nose and cuffed about by such a man. I received for answer, 'Wait a minute.' Nye is dead; and any man or Mason who attempts to ride me down and oppress me will run against the boss of Jehovah's buckler and will be quickly moved out of the way. Nye was a hypocritical Presbyterian preacher, and was known to have committed adultery in this city and violated his oath as a Master Mason. He started an opposition lodge on the hill, called the Nye Lodge; on which subject I said, They will do us all the injury they can; but let them go ahead, although it will result in a division of the lodge. Nye, fearing the penalty of the city ordinances on adultery, speedily fled from Nauvoo, and soon after died suddenly in Iowa."

At three-and-a-quarter, p.m., rain fell in torrents, and wind blew strong from N.W. Several barns were blown down. So dark for fifteen minutes, could not see to write. Considerable hail fell. The creeks rose very high. The land covered with water.

Wednesday, 26th. At home. Squally and cold weather.

Received of Wilford Woodruff a deed of north half of lot 4, block 12, on Kimball's second addition, valued at \$50 on Tithing.

Thursday, 27th. At eleven, a.m., sat in Mayor's Court, when Jonathan Ford proved a stolen horse.

Visited at brother H. C. Kimball's with William Clayton.

The Nye Lodge was installed on the hill.

English state documents show an annual loss of £3,000,000 and 1,000 lives on the coast of Portsmouth, for want of harbours of refuge.

Friday, 28th. At home.

Saturday, 29th. Rode out to the prairie with my brothers William and Samuel, and John Topham, and apportioned a lot between sister Mullholland and John Scott.

Elders B. Young, H. C. Kimball, W. Woodruff, George A. Smith, Joseph Young, and Peter Haws rode to Augusta, Iowa.

Sunday 30th. The brethren held a meeting at Augusta and had a good time. About 200 Saints were present. Augusta is a flourishing little town. There are three saw mills and two flour mills, having excellent water privileges.

At ten, a.m., a trial commenced before the First Presidency, Graham Coltrin v. Anson Matthews, being an appeal from the High Council on complaint—

"First, for a failure in refusing to perform according to contract respecting the sale of a piece of land by him sold to me. Second, for transferring his property in a way to enable him to bid defiance to the result and force of law, and to evade the aforesaid contracts, thereby wronging me out of my just claim to the same; and also for lying," &c., &c.

Witnesses for plaintiff—H. G. Sherwood, N. G. Blodgett, Zebedee Coltrin, Father Coltrin.

Witnesses for defence—Two affidavits of George Reads, Mrs. Matthews, brother Browett, Samuel Thompson, Richard Slater.

Decision of the Council is that the charges are not sustained."

Monday, May 1st. I rode out with Lucien Woodworth, and paid him £20 for the Nauvoo House, which I borrowed of William Allen.

I insert fac-similes of the six brass plates found near Kinderhook, in Pike County, Illinois, on April 23, by Mr. R. Wiley and others, while excavating a large mound. They found a skeleton about six feet from the surface of the earth, which must have stood nine feet high. The plates were found on the breast of the skeleton, and were covered on both sides with ancient characters.

I have translated a portion of them, and find they contain the history of the person with whom they were found. He was a descendant of Ham, through the loins of Pharaoh, king of Egypt, and that he received his kingdom from the Ruler of heaven and earth.

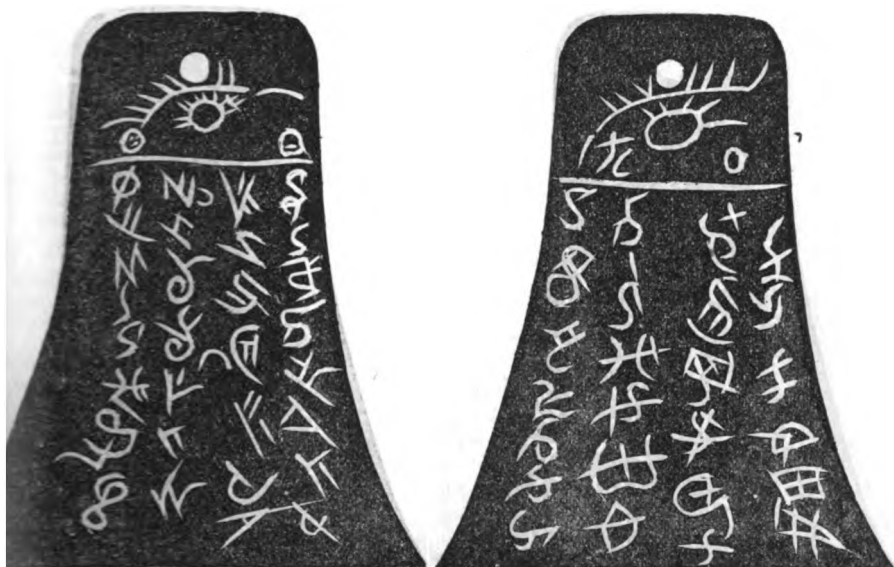
I extract the following from the *Times and Seasons* :—

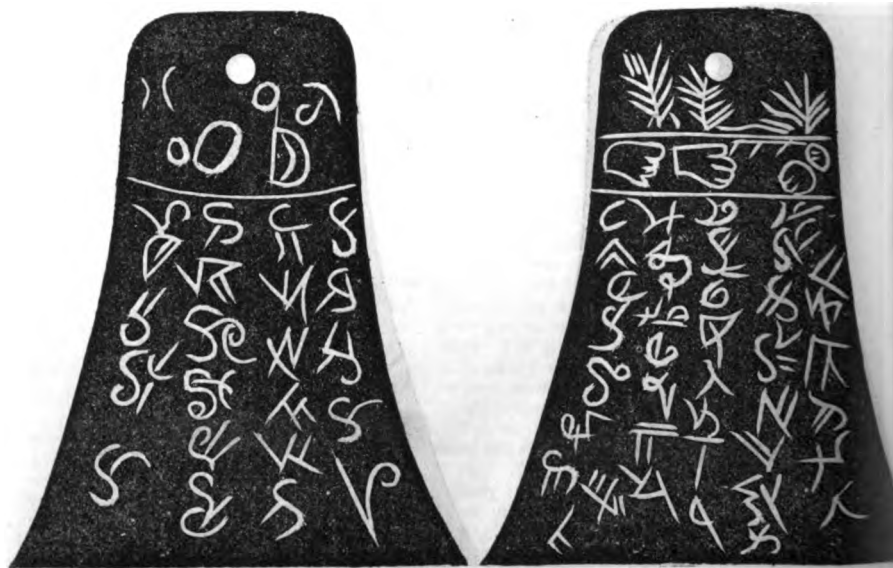
"When the Book of Mormon first made its appearance among men, it was looked upon by many as a wild speculation, and that it was dangerous to the interest and happiness of the religious world. But when it was found to teach virtue, honesty, integrity, and pure religion, this objection was laid aside as being untenable.

We were then told that the inhabitants of this continent were and always had been a rude, barbarous race, uncouth, unlettered, and without civilization. But when they were told of the various relics that have been found indicative of civilization, intelligence, and learning,—when they were told of the wealth, architecture, and splendour of ancient Mexico,—when recent developments proved beyond a doubt that there are ancient ruins in Central America, which, in point of magnificence, beauty, strength, and architectural design, vie with any of the most splendid ruins on the Asiatic Continent,—when they could trace the fine delineations of the sculptor's chisel on the beautiful statue, the mysterious hieroglyphic, and the unknown character, they began to believe that a wise, powerful, intelligent, and scientific race had inhabited this continent; but still it was improbable—nay almost impossible, notwithstanding the testimony of history to the contrary, that anything like plates could have been used anciently, particularly among this people.

The following letter and certificate will perhaps have a tendency to convince the sceptical that such things have been used and that even the obnoxious Book of Mormon may be true. And as the people in Columbus' day were obliged to believe that there was such a place as America, so will the people in this day be obliged to believe, however reluctantly, that there may have been such plates as those from which the Book of Mormon was translated.

It will be seen, by the annexed statement of the *Quincy Whig*, that there are more dreamers and money-diggers than Joseph Smith in the world; and the worthy editor is obliged to acknowledge that this circumstance will go a good way to prove the authenticity of the Book of Mormon. He further states that 'If Joseph Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man living.' We think that he has done that already in translating and publishing the Book of Mormon, and would advise the gentleman and all interested to read for themselves and understand."







"TO THE EDITOR OF THE 'TIMES AND SEASONS.'"

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work.

On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones that appeared as though they had been burned; and near the cephalon a bundle was found that consisted of six plates of brass of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be iron very much oxydated. The plates appeared first to be copper, and had the appearance of being covered with characters.

It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woollen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics that none as yet have been able to read.

Wishing that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation.

They were found, I judged, more than twelve feet below the surface of the top of the mound.

I am, most respectfully, a citizen of Kinderhook,

W. P. HARRIS, M.D."

"We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd of April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound six brass plates of a bell shape, covered with ancient characters. Said plates were very much oxydated. The bands and rings on said plates mouldered into dust on a slight pressure."

ROBERT WILEY,	GEO. DECKENSON,	W. LONGNECKER,
G. W. F. WARD,	J. R. SHARP,	IRA S. CURTIS,
FAYETTE GRUBB,	W. P. HARRIS,	W. FUGATE."

(From the *Quincy Whig*.)

"SINGULAR DISCOVERY.—MATERIAL FOR ANOTHER MORMON BOOK."

A young man by the name of Wiley, a resident in Kinderhook, Pike county, went by himself and laboured diligently one day in pursuit of a supposed treasure, by sinking a hole in the centre of a mound.

Finding it quite laborious, he invited others to assist him. A company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found SIX BRASS PLATES, secured and fastened together, by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled.

The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but, after undergoing a chemical process, the inscriptions were brought out plain and distinct.

There were six plates, four inches in length, one inch and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthways.

By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favour on the public by removing the mystery which hangs over them. A person present when the plates were found remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will.

In the place where these plates were deposited were also found human bones in the last stage of decomposition. There were but few bones found; and it is believed that it was but the burial-place of a person or family of distinction in ages long gone by, and that these plates contain the history of the times, or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal.

The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 15, 1859.

PRIESTHOOD IN GOVERNMENT.—In the beginning God created the heaven and the earth. His Spirit moved upon nature, and she brought forth in her fruitfulness. By his power the wandering chaos was organized and the shapeless masses formed into spheres; and at his word the rising light chased the darkness around. Then the heaven, the earth, and the ocean teemed with countless varieties of organized life, and beings in the image of their Maker appeared. And thus the Divine work goes on through all its phases and spheres, until worlds and systems are brought to a state of thorough government and willing obedience, so that the created follow where the Creator leads, and obey when he sends forth his word. First comes the collection of the instruments and elements for the work designed, organization and the due formation answering to the ideal in the creative. Mind follows, and then comes the government of the things created. In the Divine economy and in the eternal order of progressive existence, government is the final stage of every sphere and leads into its higher one. So also is it with the work of God among mankind. In working out the scheme of redemption, in bringing to bear the operations of the Gospel and the establishment of that kingdom upon the earth which shall stand for ever, the same order obtains and the Eternal is seen to move in progressive rounds. And when in each sphere things are brought under a thorough system of proper government, then the perfection of that sphere has come.

What was the spiritual state of the world when Joseph the Prophet came? A chaos. Darkness covered the minds of the people, and wandering shapeless sects conflicted. And now, while in accordance with the revelation of Jesus to John, "Behold I make all things new," his Church of the last days—his new creation is growing among men, old things are passing away and becoming disorganized. Thus it is literally true that society is fast returning to chaos, and thick spiritual darkness covers the earth.

Such is the state which the new dispensation finds, and such is the condition of mankind when the Gospel proclamation is heard, as the Elders bear its tidings from nation to nation, from city to city, and from village to village. It is at this point where the mission of the Priesthood began in this generation; at this point the work of restitution commenced. The new creation of Christ's had to be formed and to grow and increase, while the Priesthood were the labourers and husbandmen in the vineyard of the Lord. The Spirit moved upon the hearts of the people, and its light and power were manifested among the Saints, and the Elders gathered Israel into various Church organizations. Thus the work of God has grown, and thus its stages of progress have been duly passed, until the Saints revolve in an advanced sphere of Church government. It is to this stage that the European Mission has progressed and advanced, and it now becomes necessary that the Priesthood should take upon them that higher character. In the early periods of the Mission, systematic and organized operations were not so absolutely essential as in its present period and position. If the Elders were building up Branches and converting the honest in heart, nearly the whole of their duties and calling were filled. They were in the

same Church, with the same religion, and were working for the same great end ; but, excepting with their immediate superiors, they were comparatively disconnected, and organized operations as we now have them were impossible. Spiritually, the Saints were bound together in one bond—united in the bonds of the Everlasting Covenant. Practically, however, their connection was but little more than with their separate Branches and Conferences, while the connection of the Saints and the Travelling Ministry in a general capacity with each other and with the Presidency of the Mission was scarcely more than semi-monthly through the *Star*, or half-yearly at a General Conference. But we have now come to a period when those Branches which the first labourers built up are organized into Conferences, Pastorates, and Missions, in the character that we now understand, and the whole Mission operates when the signal is given at the same time upon the same point. This has been from the growth of twenty-one years, and by successive labourers.

During the year now closed, nearly the whole of the Priesthood of the Mission have vigorously laboured to bring it under a thorough system of Church government. The success attending those efforts we will leave, and hope that the progress of '59 will be more satisfactory than that of '58.

NEWS FROM HOME.—The *Deseret News*, No. 37, which we have just received, has the following :—

"A Special Conference of the Church of Jesus Christ of Latter-day Saints was held in this city on Saturday and Sunday, the 13th and 14th inst., in pursuance to adjournment from the 6th of October last. The First Presidency, Quorum of the Twelve, and representatives from the various Bishoppries and Quorums of the Church were in attendance. The usual Church business was transacted, and several items of interest were entered into. A good spirit prevailed, and the brethren returned to their duties enjoying the spirit of their callings, full of gratitude to our Heavenly Father for his kindness to his people."

CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, October 30, 1858.

Elder Thomas Williams.

My dear Brother,—I received your kind letter, dated August 31st, also some gleanings from the newspapers, all of which contained matter interesting to me, which I should have acknowledged some days since, but circumstances (not carelessness) have prevented me.

I have been kept pretty busy for the last two months.

On the first Monday in this month, the grand and petty juries were called together in the City Hall. Nothing done: adjourned because the prosecuting attorney had not arrived from the States. His arrival is anticipated on the 1st November. I am one of the first-named jurors. There are twenty-four in number, half Mormon and half Gentile. So it is with the petty jurors. What will be brought before us, when we are ready for

business, I cannot tell; but no doubt our enemies are expecting great things in their favour. But they will be mistaken, as before; for the Almighty has decreed that his kingdom shall be built up in the last days, and that his servants shall reign, rule, and triumph over all their enemies.

For the last two months our streets have been crowded with Government teamsters of the lowest grade. There are also another class—gentlemen gamblers, blacklegs, and cut-throats. Our lock-ups are crowded with thieves and drunkards. Our officers are therefore necessitated to deviate from the good old way and preach with the truncheon instead of the Bible. When the scum of their boasted civilization boils over, it has to be forcibly checked up.

Since the opening of the *new scene*, there have been four murders perpetrated, and knock-downs beyond number. Two murders were committed in the most

public streets, one of which was the murder of a policeman while in the discharge of his duty—a good, faithful brother, by the name of William Cook. Two gamblers got into a quarrel and shot each other: one died, but the other got better and skidded off. Two negroes quarrelled: one was stabbed, and the other shot dead.

Yesterday, about sixteen miles south, one of those desperate characters went into a trading house. After some talk, seeing no one about, he drew a revolver, and wanted the young man to buy it. He refused, and the ruffian shot him, robbed the house, and left, though I believe he has since been taken. It is thought the young man will get better. Among the many nuisances introduced are grog-shops, which I trust we shall soon be able to tip over.

I understand we shall have a Gentile newspaper out among us this week. If so, I will send you a copy. The editor was at my house, the other day, wanting me to carve him a heading. I told him I had not time.

The beginning of this month was very cold and stormy. Snow fell from six to ten inches deep, but soon melted away. The weather is and has been very fine for the last eight days. Nights are cold.

Brother Miles Romney is doing considerable business, building storehouses for

the merchants. He desires to be kindly remembered to you all.

Brother Calkin's family are feeling very well.

All is well at my house. I am in excellent health. Remember me kindly to all of my acquaintance. I feel to say, God bless you all in the Office! May the power of God rest upon brother Calkin, that he may have wisdom given him to preside over the flock of God, be able to feed the sheep, and take care of the lambs.

Oh, what a delightful feeling to be filled with the Holy Ghost and have opportunity to bestow the same Spirit on the poor honest souls that are scattered abroad among the nations of the earth! My heart aches for my poor brethren and sisters whom I became acquainted with in those countries. I shall never forget the kindness I received from their hands while labouring amongst them. It is my prayer every day of my life that they may live and have the desire of their hearts in righteousness before the Lord.

I have received three *Illustrated Times* and a *Daily Post*. I wish you would continue to send them. It is quite a treat to get a paper from England. I have not seen a *Star* since I left.

God bless you and all associated with you! I am, with respect, your friend and brother,

JOHN KAY.

ANOTHER SIGN OF THE TIMES.

(From the Liverpool "Daily Post," Dec. 24.)

"A SCENE OF RELIGIOUS FANATICISM IN DUDLEY.
TWENTY SPIRIT-RAPPERS 'INSPIRED.'"

A number of spirit-rappers in Dudley, Tipton, and the neighbourhood, have formed a society, which has lately deemed it necessary to convert Christian sects to their peculiar 'faith.' On Sunday afternoon they held a meeting for 'prayer and inspiration,' and professed to have held communication with the spirit of John Wesley, who had commissioned them to preach the doctrines of John the Baptist in Dudley, promising, if they obeyed his injunction, to assist them; but, if they failed, threatening them with the deprivation of the power of speech. Thus 'directed,' a body of them proceeded to the Primitive Methodist Chapel, New George-street, Dudley, where the congregation (about 500) were assembled for evening service. Mr.

Rollason, of Oldbury, was the preacher, and was in the midst of his discourse, when a Mrs. Stocks (a woman well known in Dudley,) seated in the gallery, the appointed leader of the spirit-rappers, extending her right arm and upturning her face as in prayer, with many strange gesticulations, burst forth, crying—"Lord, I thank thee that thou hast permitted me to come to this congregation and to talk to poor sinners of their souls!" About twenty other spirit-rappers simultaneously commenced similar displays of gesticulation and action, groaning and shouting. The minister stopped his discourse, and the functionaries of the chapel went about to the rappers to endeavour to procure silence and order; but this only added fuel to the flame: the shouting and noises became louder, the rappers calling on

the Deity in the most revolting way. One man, a carpenter, held one of his arms upright and stiff, and declared he could not put it down. One woman, a member of the congregation, was so much alarmed that she was attacked by fainting fits, and was carried out. Meanwhile, Mrs. Stocks pleaded for the salvation of the sinners around her, till one man asked her how she could so conduct herself, being one of a 'wicked and adulterous generation' herself. She took no notice, but continued to denounce judgment, &c. So great was the tumult within, that hundreds of persons collected outside the building, and some time elapsed before the riotous rappers could be ejected and quiet restored. Mrs. Stocks has been called

on to give an explanation, and she says that she and her friends did what was dictated to them on peril of losing their speech. The circuit minister of the Primitive Methodist body, aided by the stewards, is investigating the matter, and has demanded a public apology for these unseemly proceedings. If this be refused, then the rappers will be brought before the magistrates, on the charge of disturbing religious worship, under the act which renders offenders liable to a penalty of £40. Unless some effectual stop be put to these strange freaks, it is apprehended that various other congregations will receive similar noisy visits from the spirit-rappers."

We insert the foregoing as another sad sign of the existence and influence of that evil power which it has long been predicted shall fully manifest itself on the earth in the latter days, prior to the coming of the Son of Man. Many unclean "spirits" are abroad in the earth at the present time; and, under the superintendence of the great Adversary and Antichrist, they will yet "communicate" with, "dictate" to, "direct," and "inspire" men and women of this "wicked and adulterous generation" to a far greater degree than they have hitherto done. Indeed, to such an alarming extent will their "inspirations" and various supernatural (or rather *infra*-natural) powers be carried, that comparatively "all the world" will wonder after the beast," and will even "*worship the dragon* which gave power unto the beast;" for "he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do;" and, instead of merely stiffening the arms of his mediums and votaries, or "threatening them with the deprivation of the power of speech" if they "fail" to "obey his injunction," he will even cause them that refuse to "*worship the beast*" to be "**KILLED.**" (See Rev. xiii.) As before observed, many spirits are now abroad on the earth, making great pretensions; and their "mediums" or agents are beginning to assume the guise of religious teachers, who "deem it necessary to convert Christian sects to their peculiar faith." In order the better to carry out his purposes, "Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." But the true Saints of God, whose continual desire, aim, and object are to serve their Divine Master, and Him only, with faithfulness and singleness of heart, will give due heed to the admonitions of his acknowledged servants, and will, by the aid of his Spirit, imparted to them in proportion to their faith, be enabled to resist the seductive influences of every spirit and power which is not of God. To them we need only say, "Beloved, believe not every spirit, but try the spirits whether they are of God;" and if not of God, at once *cast them out*, in the name of the Lord.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 30.)

(From Morse's "Universal Geography.")

"In digging a well in Cincinnati, the stump of a tree was found in a sound state, 90 feet below the surface; and in digging

another well at the same place, another stump was found at 94 feet below the surface, which had evident marks of the axe; and on its top there appeared as if some iron tool had been consumed by rust."

(From an American paper.)

"Mr. Butterfield, who is running a tunnel in Table Mountain, near Sonora, California, has given the editor of the *San Francisco Herald* a description of a discovery made by his company in the course of their excavations. They have got their tunnel in a distance of 300 feet. Here, 110 feet from the surface of the ground, they found the trunk of a pine tree, 22 inches in diameter, in a good state of preservation and with its bark on. The sap appeared to be in a partial state of petrification, and the outside was charred, giving unmistakable evidence of fire at some period."

(From the *Nevada Journal*.)

"In the shaft of J. L. Duncan and Co., on the ridge between the Middle and South Yubas, in this county, at the distance of 176 feet below the surface of the ground, was found, on the 26th of December, a curiously-fashioned glass bottle or jar, which was dug up in hard cement. After removing the reddish coating, an eighth of an inch thick, which attached to the outside, and thoroughly washing it, it was found to be of a light colour and perfectly transparent. It somewhat resembled a small-sized pickle-jar, but has a longer neck and a flat bottom. It must have been lying in the silent spot where it was found for many hundred years."

(From an American paper.)

"The editor of the *Marysville Express* has been shown some pieces of bark taken from a cedar tree about 16 inches in diameter, which tree was struck in a tunnel at Monte Cristo, six miles from Downieville, at a distance of 980 feet from the upper surface. There were 20 of these trees lying along within a few feet of each other, and imbedded from one foot to two-and-a-half feet above the bed rock. The earth around them had formed a sort of cement almost the consistency of rock. Both above and below the trees was found pay dirt. The wood appeared natural, but was rather soft. When and how they came there is a question for naturalists to solve."

(From the *Exchange*.)

"While engaged in excavating recently upon the Milwaukee and La Crosse Railroad, near Schlesengerville, Iowa, the workmen came upon the petrified remains of an Indian, and with the remains some singular relics of olden times. The body was perfect, not having suffered by decay. His height at the present time would be considered gigantic, measuring seven feet, two inches. On his breast was a plate of copper, on which were engraved numerous hieroglyphics, the mean-

ing of which can hardly be imagined. But there they are, a record of the past. Could these hieroglyphics be read, they might perhaps unravel some of the mystery which hangs like a dark cloud over the history of the red man. An arrow of considerable length and curious construction was also found with him, and especially invites the attention of antiquarians."

(From the *Burlington [Iowa] Gazette*.)

"While some workmen were engaged in excavating for the cellar of Governor Grimes' new building, on the corner of Main and Valley streets, they came upon an arched vault 10 feet square, which on being opened was found to contain eight human skeletons of gigantic proportions. The walls of the vault were about 14 inches thick, well laid with cement or indestructible mortar. The vault is about six feet deep from the base to the arch. The skeletons are in a good state of preservation, and are the largest human remains ever found, being a little over eight feet long."

(From the *St. Louis Weekly Union*, Dec. 29, 1849.
Extracted from the *Picayune*.)

"Several specimens of American antiquities have recently arrived in this city. They were discovered by an American traveller whilst exploring the country of the Sierra Madre, near San Luis Potosi, Mexico, and excavated from the ruins of an ancient city, the existence of which is wholly unknown to the present inhabitants, either by tradition or history. They comprise two idols and a sacrificial basin, hewn from solid blocks of concrete sandstone, and are now in a most perfect state of preservation. . . . The sacrificial basin measures two feet in diameter, and displays much skill and truth in the workmanship. It is held by two serpents entwined, with their heads reversed,—the symbol of eternity, which enters largely into the mythology of the ancient Egyptians."

(From the *Lake Superior Journal*, Sept. 25, 1850.)

"We have been shown by Charles Whittlesey, Esq., of the Ontonagon Mine, a copper arrow-head, and a piece of human skull and other bones, which have lately been found in the ancient Indian excavations on the Ontonagon River. The arrow-head is now about two inches in length, and seems to have had originally a socket, though but part of it remains. Several chisels, or instruments resembling chisels, having sockets like the common carpenter's chisel, and small gads or wedges, have also been found at the Minnesota Mine. But the greatest curiosity we have seen in the way of these articles is a stick of oak timber lately taken

the of one of the ancient pits or shafts at out Minnesota Mine, 27 feet below the surface. It is a small tree, about 10 feet in length and eight or ten inches in diameter, having short limbs two feet apart, and at nearly right angles with one another; and on this account, and from its standing nearly upright, it is supposed to have been used as a ladder by the ancient miners. In this shaft and around and over this stick were rocks and earth, and large trees were growing over it. Many centuries must have elapsed since that ancient ladder was placed there."

(From the *Lake Superior Mining News*, Dec. 21, 1884.)

"We have now in our possession, for safe keeping, and as a nucleus of a collection of curiosities, some very curious and singular articles made of copper. They were found near the west shore of the river, about a mile above the mouth, at a place where now is a brick-yard; and these were disinterred by these digging in search of good brick clay. After taking off from the surface of the ground about two feet of sand, the clay was exposed and the stump of a tree was discovered. Digging still lower about six or seven inches into the clay, and overturning the stump, these articles were brought to light:—First, a copper spear, about 14 inches in length; and at its base a groove or dovetail is made, in which to insert a wooden shaft or handle. Two other spears, each about 12 inches in length, and similar to the first. Third, two pieces of copper that had evidently been very nicely forged: but for what purposes they could ever have been applied is by no means plain; and it is quite difficult to give in writing a clear description of them. These are about 14 inches long and two inches wide. Upon one end there is the appearance of an attempt to make a cutting edge. They weigh about three pounds each, and are specimens of good workmanship. That these tools are the work of those who lived here years ago seems the more likely from the place and position in which they were found, being in the strata of clay, lying under the roots of a stump, and about 40 feet above the present level of the river and lake. The trees had grown up since these articles had been put there, and the deposit of sand made above the clay the depth of two feet. To do that, the river and lake must have been 40 feet higher than its present level. This, of course, was years ago, before the memory of the present races now inhabiting this country. Together with these tools was found scraps of copper, as though fragments left at the time of the manufacture of the tools."

(From the *Wheeling [Va.] Times*, Nov. 12, 1883.)

"We had the pleasure of being present and assisting in a partial opening of one of the largest mounds on the flats of Grave Creek, on Thursday last. The mound is situated on the farm of Mr. Price, some mile or more east of Moundsville, and was partially opened by Mr. Morris and others in 1852. They discovered and got a part of a stone covered with characters, similar to the one found in the large mounds, but of larger size. This portion was sent to an institution at Richmond soon after its discovery, and there lost sight of. The smaller stone found in the large mound has not been carefully preserved; and the existence of it with the singular characters thereon, as a relic of a past age and another people than any with whom the English settlers of this country are acquainted, has been denied by persons who have published voluminous works within the past five years. The object of digging into this mound at this time was to find, if possible, the remainder of the stone, and thus establish the fact rendered certain to the minds of all those who have seen either of these already found,—viz., that the ones who built these mounds had an alphabet, and could by that convey ideas to the minds of absent persons in language. It is well known that the Indians had no such means—no written alphabet. It is true there are other proofs beside these that there was an anterior race who occupied our valleys; and the objects now seen in the valley at the mouth of Grave Creek lead us to the conclusion that that valley was once densely populated by an intelligent and warlike people. The proofs are these mounds and the system with which they are made, the fact that in the centre of them are found altars and ashes, ornaments—among which was a copper ring, the brazing of which could neither be cut with file nor diamond—the fact of the remains of forts being found there, laid off with mathematical accuracy, and many other things of the same positive character. In the valley at the mouth of Grave Creek are some 20 mounds and one trace of a fort, while on the west side of the river are two fortifications—one on the plain. These are admirably adapted for the purpose of defence and for observation, and are works for which our Indians had no occasion, and which they never built. There is no more interesting study than that afforded by these evidences of a people that have long since passed away; and we trust it may be pursued by those who have taken an interest in it, until their character is fully determined."

(To be continued.)

PASSING EVENTS.

GENERAL.—An electric cable was, on the 9th of December, successfully laid down between the Isle of Syra, in the Grecian Archipelago, and the Phalera Harbour, at the Piræus. An insurrectionary movement has broken out among the Arab tribes in Algeria. A serious disturbance has taken place at Milan. Cremona and Lodi are reported to be in a state of agitation. The revolution in Servia is complete and general, and has not been resisted: its character is therefore bloodless. There have been domiciliary visits and arrests made at Posen, on account of the dissemination of revolutionary prints. Prussia is about to make an earnest effort to create a fleet in the Baltic: a material alteration in the army is also contemplated. There has been of late a great extension of the newspaper press in Russia; and newspapers from other countries, which were formerly prohibited, are now to be freely admitted. The last census taken in the Sardinian States shows the inhabitants to be 5,194,807. The head of the Turkish Church is dead.

AMERICAN.—One-fourth of the city of Valparaiso was destroyed by fire on the 18th of November last, and damage done to the estimate of 4,000,000 dollars. Southern Kansas is represented as the scene of great disorder and lawlessness: house-burning, robberies, and other depredations are of frequent occurrence. In San Luis Potosi, desolation now marks everything, and trade is entirely suspended. The Pacific Telegraph Line has been completed to Lexington, Missouri, 300 miles west of St. Louis. 293 Spanish soldiers had arrived at Cuba at the date of last despatch, and another vessel with reinforcements was daily expected. Some thousands of revolutionary placards have lately been found in active circulation in Havana. Advices from Port-au-Platt, St. Domingo, state that considerable damage has been done by a gale, not only to the shipping, but to the town: whole houses were washed down, and others entirely broken up.

MEMORABILIA.

HOUSE OF TUDOR.—The five English sovereigns of the house of Tudor were Henry VII., Henry VIII., Edward VI., Mary I., and Elizabeth.

PROTESTANTS.—The German Reformers were first called Protestants in the year 1529, because they *protested* against a decree of the Emperor Charles the Fifth and appealed to a general council.

FIFTH MONARCHY MEN.—The term "Fifth Monarchy Men" was applied to those religionists who, in the time of Cromwell, looked for the immediate advent of Christ to establish on earth a new (fifth) monarchy, in fulfilment of Daniel's prophecy.

METHODISTS.—The term "Methodists" was originally applied to a sect of ancient physicians who practised medicine by a regular *method*, or fixed set of rules, in contradistinction to the empirics, or quacks. In allusion to this, the term was afterwards sarcastically applied to the religious companions and followers of John Wesley, on account of their methodical strictness of discipline and life.

SATURN'S RINGS AND SATELLITES.—The planet Saturn is surrounded by two distinct, broad, flat, thin rings, both lying in the same plane, and nearly concentric with the planet and with each other. His satellites (secondary planets, or moons,) are eight in number, and are named—Mimas, Enceladus, Tethys, Dione, Rhea, Titan, Hyperion, and Japetus. The first is nearest to Saturn; the last, the most distant.

WELSH COUNTIES.—Wales is divided into twelve counties, which, with their county towns, are as follow:—Flintshire, Flint; Denbighshire, Denbigh; Carnarvonshire, Carnarvon; Anglesea, Beaumaris; Merionethshire, Harlech; Montgomeryshire, Montgomery; Radnorshire, Radnor; Cardiganshire, Cardigan; Brecknockshire, Brecknock; Glamorganshire, Cardiff; Carmarthenshire, Carmarthen; Pembrokeshire, Pembrok.

CLASSIFICATION OF CLOUDS.—There are seven kinds of clouds—three original, and four formed by combination. The former are called the cirrus, the cumulus, and the stratus; the latter are the nimbus, the cirro-cumulus, the cirro-stratus, and the cumulo-stratus. The cirrus clouds are high and light, and assume a variety of forms; the cumulus class are massy piles of vapour, which look like mountains in the sky; the stratus kind are low-spreading mists, which float slowly like a veil over our heads; the nimbus clouds are those from which rain falls; and the others are of the mixed character which their names indicate.

VARIETIES.

THE EARTH'S JOURNEY.—In winter we are nearest the sun, and in summer farthest from it; for the difference in the seasons is not occasioned by the greater or less distance of the earth from the sun, but by the more or less oblique direction of the sun's rays.

HOW TO CLEAN A GUN.—Keep a few ounces of quicksilver in the gun-case, and you can easily unload your gun yourself. Stop up the touch-hole by means of a little wax, and then pouring the quicksilver into the barrel, roll it along for a few minutes. The mercury and the lead will form an amalgam and will leave the gun quite clean. You have then only to strain the quicksilver through a piece of thin wash-leather, and it is again fit for use; for the lead will be left in the strainer.

P O E T R Y .

THE LAND OF ZION.

O Zion for ever!—no power shall sever
My heart from a land of such worth:
'Tis the land of the free,
As it ever shall be:
'Tis the happiest land upon earth.

There the Saints will rejoice in the man of their
choice,
Whose counsel they love to obey:
They will live in that land,
Gain the blessings at hand,
And enjoy a still happier day.

For that land has been blest by the seers gone to rest;
The red men will yet find a home:
They'll the Gospel embrace,
And cease their wild chase:
In the mountains they'll rest and not roam.

We will plough and we'll sow, we will reap and we'll
mow,
And enjoy what the land will produce:
We will shade 'neath the vine,
Drink the well refined wine,
Which the earth will provide for our use.

MONEY LIST, DECEMBER 11—31, 1858.

James Oakley (per J. Cook).....	£12 12 6	Brought forward.....	£279 8 0½
Thomas Birt (per do.)	3 4 3	John K. Grist (per G. P. Ward)	0 3 8
John Mellor (per do.)	3 4 5	James Rogers (per G. D. Keaton)	8 1 3½
W. G. Noble (per W. Budge)	25 15 5	William Moss (per do.)	5 1 5
Henry Brown (per do.)	5 16 11	Charles Astle (per do.)	1 17 1
John Clarke (per do.)	2 11 4	Edwin Scott (per W. Bayliss)	4 1 9
Samuel Carter (per do.)	1 3 6	T. A. Jeffery (per do.)	7 19 6½
William Brownlow (per C. F. Jones)	25 13 6	John McComie	5 10 0
William Shires (per do.)	8 1 6½	John Hunter (per J. McComie)	8 0 0
William Halls (per do.)	8 14 10	A. N. McFarlane (per do.)	2 18 9
William Carnie (per do.)	13 12 9	W. B. Child (per T. Wallace)	4 17 3
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Wilket Harder (per do.)	6 12 9½	Henry Hobbs (per do.)	11 18 9
John Kessel (per do.)	2 6 1½	John Davis (per B. Evans)	28 12 5
Mark Barnes	0 16 10	William Ajax (per do.)	6 17 2½
E. L. T. Harrison (per J. D. Ross)	68 8 5½	Edward D. Miles (per do.)	9 16 6
Edward Oliver	11 6 6	Thomas Rees (per do.)	16 13 10½
W. H. Perkes (per E. Oliver)	3 11 10½	Henry Harris (per do.)	7 0 5
Mark H. Forscutt (per do.)	7 6 7½	Edward Burgoyne (per do.)	1 0 0
James Evans (per C. W. Penrose)	21 10 5	Edwin Price (per do.)	0 10 2
Thomas Smith (per do.)	12 3 2½	Thomas R. Jones (per do.)	0 14 0
Lewis Bowen (per do.)	17 3 6½	Hugh Evans (per do.)	0 7 0
George P. Ward	0 10 4½		
Carried forward.....	£279 8 0½		£417 9 10½

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 4, Vol. XXI.

Saturday, January 22, 1859.

Price One Penny.

ISRAEL'S GROWTH TO NATIONALITY.

Having sketched the Mosaic, Christian, and Latter-day Dispensations, it might be both interesting and instructive to briefly glance at the growth of Israel to nationality and its bearing upon those three dispensations. There is a principle innate in mankind impelling them to adore and reverence some superior power. This is natural and right. It is the clinging of the spirit to the Invisible from whence it came. It is the secret, but to the world unknown communion between the Great Eternal and his living, intelligent offspring. It is that adoration and reverence claimed by the order of heaven, and cheerfully and willingly paid by nature; but art and ignorance, stepping in, rob heaven of its right by elevating some puny creation of fancy or some fellow-worm to the exalted position of that God who is jealous of his worship. As man gave way to the seductions of Satan and wandered from the glorious light of heaven communicated by revelation, darkness gathered over his mind till he became lost in the mists of self-conceit and egotistic ignorance. Then this principle caused him to look around for objects of worship; and whatever excited his fear or admiration became the recipient of his adoration. Hence idolatry and all its fantastic puerilities, its glaring absurdities, and degrading effects. It is this principle that causes the poor savage African to bow to his fetich—fire, water, light, and life being to him objects of worship; the Buddhist of Eastern Asia

to prostrate himself before a man, in whom he believes the Infinite dwells incarnate; the Hindoo to reverence his Brahma and the host of deities that compose his thirty millions of gods; and it is the same principle that causes the millions of Christendom to bow down to an incomprehensible and indefinable nonentity.

After the deluge, when the family of Noah spread themselves upon the face of the earth and multiplied in numbers and importance as they withdrew themselves from the privileges of their fathers, and lost by iniquity the precious gift of revelation, the powerful tradition of God's might made manifest in the salvation of one family, while all the rest of mankind were destroyed, possessed a strong hold upon the mind; and when they lost sight of the true God, they necessarily provided themselves with deities to suit their ideas and traditions. Though some, like Melchisedec, clung fast to the Priesthood's purity with fervency and faithfulness, yet many, who by hereditary descent were heirs to this power, had turned from light to darkness, and were wandering in the murky mists of idolatry.

Out of such a family the Lord called Abraham and said to him, "In thee and in thy seed shall all the nations of the earth be blessed." That God designed the blessing of nations to be a work of ages is evident from the expression, "Thy seed;" and that he intended it to occupy successive eras must likewise be

evident to every one who considers his foreknowledge of the various actors who should appear upon the stage, their capabilities, and their susceptibilities.

Abraham, obedient to the call of heaven, "gathered" from his home and kindred, and followed the pointings of the finger of Providence. Blessed, on his journeyings, with many great and glorious revelations, God made known to him that, of the spirits in the eternal world, some were more noble than others, and were appointed to be rulers and leaders, and reserved to come forth when the purposes of heaven required them.

Among these noble ones stood Abraham, [see Book of Abraham,] as from him would spring a people who should influence the world in all future generations. Centuries rolled on; Abraham slept in the cave of Machpelah; Isaac and Jacob also paid the debt of nature, but each confirming by the Spirit of inspiration the promises made to their father. Joseph, the wise and virtuous, the noble and the good—worthy ancestor of his latter-day namesake—had yielded up the ghost, and lay among the mighty ones of idolatrous Egypt, awaiting the time when his bones should be carried up to the promised inheritance and deposited in the grave of his people. Then the descendants of Abraham began to feel that God works by means strange and unaccountable to man, to bring about his purposes.

Reared on the fat of Goshen, the richest part of Egypt, they multiplied and waxed strong, till jealousy on the part of Pharaoh of their growing power caused the tyrant hand of oppression to be placed heavily on their shoulders, and they were compelled to submit to the bitter lot of slavery, learn iron industry, reliance upon their own working energies, and a thorough development of all their muscular powers,—a necessary requirement for a people about to enter a strange land, conquer the inhabitants, and take possession of it for themselves; and this the promises to the fathers plainly pointed out they had to do.

Before proceeding further, it might be well to glance at some items of the world's history from the flood, as the records of the past make us acquainted with it. According to Bible chronology, the flood came in A.M. 1656 (see Doc. and Cov., page 16); and, according

to Rollin, the exodus of Israel occurred A.M. 2493. This will leave a period of 837 years for the family of Noah to multiply and wax numerous; and when we consider that men lived according to the laws of nature, thereby possessing vigour of mind and body to procreate a healthy and intelligent offspring, to ages far beyond what are now looked upon as second childhood and babbling senility, we shall not be surprised at the array of figures representing the hosts of one or two of the mighty powers then in existence.

The first form of government was the Patriarchal, each father presiding over his own family; and as families increased in numbers and influence, this authority became more powerful, till aspiring and ambitious minds strove to extend their sway over the families of others, thus forming the kingly, and subsequently the imperial forms of government.

The two most noted empires of earliest date are admitted to have been the Egyptian and Assyrian—the first founded by Menes, supposed to be the same as Mizraim, the son of Ham, while the second is supposed to have been founded by Nimrod, the grandson of Ham. Be this as it may, it is stated that under his vigorous rule and that of his son Ninus, Assyria became a most important power, force and usurpation combining to augment its boundaries and influence, while under Semiramis, queen of Ninus, it attained a magnitude and importance hardly conceivable. Nineveh (named after Ninus) and Babylon, the great cities of antiquity, were enlarged and adorned to an extent rendering them the wonders of the world.—Semiramis, according to Diodorus, employing two millions of men, collected from all the provinces of her vast empire, upon Babylon alone. Succeeded on the throne by her son Ninus, a prince indolent in habit and wholly given up to pleasure, the empire retrograded in importance, while under his successors for thirty generations it gradually lost its prestige of greatness, till Sesostris, king of Egypt, (supposed to be the same with that Pharaoh who oppressed the Israelites so severely,) extended his conquests far into the east, subjecting nations to his sway and returning home laden with spoils of his campaigns. After his death, the Assyrian empire again regained its former greatness under more energetic rulers.

Let us now retrograde a little and take up the history of Egypt. Having, under the rule of Menes and his successors, arisen in magnitude, it became a fair mark for conquest. Accordingly, it was invaded by moving tribes from Arabia or Phœnicia, and the greater part of it subjected to their sway. For 260 years the shepherd kings, as they were called, ruled over the fairest portion of the land, till expelled by Amosis, another king of Egypt, who then ruled over the lower part of the country, known as Goshen, as well as the upper. The detestation in which the memory of these invaders was held by the Egyptians was turned to good account by Joseph when he instructed his brethren to inform Pharaoh—a name common to all the kings of Egypt—of their avocation as shepherds, and thereby securing to them the land of Goshen, rich in all the productions of nature, and the most fertile part of that thrice fruitful land. The particular circumstances which induced the patriarch Jacob to descend into Egypt are too well known to need recapitulation; but the wisdom displayed in bringing that whole people into this position is worthy our notice. Egypt at this time was undoubtedly the most powerful nation in existence, capable of furnishing an immense army both for conquest and defence.

Under the protecting wing of such a power, the family of Israel could increase and multiply, unharmed by the blasts of war that were continually bursting over tribe and nation, while their employment, hateful to their protecting neighbours, secured them from being called upon to assist in their warlike enterprises. Thus, by seemingly the simplest causes and most natural means, does the Almighty sometimes work out the most important results.

Egypt was mighty, too, in knowledge—as well in the perverted keys of Priesthood, by which her magicians strove to compete with the power of heaven, as in her knowledge of the arts and sciences—knowledge to build mighty cities like Thebes with its hundred gates, pile up pyramids that thousands of years after their erection stand objects of the world's wonder and admiration, raise stupendous temples whose ruins strike the beholder with astonishment, and construct labyrinths to surprise the inhabitants of other lands in other centuries. Under such a power was a fit place for God's chosen

people to increase and multiply. Amid such knowledge was a fit place for that people's leader to drink in the cream of all human lore, which, aided by the inspiration of heaven and communion with the Deity, qualified him to maintain the lofty position he occupied as the opener of a mighty dispensation, leader of the hosts of the Lord, and lawgiver to a people whose history was to be identified with the world's history through all succeeding ages.

The time had arrived for the opening of a new scene. The nations had unwittingly served the purposes of the Lord: rich, powerful, and intelligent, they had protected the seed of Israel, till that seed had become a mighty people. Then the scene changed. Oppression and tyranny were set to work to make slavery intolerable to the Hebrews, that they might yearn and struggle for deliverance. The hour was come when Israel must assume another position; and with the hour came the man—one of those noble ones shown by God to Abraham in his vision of the heavenly world.

Moses, the lawgiver of Israel, was a remarkable man, and his history strange and eventful. Snatched from apparent death in infancy by the pity of an Egyptian princess, tended by his own mother under the guise of a hired nurse, and raised amid the splendours of a magnificent court, for forty years he lived among the gorgeous scenes of that classic land, and was taught by the learned sages of his kinsman's taskmasters, till the ties of blood prompted him to defend an abused friend, and, by slaying an Egyptian, compelled him to seek safety in flight. He sought the wilds of Midian, and there for forty years more was he employed in tending the flocks of Jethro, where he had ample leisure to brood over the wrongs of his people and prepare for the task assigned him, though then to him unknown. At length, when the Almighty saw that the time had come for opening up another dispensation, he called Moses to lay aside the shepherd's crook and grasp the truncheon of leadership, qualified him for the work by his Spirit and the power of the holy Priesthood, and sent him forth from the solitary desert to mingle again among the bustling scenes of life.

It was necessary to endow him with extraordinary power that he might successfully cope with the dark lore of Egypt

and that the Israelites might be inspired with confidence in him as their leader. Armed with this power and accompanied by Aaron, he appeared before the haughty tyrant of his people and demanded a favour for them, shaking the pride and superstition of Egypt by the power with which he sustained his demands. Plague followed plague in rapid succession, till the haughty monarch was forced to yield, when the wild wail ran through the land that all the firstborn were stricken down.

The exodus of Israel, their passage through the Red Sea, and the miracles wrought in their behalf are too well known to need comment. The opening of the dispensation was commenced. Led into the wilderness and organized in order, God proceeded through Moses to commit to them a dispensation of power and salvation: but, through their idolatry and rebellion, they forfeited that high privilege, and in its place received a preparatory dispensation, bereft of the freedom of the Gospel and acting as a "schoolmaster to bring them to Christ," or, in other words, to prepare them for a future dispensation when that power would be communicated to man. Every sin brings present punishment, as every duty fulfilled brings a present blessing as well as a future reward. So the Israelites not only forfeited the right to receive the law of Gospel freedom, but that generation was precluded from entering the promised land. The Mosaic fully bore out the noble character of a dispensation—God dispensing to man a rich fund of knowledge, intelligence, and power, indelibly marking the truth that direct communication with the eternal world is indispensable in the opening of new eras in the economy of God; and as such it has had a powerful bearing upon succeeding dispensations. While the idolatrous and rebellious character of the Israelites alone prevented them from enjoying the full measure of blessings prepared for bestowal upon the worthy, the Almighty, having opened up a new scene in the world's history, proceeded to delineate by practical operation the great

truth that a theocracy is the only form of government capable of producing true happiness to the governed. Now, as happiness is the great aim of life, and as it is incomplete without exaltation, it follows that a knowledge of the means by which these blessings can be obtained is of paramount importance to man.

That a theocracy is the only rule under which these blessings can be enjoyed, the whole career of Israel fully proves. Exalted and blessed while obedient to the voice of heaven, they were enslaved and miserable when rebellious.

As a theocracy, or the direct government of God, cannot exist without direct communication with the governing head, it likewise follows that immediate revelation must exist where true happiness and prosperity are found. This was the lesson from the Mosaic to the greater dispensations, as through them the world would be wrested from the power of evil and blessed with all that could make its inhabitants great and happy. In the former, those to whom it was committed having forfeited their right to the freedom of superior knowledge and privileges, received a stern code of inexorable laws, to teach a lasting lesson to those upon whom God should confer another dispensation. Of this poets sung and prophets in inspired vision spoke; and through a long course of centuries the eye of faith looked to the "light" that would shed its heavenly rays over the darkened horizon of the world.

The whole history of the Mosaic dispensation and its workings was a grand lesson to those who lived when the Messiah appeared, of what their condition should be, if they trod in the footsteps of their ancestors; and that lesson, well studied by a few, brought light, liberty, and salvation to them, while the many, rejecting its pungent instructions, reaped as they sowed, and fearfully found that God's mighty purposes cannot be recklessly tampered with.

S.

PRODUCE OF A SINGLE GRAIN OF CORN.—A single grain of wheat properly cultivated, and having all its produce laid in the earth for reproduction, will, in five years only, multiply itself 966,562,500,000 times! The calculation is as follows:—1st year, 1 grain will produce 5 ears, or 250 grains; 2nd year, the 250 grains will produce 1,250 ears, or 62,500 grains; 3rd year, the 62,500 grains will produce 312,500 ears, or 15,625,000 grains; 4th year, the 15,625,000 grains will produce 78,125,000 ears, or 3,906,250,000 grains; 5th year, the 3,906,250,000 grains will produce 19,531,250,000 ears, or 966,562,500,000 grains!!

THE VISITOR.

THE FELLOWSHIP MEETING.

"Seven o'clock! Don't you think it almost time we were starting for meeting, brother Y.? It commences at half-past seven, and we have a long mile to go."

"Oh, yes; I'll be ready in a short time. But we need not hurry. There are seldom many there before eight."

"And if others disregard punctuality, is that any reason why we should? Our Priesthood demands of us to show the Saints a good example, and not one of carelessness."

"Well, then, come along. I am quite ready."

The night is lovely. The beautiful moon sheds a silvery radiance round and compels us involuntarily to own an affinity with all the creations of nature. The glittering stars dance like a host of magic diamonds through the deep azure above. The mile is soon gone over; and, comfortably seated in the little room, we await the opening of the meeting. Please, don't think us critical or fault-finding in our remarks; but, being endowed with the organ of order, we love propriety and order, and the Holy Spirit testifies that the same is pleasing to God.

Singing, prayer, and singing: two eight-verse hymns—one a sacramental one—to open a testimony meeting! and both sung clear through. Then the prayer! If the Saviour was seated here, he would surely repeat his command to avoid vain repetitions. Fancy a petition forwarded to royalty with every second sentence containing "Your most gracious Majesty!" Brother H., it would be as well to strike out nine-tenths of those "Heavenly Fathers" from your prayers, and the Lord would hear and answer them quite as surely.

Open and shut—shut and open; the door-hinges are having play, as one after another comes stepping in, and looking around with an air of surprise as if astonished that any one had arrived before them.

Hush! Attention! The meeting is turned over to the Saints. Now we

shall be able to taste of the spirit of the people. What a solemn, yet delightful privilege it is to be permitted an opportunity of testifying to God's power made manifest on the earth and the unnumbered blessings that follow obedience to the dictates of the Holy Spirit!

See that man who is on his feet. Energy is stamped on his every feature; yet how humble he feels in his consciousness of the majesty and power of the work he is engaged in. Greatly has he been blessed of the Lord, and deeply grateful does he feel for the privilege of bearing testimony to the same.

That sister's testimony which follows is just the same now as it was ten years ago. She gained a knowledge then of the truth of "Mormonism;" but that knowledge has not increased with the progress of the work. How dull, flat, and lifeless her testimony is!

There is another sister on her feet. What a glow of life spreads around while the Spirit breathes a few short sentences through her. To her "Mormonism" is a living fact; and in trying to live with and in it, she gains fresh life every day. Every week sees her emigration money increasing, and honestly she tithes her increase to the Lord. A song of praise to God, and the Saints' hearts leap joyously to its thrilling notes.

Listen! I'll tell you a secret about him who is now speaking. Closer! You hear him express a desire to gather. He speaks of his faith in the principle and his hope to be freed from Babylon "in the due time of the Lord." Well, that has been his expressed desire for years; and yet every day he must have his pint of ale. Threepence per day; one-and-ninence per week; four pounds eleven shillings per year! The Lord's due time has been long since, but he would not see it. Well, well; the "wheat and tares" must grow together:

"But soon the reaping time will come,
And angels shout the harvest home."

Don't think, brother Y., that all who bear the name are Saints in very deed. "By

their fruits ye shall know them." But obtain permission of your President, and come with me the first opportunity, and I will introduce you to another meeting,

where you will feel to say, God lives and reigns in the hearts of his Saints, and his holy influences continually surround them while they are in the path of duty.

HISTORY OF JOSEPH SMITH.

(Continued from page 44.)

[May, 1843.]

Slavery was this day abolished in every part of the British dominions in India, under the administration of Lord Ellenborough.

Tuesday, 2nd. Rode out in the forenoon. About three, p.m., the *Maid of Iowa* arrived from St. Louis. I was on the bank of the river, awaiting the arrival of my wife, who returned with Lorin Walker.

Elders B. Young, H. C. Kimball, W. Woodruff, George A. Smith, and Joseph Young returned from Augusta.

John E. Page wrote me a letter, wanting to dispose of Church property and establish a printing press in Pittsburgh, on which I directed the Twelve to send him to Liberia, or some other place, in order to save him.

About one, p.m., the mate of the ship *Yorkshire* opened the Testament at the 27th chapter of Acts, and asked the passengers how they would feel to be shipwrecked like Paul? Elder Thomas Bullock replied instantly, "It is very likely we shall be shipwrecked; but the hull of this old vessel has got to carry us safe into New Orleans." The mate was then called away to hoist the fore-top-royal sail.

Between one and two next morning, when off Cape St. Antonio, Cuba, there was much vivid lightning, when a white squall caught the fore-top-royal sail, which careened the vessel, when the foremast, mainmast, and mizenmast snapped asunder with an awful crash: the whole of the masts above, with the jib and spanker, and sixteen sails and studding poles, were carried overboard with a tremendous splash and surge, when the vessel righted. At daybreak, found the deck all in confusion and a complete wreck. During the day, hoisted a sail from the stump of the mainmast to the

bow of the vessel, thus leaving nothing but the hull of the vessel to carry the Saints into New Orleans.

Wednesday, 3rd. Called at the Office and drank a glass of wine with sister Jeuetta Richards, made by her mother in England, and reviewed a portion of the Conference Minutes.

Two, p.m., Mayor's Court, "*City versus B. Gay*," on complaint of William Law, for unbecoming language and refusing to leave the store when told to. Fined \$5 and costs.

Directed a letter to be written to Gen. James Adams, of Springfield, to have him meet the *Maid of Iowa* on her return from St. Louis, and arrange with the proprietors to turn her into a Nauvoo ferry boat, which was done the same hour.

This day the first number of the *Nauvoo Neighbour* was issued by Taylor and Woodruff, in place of the *Wasp*, which ceased; and I here insert the first editorial:—

"We now, according to promise, present our young friend before the world in his new dress and with his new name. As the last week has been one of the warm weeks in the spring, when vegetation springs forth and life and animation are given to the vegetable world, so our efforts to cultivate the plant of intelligence, having been watered by industry, enlivened by perseverance, and warmed by the genial rays of patronage, have not been unsuccessful; for the young gentleman has grown in one short week to double his former size.

Relative to his dress, we have to apologize a little. As we did not live near a store, we could not get all the trimmings which we could have desired, to have made him pass so well with the *elite* in the fashionable world. However, among plain folks, he will now pass very well; and we soon expect to see him in a form that will suit the taste of the most fastidious.

Relative to the course that we shall pursue, we shall endeavour to cultivate a friendly feeling towards all, and not interfere with the rights of others, either politically or religiously. We shall advocate the cause of the innocent and oppressed, uphold the cause of right, sustain the principles of republicanism, and fly to the succour of the helpless and forlorn, pouring in oil and wine to their wounds, and acting in every way to all the human family in the capacity that our name imports—viz., that of a *neighbour*.

We have had and may have to defend ourselves against the oppressions, persecutions, and innovations of men. And if this should be the case, we shall not shrink from the task, but shall fearlessly and unflinchingly defend our rights, sustaining that liberty which our glorious Constitution guarantees to every American citizen, for which our fathers jeopardized their liberty, their lives, and their sacred honour.

Amidst the warring elements that are disturbing the world, we are glad to find so amiable and friendly a spirit manifested to us at the present time by the press; and we can assure them that, so long as they let us alone, we shall not interfere with them.

It has been our study to avoid contention, and we have never interfered with others until they have thrown down the gauntlet; and as we have not been to the present, so we are determined for the future not to be the aggressors.

We have always endeavoured to cultivate a spirit of friendship, amity, and peace with mankind. If we have not succeeded, the fault has not been with us. Rumour, with her ten thousand tongues, has always been busy circulating falsehood and misrepresentation concerning us; and men have frequently, in the absence of correct information, entertained unfavourable opinions concerning us, and have spoken as they thought; but when they have been better informed, they have regretted their course, and have seen that calumny has been like a viper in our path and has stung like an adder.

In regard to our political rights, our religion has frequently been made use of by political demagogues as a bugbear to deprive us of the free, untrammelled rights of American citizens. This is a thing that we have always protested against, and we always shall, so long as that blood that fired the bosoms of our ancestors who fought, bled, and died, in defence of *equal* rights, flows through our veins.

Concerning religion, we consider that all men have a right to worship Almighty God according to the dictates of their own conscience. And while we allow all men freely to enjoy this privilege untrammelled by us, we look upon all men that would abridge

us or others in their religious rights as enemies to the Constitution, recreant to the principles of republicanism; and whilst they render themselves despicable, they are striking a secret but deadly blow at the freedom of this great republic; and their withering influence, though unseen and unobserved by the many, is like a worm gnawing the very vitals of the tree of liberty. We shall always contend for our religious rights. In short, the liberty of the press, liberty of conscience and of worship, free discussion, *sailors' rights*, we shall always sustain."

Thursday, 4th. At four, p.m., heard read a letter from James Arlington Bennett, showing that he was sick and could not attend the inspection of the Nauvoo Legion, according to his appointment.

Having received a letter from George W. Robinson in relation to his land difficulties, I went to Sidney Rigdon and procured a deed for Carlos Granger's farm, and settled that business.

Friday, 5th. Told the Temple Committee that I had a right to take away any property I chose from the Temple office or store, and they had no right to stand in the way. It is the people that are to dictate me, and not the committee. All the property I have belongs to the Temple, and what I do is for the benefit of the Temple; and you have no authority only as you receive it from me.

Received the following:—

"New York, 7th April, 1843.

Joseph Smith, Esq.

Dear Sir, I received on Saturday last a letter from Mr. Catlin, notifying me that the equity of redemption in my Nauvoo property would be sold on the 12th instant, and asking me whether I wished it to be purchased for me. I suppose it is quite immaterial whether I or you hold the right of redeeming; for if it should again come into my possession, I wish it understood distinctly by them who have built upon it that I shall not attempt to take their buildings from them, but shall be ready at any time to give them a lease of their lots for a very long period, at a reasonable rent. My wish, as well as my interest, leads me to conciliate and make them my friends, instead of making them my enemies.

Your obedient servant,

H. R. HORTCHISS."

Which I recorded in the City Record of Deeds:—

"Recorder's Office, May 6, 1843.

State of Illinois, } ss.
City of Nauvoo, }

I, Joseph Smith, Recorder in and for the said city of Nauvoo, Hancock County, and State aforesaid, do hereby certify that the within letter was duly recorded in Book A, page 140, and numbered 134.

JOSEPH SMITH, Recorder.

By William Clayton, Clerk."

Saturday, 6th. In the morning, had an interview with a lecturer on Mesmerism and Phrenology. Objected to his performing in the city. Also an interview with a Methodist preacher, and conversed about his God without body or parts.

At half-past nine, a.m., I mounted with my staff, and with the band, and about a dozen ladies, led by Emma, and proceeded to the general parade-ground of the Nauvoo Legion, east of my farm on the prairie. The Legion looked well—better than on any former occasion, and they performed their evolutions in admirable style.

The officers did honour to the Legion. Many of them were equipped and armed *cap-a-pie*. The men were in good spirits. They had made great improvements both in uniform and discipline, and we felt proud to be associated with a body of men, which, in point of discipline, uniform, appearance, and a knowledge of military tactics, are the pride of Illinois, one of its strongest defences, and a great bulwark of the western country.

In the course of my remarks on the prairie, I told the Legion that when we have petitioned those in power for assistance, they have always told us they had no power to help us. *Damn such traitors!* When they give me the power to protect the innocent, I will never say I can do nothing for their good: I will exercise that power, so help me God. At the close of the address, the Legion marched to city and disbanded in Main-street, about two, p.m., the day being windy and very cold.

There were two United States officers and General Swazey, of Iowa, present, who expressed great satisfaction at our appearance and evolutions.

In the evening, attended Mr. Vicker's performance of wire dancing, legerdemain, magic, &c., &c.

A Conference was held at Toulon,

Shark County, Illinois: 5 Branches, 17 Elders, 3 Priests, 4 Teachers, 2 Deacons, and 129 Members were represented.

A Branch has been recently organized at Lyons, Wayne County, New York, consisting of 2 Elders, 1 Priest, 1 Teacher, and 22 Members.

Sunday, 7th. In the forenoon I was visited by several gentlemen, concerning the plates that were dug out near Kinderhook.

The Council of the First Presidency met.

Elder B. Young preached at La Harpe. Monday, 8th. I called at the Office at seven, a.m., with a supersedeas to stay suit, Thompson *versus* Dixon.

John Scott was unwilling to give sister Mulholland one-fourth of the lot as directed by me.

Tuesday, 9th. In company with my wife, mother, and my adult family, Sidney Rigdon, P. P. Pratt, John Taylor, W. Woodruff, and about one hundred gentlemen and ladies, started at ten minutes before eight, a.m., from the Nauvoo dock, under a salute of cannon, having on board a fine band of music.

We had an excellent address from our esteemed friend, P. P. Pratt. The band performed its part well. Much good humour and hilarity prevailed. The captain and officers on board did all they could to make us comfortable, and we had a very agreeable and pleasant trip.

We started with the intention of visiting Augusta; but, in consequence of the lowness of Skunk river, it was impracticable. We therefore altered our course to Burlington, touching at Fort Madison on our way up, and at Shokokuon on our return.

In consequence of the Governor of Iowa having refused to withdraw a writ reported to have been issued on a demand from the Executive of Missouri, on the same charge as that for which I had been discharged by Judge Pope, I dispensed with the pleasure of calling upon my friends in Burlington and Fort Madison. During our stay at those places, I kept myself concealed on the boat.

The *Maid of Iowa* did well. Her accommodations are good for the size of the boat, and she performed her trip in less time than we anticipated, and we returned home about eight, p.m.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 22, 1859.

THE GENERAL COUNCIL.—A General Council of the Priesthood of the European Mission assembled in Birmingham on the 1st of January. There were present the presiding authorities of the Mission, and all the Pastors, Presidents of Conferences, and Travelling Elders in the British Isles. Very interesting reports were given by the Presidents of the various missions and the Pastors, which formed the largest portion of the business of the day. At about 8 p.m. the Council adjourned until Monday the 3rd.

On Sunday the 2nd, the Birmingham Conference was held in the splendid Music Hall of that town, at which were present in the evening about 1,500 people. To describe the calm, heavenly influence that pervaded the assemblies during the day would be indeed difficult, while deep feeling and devotion, with elevated thoughts and sentiments of humanity, characterized the speeches of the Elders, rather than loud demonstration. The large orchestra of the hall was literally crowded with the travelling and presiding Priesthood of the Mission. Their appearance when thus ranged together in the orchestra was truly gratifying and spoke volumes for the future of the cause in these lands. It was a sight long to be remembered; and the massive, spirited, and united manner in which they sang "Come all ye sons of God who have received the Priesthood" was equally remarkable. On the word being given for them to sing it, unaccompanied by the choir and congregation, they simultaneously burst forth; and, though collected from all parts of the Mission, they rendered it the same; and, when fairly started, the strains seemed to come as from one rich, massive voice.

On Monday the General Council again convened, pursuant to adjournment; and after the performance of the business of the day, the Council terminated in the evening with the impression fixed in the minds of all that they had passed a time not soon to be forgotten.

RELEASES, APPOINTMENTS, AND RE-APPOINTMENTS.

RELEASES.

To Return to Zion.—Elders James Bond, Robert F. Nealen, Henry Harries.

To Emigrate.—Elders John Hyde, sen., William Jarvis, George D. Keaton, Frank Pitman.

From the Ministry.—Elders John Ostler, Richard Taylor, Thomas R. Jones.

Of Presidents, for Changes.—David John, from being Second Counsellor to the President of the Welsh Mission. John Davies, from the Presidency of Eastern Glamorgan Conference. William Ajax, from the Presidency of Monmouthshire Conference. Edward Harding, from the Presidency of Nottingham Conference. George P. Ward, from the Presidency of the Irish Mission. John Croston, from the Presidency of Belfast Conference. Edward Reid, from the Presidency of Dundee Conference. William Moss, from the Presidency of Reading Conference. Edwin Scott, from the Presidency of Norwich Conference. Thomas A. Jeffrey, from the Presidency of Bedford Conference. Joseph Burrows, from the Presidency of Herefordshire Conference. Thomas Smith, from the Presidency of Worcestershire Conference. William Carnie, from the Presidency of Hull Conference. Mark H. Forscutt, from the Presidency of Preston Conference. William Jeffries, from the Presidency of Wiltshire Conference. George Reed, from the Presidency of Newcastle-upon-Tyne Conference.

Of Travelling Elders, for Changes.—Charles C. Tester, Edward Samuel, John Redington, James Bullock, Thomas W. Kirby, James Payne, Thomas Leiz, Nathan Mead, E. L. Sloan, Josiah Holmes, Israel Bale, Jonathan Jackson, James D. Hurst, Frederick Turner, B. F. Cooke, William Thurgood, Edward Phillips, Joseph Stanford, Robert Crawford, Thomas Crawley.

APPOINTMENTS.

President.—Thomas Crawley, to the Presidency of the Irish Mission.

Counsellor.—William Ajax, Second Counsellor to President B. Evans, of the Welsh Mission.

Pastors.—Evan Richards, to the charge of the North Wales Pastorate and the Presidency of Carnarvonshire Conference. William Moss, to the charge of the Southampton Pastorate.

Conference Presidents.—Edward L. Sloan, to the Presidency of Sheffield Conference. Thomas Leiz, to the Presidency of Preston Conference. Jonathan Jackson, to the Presidency of Hull Conference. John Redington, to the Presidency of Worcestershire Conference. Edward Reid, to the Presidency of Herefordshire Conference. Edwin Scott, to the Presidency of Bedfordshire Conference. William Jeffries, to the Presidency of Norwich Conference. Joseph Stanford, to the Presidency of Newcastle-upon-Tyne Conference. Mark H. Forscutt, to the Presidency of Wiltshire Conference. Thomas A. Jeffrey, to the Presidency of Dundee Conference. Thomas Harding, to the Presidency of Edinburgh Conference. John Treharne, to the Presidency of the Llanelly and Cardiganshire Conference. David Rees, to the Presidency of the Eastern Glamorgan Conference. Joseph Colledge, to the Presidency of Monmouthshire Conference. David John, to the Presidency of Nottingham Conference. George Reed, to the Presidency of Reading Conference.

Travelling Elders.—John Croston and B. F. Cooke, to labour in the London Pastorate. James D. Hurst and Edward Phillips, in the Birmingham Pastorate. William Carnie, James Bullock, and Edward Harding, in the Scottish Pastorate. George P. Ward and Edward Samuel, in the Manchester Pastorate. Joseph Burrows, Josiah Holmes, and Frederick Turner, in the Nottingham Pastorate. Thomas W. Kirby and Nathan Mead, in the Sheffield Pastorate. Israel Bale, William Thurgood, and Robert Crawford, in the Cheltenham Pastorate. Thomas Smith, in the Norwich Pastorate. James Payne and Mark Lindsay, in the Southampton Pastorate. Charles C. Tester, in the South Pastorate.

RE-APPOINTMENTS.

Counsellors.—James D. Ross, First Counsellor, and William Budge, Second Counsellor to the President of the European Mission.

Presidents.—Benjamin Evans, to the Presidency of the Welsh Mission. Charles Widerborg, to the Scandinavian Mission. Jabez Woodard, to the Swiss and Italian Mission. Mark Barnes, to the French Mission.

Pastors.—James D. Ross, to the charge of the London Pastorate. William Budge, to the Birmingham Pastorate. Edward Oliver, to the Manchester Pastorate. John McComie, to the Scottish Pastorate. Charles F. Jones, to the Sheffield Pastorate. John Cook, to the Nottingham Pastorate. Charles W. Penrose, to the Cheltenham Pastorate. William Bayliss, to the Norwich Pastorate. George Teasdale, to the South Pastorate. Thomas Wallace, to the Newcastle-upon-Tyne Pastorate.

Conference Presidents.—E. L. T. Harrison, to the Presidency of the London Conference. William G. Noble, to the Birmingham Conference. John Croft, to the Manchester Conference. Isaac Fox, to the Glasgow Conference. James McGhie, to the Liverpool Conference. Charles C. Shaw, to the Bradford Conference. James Evans, to the Cheltenham Conference. William H. Kelsey, to the Kent Conference. Willet Harder, to the South Conference. Edward Hanham, to the Southampton Conference. Richard Aldridge, to the Warwickshire Conference. Aaron Nelson, to the Leicestershire Conference. John Clarke, to the Staffordshire Conference. Joseph Silver, to the Essex Conference. William Halls, to the Lincolnshire Conference. C. R. Jones, to the Derbyshire Conference. Henry Hobbs, to the Carlisle Conference. John H. Kelson, to the Land's-End Conference. Samuel Carter, to the Shropshire Conference. Charles Astle, to the Dorsetshire Conference. R. R. Hodson, to the Durham Conference. Thomas Ross, to the Western Glamorgan Conference. Hugh Evans, to the Denbighshire Conference. Edward Pergwyn, to the Pembrokeshire Conference. Edward D. Miles, to the Cardiff Conference. Edwin Price, to the Flintshire Conference.

Travelling Elders.—David Davies, George Bowley, and Dewi E. Jones, to travel in the Welsh Mission. James L. Chalmers, William Smith, John Reed, John Lindsay, James

Taylor, James Kemp, George Pope, David Pudney, R. L. Kearsley, George Luff, and Edward Pearce, in the London Pastorate. Samuel Francis, F. W. Blake, Solomon Edwards, Daniel Bonelli, Charles Turner, Henry Shaw, Abraham Orme, and Thomas Mumford, in the Birmingham Pastorate. William T. Cromer, Samuel Pyne, William Pitts, George Eyre, in the Sheffield Pastorate. Charles Housley, John Sharp, Joseph Tite, James H. Linford, Alexander Sutherland, and William Kemp, in the Norwich Pastorate. John Berrett, Thomas Yeates, Henry W. Barnett, and James May, in the South Pastorate. Edmund Gibbs, Joseph R. Morgan, and Thomas Wheeler, in the Cheltenham Pastorate. William Fuller, George Burgon, and William Yeates, in the Southampton Pastorate. Daniel Mattheson and Simpson Cook, in the Newcastle-upon-Tyne Pastorate.

HEALTH.

BY ELDER HENRY HOBBS.

Health is one of the greatest blessings that can be enjoyed by man. Without it we should be unfit for duty, unfit for society, and a perpetual burden to ourselves. The question, then, arises as to how we can best preserve our health, and thence our every-day comfort.

One thing to be attended to, in order to enjoy good health, is having a constant supply of fresh air. It is the air we breathe that purifies the blood. As, if the water we use to wash our clothing is dirty, it is impossible to wash the clothing clean, so, if the air we breathe is impure, it is impossible for it to purify the blood. What, then, are some of the more prominent things which render the air impure? As it is the nature of still water to become impure, so it is the nature of still air to become impure. A running stream purifies itself; and so it is with air in motion. Draughts of air are self-purifiers. Hence the air of a close room is necessarily unhealthy. Close rooms often bring on consumption and other maladies. All habitable rooms should be well ventilated, so as to have a free draught passing through them. We are told that a man of ordinary size renders a hogshead of air unfit for breathing and consumes its blood-purifying qualities every hour. Thus it will be perceived what a great amount of damage the system sustains in consequence of sleeping in close rooms. Though we may be alone, it will still have an injurious effect. Sitting in a crowded room, or any other place unventilated, will produce the same bad effects.

This is a subject well worthy the attention of the Saints, if they value good health. The Prophet Brigham speaks very

plainly on this subject. He says that the Saints never thrive so well as when they are getting plenty of exercise in the fresh air; and that when sleeping in their huts, they are much stronger and fresher than when sleeping in close houses. Of course, good houses are far more comfortable to live in than tents, when they are well ventilated. When individuals who have been accustomed to out-door work are confined in-doors, the difference is perceptible and obvious; for they soon emaciate and grow pale and wan. There are many of the Saints who would be much healthier than they are, if they would rise an hour or two sooner in the morning and take a short walk. Medical men, as a general thing, recommend exercise and fresh air when everything else has failed, which shows the great value at which it is estimated.

Again: All sensible people well know that dirt is not conducive to health and comfort. Hence the necessity of having clean bodies, clean linen, &c.

It is a well-known fact that frequent ablution in cold water is very salutary and invigorating to the system. The human body is completely covered with pores. By taking a small magnifying glass, such as is used by the weavers to count the threads in their cloth, and placing it upon the hand, we discover about sixty pores on the extent of surface covered by the glass, although it is not so large as a pea. According to this, then, there must be millions of pores on the entire body; and if they are so fine that the point of a cambric needle will not penetrate them, is it not reasonable that the body should be frequently washed, in order that the perspiration and other

refuse matter may run freely from the system? Those who frequently wash their bodies have many advantages which others do not possess. They not only feel more comfortable in having a clean skin, but are better prepared to endure cold and fatigue; and in hot weather, when the body is overpowered with heat, this cools, refreshes, and strengthens it.

Much has been said on this subject in by-gone days, and many have doubtless been profited by instruction's warning voice; yet experience and observation teach us that there are many who have not truly appreciated the instructions given by the servants of God. Some think they are comfortable when they are enveloped in filth, providing they have clothes to wear, food to eat, and a good fire to sit by. Perchance they may clean out their lower rooms when they expect a few friends. But are their up-stair rooms in as good a condition, so that, if their friends should have occasion to go into them, they would not be disgusted with the sight? Some persons will clean up their houses occasionally, or at least those parts which are likely to meet the eye of a

visitor, while other portions of the house which they think will not be seen are entirely neglected. How often such will say, "Oh, don't let any one come into this room; for it is so dreadfully dirty!" They are always in trouble lest some one should happen to see their filthiness. Then why, in the name of common sense, do they not *habituate* themselves to cleanliness, both in person and habitation? How often have we heard these individuals say, "Brother So-and-so never calls to see me! What can be the reason?" The reason is often this—The brethren well know that where filth abounds the Spirit of God will not abide. If some of these people could have a peep into the eternal mansions of the faithful, and see the beautiful white garments they wear and the purity of their persons, and then look at themselves and their habitations, it would surely be enough to fill them with shame and cause them to repent of their sin of uncleanness; for it most assuredly is a sin not to be clean, when water is so plentiful. But, alas, the greatest and cheapest blessings are often the least valued and the most despised!

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 50.)

From the *New York Sun*, June 8, 1848.)

"Yucatan is the grave of a great nation that has mysteriously passed away and left behind no history. Every forest embosoms the majestic remains of vast temples, sculptured over with symbols of a lost creed, and noble cities, whose stately palaces and causeways attest in their mournful abandonment the colossal grandeur of their builders. They are the gigantic tombs of an illustrious race, but they bear neither name nor epitaph. The conscience-stricken awe with which the Indian avoids them as he relates a confused tradition of a whole people extinguished in blood and fire by his forefathers—a ferocious and cannibal race delighting in human sacrifices—are all that even conjecture can say of the manner in which the ancient occupants of Yucatan were blotted, *en masse*, from the page of existence. The barbarous exterminators remained the masters of the country, and built them rude huts under the shadow of those immense edifices which are

still the marvel and the mystery of Yucatan. On many of these singular edifices is stamped the blood-red impress of a human hand—a fit symbol of the rule of blood to which it has so constantly been the victim. This 'bloody hand' was imprinted with evident purpose on the still yielding stucco of the new-built walls, and presents every line and curve in life-like distinctness: but the explanation of the symbol is unknown."

(From the *National Intelligencer*.)

[Extract from a correspondent's letter on a ruined building found by Judge Neito, at Cenlap, in the province of Chichapoyas.]

"This edifice being solid in the interior for the whole space contained within 5,376,000 feet circumference, which it has to the before-mentioned height of 150 feet, is solid and levelled; and upon it there is another wall of 300,000 feet in circumference in this form, 600 feet in length, and

500 in breadth, with the same elevation (150 feet) of the lower wall, and, like it, solid and levelled to the summit. In this elevation, and also in that of the lower wall, are a great many habitations or rooms of the same hewn stone, 18 feet long and 15 wide; and in these rooms, as well as between the dividing walls of the great wall, are found neatly-constructed niches, a yard broad or deep, in which are found bones of the ancient dead, some naked and some in cotton shrouds or blankets of a firm texture, though coarse, and all worked with borders of different colours. If this description is authentic, (and we have no reason to doubt it) this must be the greatest building in the world in point of size. We know of nothing in Egypt or Persia to equal it. From the description, it must have been a vast tomb; but whether erected by the Indians before the Spanish discovery, or by remoter generations, cannot be decided. Yet the Judge says that the ingenious and highly-wrought specimens of workmanship, the elegance of the cutting of some of the hardest stone, the ingenuity and solidity of the gigantic work, all in stone, the elegant articles of gold and silver, and the curiously-wrought stones found in the mounds, all satisfy him that that territory was occupied by an enlightened nation, which declined in the same manner as others more modern, as Babylon, Babel, and the cities of Syria; and this, he says, is evidently the work of people from the old world, as the Indians have no instruments of iron to work with."

(From the *Buffalo Pilot*.)

[Extract from a correspondent's letter on some ruins, called "the Military Post," found in Allegan county, Michigan.]

"It consists of a wall of earth, running north-west and south-east, being about the height of a man's head in the principal part of its length, but varying in some places, as if it had been degraded either by the hands of assailants or the lapse of time. Fronting the road, which runs parallel with the wall, is the glacis, presenting a gentle slope to the summit of the wall, which extends for about the fourth of a mile. Along the entire face of the fortification is a cleared space of equal breadth in its whole extent, covered with a fine grass; but beyond the edge of this the forest is still standing. Such was the aspect of the remains when the first white settler emigrated to Michigan, and it has remained without perceptible change to the present time. The mound is covered with monstrous trees of a wood slow in its growth, showing its great antiquity, but furnishing no clue to its origin. The popular theory seems to be that the French, who early traversed our country, were the build-

ers; but this, of course, is erroneous. It must have been either the work of a large body of men or the painful toil of a few. If the former, they might have conquered and subdued any tribe of Indians then in existence; if the latter, a solitary line of breast-work, without a fosse or other defence, could have been no protection: and it seems still more mysterious that it should have been placed here, at the distance of a mile from any spring, and with a heavy wood of a date more ancient than the trees upon the mound in its rear. If the neighbouring Indians are questioned upon its traditional history, the invariable answer is that it was there when they came: more they either do not or cannot say. That it was the labour of an extinct race is pretty evident, and it probably dates from the same era with the extensive works at Rock River. These latter are, however, of brick; a specimen of which material, taken from beneath the roots of an oak tree of great size, the writer has in his possession."

(From the *San Francisco Herald*.)

"Captain Walker assures us that the country from the Colorado to the Rio Grande, between the Gila and San Juan, is full of ruined habitations and cities, most of which are on the table-land. Although he had frequently met with crumbling masses of masonry and numberless specimens of antique pottery, such as have been noticed in the immigrant trail south of the Gila, it was not until his last trip across that he ever saw a structure standing. On that occasion he had penetrated about midway from the Colorado into the wilderness, and had encamped near the Little Red River, with the Sierra Blanca looming up to the south, when he noticed, at a little distance, an object that induced him to examine further. As he approached, he found it to be a kind of citadel, around which lay the ruins of a city more than a mile in length. It was located on a gentle declivity that sloped towards Red River, and the lines of the streets could be distinctly traced, running regularly at right angles with each other. The houses had all been built of stone, but all had been reduced to ruins by the action of some great heat, which had evidently passed over the whole country. It was not an ordinary conflagration, but must have been some fierce, furnace-like blast of fire, similar to that issuing from a volcano, as the stones were all burnt—some of them almost cindered, others glazed as if melted. This appearance was visible in every ruin he met with. A storm of fire seemed to have swept over the whole face of the country, and the inhabitants must have fallen before it. In the centre of this city we refer to

PASSING EVENTS.

GENERAL.—The agitation among the Christian population is increasing throughout the Turkish empire. The Porte has augmented the Ottoman forces in Candia by 5,000 men. According to official despatches, there are 100,000 armed men determined to oppose Turkish rule in Servia. The Emperor of Russia continues to give proofs of his desire and intention of elevating the condition and increasing the privileges of his people. The *Madrid Gazette* officially announces that full satisfaction has been given by Mexico to Spain for the exactions at Tampico. Piedmont continues her preparations for war. 30,000 more Austrian troops have left Vienna for Italy. The garrisons of Verona, Mantua, and Milan have been reinforced. The Austrian army in Italy will be increased to 140,000 men. The state of Italy becomes daily more and more threatening, and in France the expectation of a speedy general war gains considerable ground. The correspondent of the *Express* says the Bourse refuses to believe the *Moniteur's* "reassuring" (?) note; and though its effect at first was somewhat mollifying, the panic subsequently set in with still greater intensity.

AMERICAN.—It is stated that the Government has received information of a filibustering expedition, destined for Nicaragua, fitting out at New Orleans; and the federal officers there have been instructed to use the utmost vigilance to suppress it. It is reported that the notorious Montgomery, at the head of two hundred men, lately attacked Fort Scott and captured the town, killing half-a-dozen of the inhabitants in the *melee*. It is furthermore reported that a gang of Kansas marauders had ravaged Vernon county, Missouri, killing a citizen and carrying off valuable spoil in the shape of horses, cattle, and negroes. Other depredations and murders are also reported.

MEMORABILIA.

FIRST ENGLISH KING.—The first king of all England was Egbert.

LARGEST MEDITERRANEAN ISLAND.—The largest island in the Mediterranean Sea is Sicily.

CITY.—An English city is a corporate town which has a cathedral church and is or has been the capital of a bishop's see.

HIGHLANDS AND LOWLANDS.—The Highlands of Scotland are those parts of the country which lie to the north of the Grampian Hills. Those which lie to the south are designated the Lowlands.

MASSACRE OF BARTHOLOMEW.—The wholesale slaughter called "the massacre of Bartholomew" took place in France in the year 1572, commencing at Paris on the night of the festival of St. Bartholomew, August 24th, by secret order of Charles the Ninth. The number of Protestants (called Huguenots) throughout France who thus lost their lives amounted to 70,000.

APOCRYPHA.—The following is the list of Apocryphal books attached to the Old Testament Scriptures:—First Book of Esdras, Second Book of Esdras, Tobit, Judith, Esther, Wisdom of Solomon, Wisdom of Jesus the Son of Sirach, or Ecclesiasticus, Baruch, with the Epistle of Jeremy, Song of the Three Holy Children, History of Susanna, Bel and the Dragon, Prayer of Manasseh, First Book of the Maccabees, Second Book of the Maccabees.

VEGETABLE ZONES.—The eight divisions of the earth recognized by naturalists as vegetable zones are—the equatorial, the tropical, the sub-tropical, the warm temperate, the cold temperate, the sub-arctic, the arctic, and the polar; the first being remarkable for palms and bananas, the second for figs and ferns, the third for laurels and myrtles, the fourth for evergreens, the fifth for various European trees, the sixth for conifers, the seventh for rhododendrons, and the eighth for the various forms of Alpine plants.

THE THISTLE.—The use of the thistle as the Scottish national emblem originated as follows. When the Danes from England invaded Scotland, they availed themselves of the pitch darkness of night to attack the Scottish forces unawares. On approaching the Scottish camp unobserved, and marching barefooted to prevent their tramp being heard, one of the Danes trod with his naked foot upon a large prickly thistle; and the sharp cry of pain which he instinctively uttered suddenly apprised the Scots of their danger, who immediately ran to their arms and defeated the foe with a great slaughter. The thistle was thenceforward adopted as the national insignia of Scotland.

VARIETIES.

CURE FOR WARTS.—Apply milk of spurge a few days successively, and the warts will die away gradually. On the first application they will become black.

EXTRACT FROM ORIGEN.—"I would say to Celsus, who personates a Jew that admitted of John the Baptist and how he baptised Jesus, that one who lived but a little while after John and Jesus wrote how that John was a baptiser unto the remission of sins; for Josephus testifies, in the eighteenth book of the Jewish Antiquities, that John was the Baptist and that he promised purification of those that were baptised. The same Josephus, though he did not believe in Jesus as Christ, when he was enquiring after the destruction of Jerusalem and of the demolition of the Temple, and ought to have said that their machinations against Jesus were the cause of those miseries coming upon the people, because they had slain that Christ who was foretold by the Prophets,—he, though as it were unwillingly, and yet as one not remote from the truth, says—"These miseries befel the Jews by way of revenge for James the Just, who was brother of Jesus that was called Christ, because they had slain him who was a most righteous person."—*Origen Contra Celsus.*

POETRY.

THE CONTRAST.

What a motley display of religion and strife
Is distracting the world in all ranks of life!
How they wrangle and rave, contradict and deny,
Yet practise the things they profess to decry.

"United, we stand, but divided, we fall,"
Is a maxim quite true, as admitted by all;
Yet the pathway to union is stoutly decried,
As if all who had uttered the maxim had lied.

"Knowledge is power," men will sagely exclaim;
Yet the true way to gain it will loudly declaim,
As though maxims were jokes of the highest degree,
And saying and doing must never agree.

"Stoop to conquer," a favourite axiom stands;
But many there are who scorn its demands;
Or the world would be blest, and humanity free;
For their rulers would lovers of righteousness be.

"Prepare for hereafter," all Christendom cry;
"For as the tree falls, it for ever must lie:"
Believe as you like, each take his own way,
Only choose from the popular creeds of the day."

Sheffield.

Now, the "Mormons" believe in good maxims, and more—

They practise them too, like the worthies of yore,
Insisting that fruit is the test of the tree,
Whatever its outward pretensions may be.

In axioms true they greatly delight:
No matter from whom they come, they're right:
But faith and good works, they declare, must
abound,

Ere peace and goodwill among men will be found.

The strange and unpopular faith they have got,
That the way to be saved has not changed one jot;
That unity, knowledge, and love will prevail,
When men become humble; till then, ever fall;

That the Gospel will every evil assuage,
Restored as it is in this privileged age;
And all who embrace it and faithful remain
Will glory and life everlasting obtain.

While the world, with their theories and practice ajar,
Are divided and weak, and from happiness far,
See, the "Mormons" are happy, contented, and free,
Determined to reach their high destiny.

W. CLEGG.

ADDRESSES.—James McGhie, 62, Brunswick Road, Liverpool.
E. Hanham, St. Mary's Cottage, Southampton.
T. Crawley, 32, Earl Street, Belfast, Ireland.
John Cook, } 3, Phoenix Terrace, Simms Street, Nottingham.
David John, }
George Tensdale, } care of Mr. Edward Wherrett, Waterloo Cottage, Beechen Cliff, Bath.
Mark H. Forscutt, }

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 5, Vol. XXI.

Saturday, January 29, 1859.

Price One Penny.

MINUTES OF A SPECIAL COUNCIL OF THE AUTHORITIES OF THE EUROPEAN MISSION,

HELD AT FARM STREET CHAPEL, BIRMINGHAM,

January 1st, 1859.

PRESENT.

Asa Calkin, President of the European Mission, and James D. Ross and William Badger, his Counsellors:

Charles Widerborg, President of the Scandinavian Mission:

Jabez Woodard, President of the Swiss and Italian Mission:

Mark Barnes, President of the French Mission:

The Presidents, Pastors, Conference Presidents, and Travelling Elders of the British, Welsh, and Irish Missions.

The Council convened at 10 o'clock a.m., Elder Asa Calkin presiding.

The meeting was opened with prayer by Elder J. D. Ross; after which,

President CALKIN rose and said—I am very much gratified this morning, brethren, to see so many of you; and while we are together, let us try to call in our thoughts from the world and shut out from our minds everything that would have a tendency to withdraw them from the object for which we have met. Let our minds be concentrated upon the business directly before us and unitedly invoke the presence of the Holy Spirit with us, in order that we may be blessed and that our meeting together may not be in vain.

We have assembled this morning for the purpose of hearing from each other in relation to the work of God in the European Mission—to learn the minds and feelings of the Saints, the future prospects of the cause, and that we may, through the blessing of the Lord and the help of his Holy Spirit, be refreshed and invigorated, renewed and strengthened for the labours of the present year. I have very great satisfaction in meeting brethren who have laboured with such diligence and faithfulness in the work of the Lord during the past year, and am confident that we shall have a pleasant and profitable meeting—a time of refreshing—a time of joy and peace and satisfaction; and when we separate to go again to our various fields of labour, we shall feel in our hearts that we never spent a more delightful holiday in our lives. The first business we shall attend to will be to hear from some of the brethren in relation to their several fields of labour; and I wish them to be particular in giving us the exact condition and state of everything pertaining thereto, omitting nothing that is essential for us to know in order to have a correct understanding of the condition and future prospects of the work. I wish the brethren to feel free and not at all cramped for time, nor to be under any other

restraint, but to feel that they are among their friends—among men of God who hold the Priesthood; and when they speak, let them speak under the influence of the Spirit of truth and portray to us the exact situation of the work committed to their hands. At the same time, be as concise as possible under the circumstances, and enter into nothing that is unnecessary or foreign to the subject; so that we may expedite our business and give to all who are called upon an opportunity to express their feelings. May the blessings of heaven and the Holy Spirit be with us while we remain together, in the name of our Lord Jesus Christ. Amen. I will now call upon Elder Widerborg to represent the condition of the Scandinavian Mission.

Elder WIDEBORG rose and said—Brethren, according to the wish of our President, I rise and will do the best I can. I know that the prayer which has been sent up to the throne of Jehovah will be answered upon our heads this morning. I know for a certainty that the portion of the Holy Spirit which each one of us has need of will be given according to our wish. I need not say that I feel exceedingly well, and consider it the greatest honour I ever had in my life to be present with my brethren on this occasion. I rejoice in this work. I rejoice in the God of Israel who has revealed his will to mankind and has made me a humble partaker of the blessings thus far. I cannot express my gratitude to our President for all his fatherly counsels and guidance that have aided me so materially in my Mission. I thank the Lord also for the guidance of his Spirit. I will try to act at all times so that I may have the fellowship of the good Spirit and retain a place among my brethren. I consider it one of the greatest blessings to have a name among the Saints of God. With regard to the Scandinavian Mission over which I have been placed, you know it consists of three kingdoms—Denmark, Sweden, and Norway. These three kingdoms, or I may say tribes, have somewhat different manners, customs, laws, and languages. Though all originated from one trunk, they have branched out into different and smaller tribes. Their languages are very kindred, but there are peculiarities in the characters of these three people. Each one has its own individuality. Hence it is difficult and

requires great caution and wisdom in all our movements to reach these three nations. In Denmark they are greatly blessed with freedom and liberty, political and religious, in comparison to former times. In the last half-year we have not been molested in any way. The only thing is that the authorities sometimes try to hinder the Elders from preaching in this or that particular portion of country. When an Elder moves from one place to another, he must have his book of testimonials signed by the parson of the parish in which he has last lived; and when he moves to another parish, he must also report himself to the parson of that, and get his book properly signed; for he has no right to stay in that region of country till these ceremonies have been gone through. Though the parson does not look with very friendly eyes upon him when he comes to report himself, after he knows his business, yet he can't hinder him from preaching the Gospel; for, according to the laws and constitution of Denmark, every one has a right to choose his own religion. The law prohibiting the free exercise of religion is abolished, and every one now can baptise his children, or not, just as he pleases. I may say that the Lord has greatly blessed the people of that nation; and, to bear a true testimony about them, they are in general a good, innocent, honest people. In Sweden, they have much more to contend with: their bondage lies more heavily upon them. The Elders have much to endure there. During the last half-year, however, we have not had such severe persecution as before. I may mention that the Bishop of Scona, in whose diocese is our largest Conference in Sweden, has issued a proclamation to the priests, forbidding them to persecute our Elders through the police; but they are to go to the poor deluded people who have embraced "Mormonism," talk to them, pray for them in the churches, and try to convert them again to the "holy evangelical religion!" Well, I am glad—really glad that they will pray for us. That is much better than having a policeman laying his hand upon us and dragging us off to prison. In Norway our condition is still different. It is a curious nation. They have a respect for humanity and generally respect a man in his position; but they say, "We can't let you preach as you please." At the time the Mission was

opened in Norway, I had the honour to labour there for two years, I was imprisoned thrice; but I agreed exceedingly well with the judges; for, when I was brought before them, they would say, "Have you been preaching?" "Yes, sir." "Have you been baptising?" "Yes, sir." "Well, you know these things are contrary to the laws of the land." "Yes, sir; but they are in accordance with the laws of God." "Yes; but I must judge you after the laws of the land." "Yes, sir: you do your duty, and I will do mine." We were very polite to each other. I respected them in their position, and to some extent they respected me in mine. They gave me the nicest rooms they had in their prisons, and clean sheets, and came to see that I didn't want for bread and water; and I had that very comfortably. I remember the first four days I was in prison I was so intent in reading pamphlets belonging to the Church that I scarcely knew whether it was four days or four minutes. That was in the beginning of my career in the Church. When I was as a child and the Spirit of the Lord was opening my mind and showing me things pertaining to this work, my joy was so great that I heeded not the prison. Time passed so pleasantly by, that, as I have already said, I scarcely knew whether it was days or minutes; and though my fare was bread and water, I can say that I got quite fat in prison—spiritually, I mean. It is still about the same in Norway. They are preaching and baptising, and get bread and water for it. However, if they imprison one Elder, we send out another. This the people do not understand. They do not know that we can confer the Priesthood upon men and send them out as the work demands. Taking all things into consideration, the Elders do exceedingly well. They are willing to endure many things for the spread of the truth, and the Saints are rejoicing in the same. There is very little prospect for emigration from Norway. There are none except one or two who have any means more than is necessary for present use. They are in general very poor people; but I can bear testimony that they are a good, honest, and upright people. The work commenced first in Denmark, next in Sweden, then in Norway. In the whole Mission, during the past year, we have baptised 1,038, divided as follows:—Denmark,

619; Norway, 184; Sweden, 235. Total of members in the whole Mission—Denmark, 2,492; Norway, 461; Sweden, 756: altogether, 3,709. Total of money for the past year—for Tithing and Temple offering, £600 11s. 1½d.; book money, £59 7s. 2½d. The Scandinavian people are a humble, obedient, law-abiding people. The great hindrance to their obeying our Gospel is sectarianism. There are many sects and parties there, and consequently the people are very religious. In fact, they have gone from one extreme to the other; for even among the mountaineers, where once scarcely ever a social party terminated without cruelty, bloodshed, and murder, they are now so holy and so full of "Christianity" that they scarcely dare look up. Yet there are many honest people among them. My soul is often grieved on their account, that they do not receive the truth. In my conversations with them, they have nothing to say against the principles we teach; but they hear so many bad things concerning us, that they think we must be a bad people. However, we are gradually gathering out of these nations the honest in heart. In every place where we are, the Saints and Elders are seeking and digging after them. My Mission is about 2,100 English miles in length, and of various breadths, being intersected by water and mountains. This makes it very expensive to spread the Gospel; for it is not in every part that the people are sufficiently hospitable to give our Elders a lodging at night or food. Sometimes they have to give the writings of the Church in exchange for a lodging and the necessities of life. With regard to the practical laws of the Lord that have lately been made known to us,—the law of Tithing, for instance, takes more and more hold of the people, and the faithful among them are rejoicing in it. I may also say that this law has been a means of cleansing the Church in that Mission, as we have cut off about 50 who would not comply with it. However, I can conscientiously state that we have not been heavy with them in the matter. We have been fatherly with them and have given them time to understand the principle. The majority of the Saints, however, are rejoicing in the principle, and we begin to feel now that we can comply with all things required by our President. We begin to feel that we stand on a firm

basis. Obstacles are moving out of the way, and our Elders will soon be experienced men. I do not feel at all discouraged; but, taking all things into consideration, our hopes are stronger and our prospects brighter for the future advancement of the work of the Lord in those countries than ever they have been. The spirit and feeling among the authorities of the land are not so bitter as they have been. They are beginning to feel and understand that this people are not so bad as represented. With regard to the publications of the Church, they are beginning to be read with great interest by outsiders; and if no other good is effected, it makes them very hard upon the priests. It puts weapons into their hands to use against the State Church, and with these weapons they are continually digging. It is my firm conviction that the basis on which the State Church stands is not near so firm as when we went there. They have lately got a law passed in Sweden which will in some measure affect our meetings. Though it will not take from us the right of private worship, yet it gives the priests and authorities power to be present and to fine us, if they hear anything said against what they call the pure evangelical religion—that is, against the State Church. But I trust that we shall have wisdom sufficient to evade a difficulty like this. If they plan and scheme for the support of their systems, we will plan also. I am thankful for the opportunity I have had to speak. I know my language is imperfect; and as it is unnecessary for me to branch out further, I will draw to a close. I pray that the Lord God of Israel may give our beloved President all the wisdom that is necessary to counsel us, and through us all the Saints here and on the continent of Europe, and that we may all continue faithful in the work of God and be ultimately saved with an eternal salvation in the kingdom of our God. Amen.

Elder JABEZ WOODARD, having been called upon to represent the Swiss and Italian Mission, said—Brethren, I feel rather poorly this morning; but I generally feel better when I begin to talk about the kingdom of God. I wish to lay a faithful statement of my Mission before President Calkin and the Council here assembled. In many instances there is at any rate a slight resemblance between my Mission and the Scandinavian.

We feel the influence of priestcraft as much or more in the southern part of Europe than they do there. With regard to ministers, brother Widerborg has paid a compliment to one bishop in his Mission, who prays that the "Mormons" may be converted. I am very happy to say that in Switzerland also we have one good clergyman. He is not a bishop, but his influence is as great in his sphere as that of the bishops in England, and even greater. He prays that the "Mormons" may be successful. He is the first clergyman that I have ever found in any part of the earth who prayed that the "Mormons" might be successful. If it had not been for the influence of that man, blood would have flowed in Switzerland before now. Persons went to him to try and imprison me; and, as the old judge said, when running away from the Valley—"If Brigham had only lifted his finger, it would have been all over with him,"—so, if this parson had only lifted his finger, I should have been in prison. Whenever this man met any of our Elders, he would advise them to be faithful to the covenants they had made. I like to mention such an honourable exception as that, brethren, because it is quite an exception in my experience, whether it is in yours or not. You are aware that it is some years since the Italian Mission was established. Soon after its establishment, the Swiss Mission grew out of it. Some five years back, the two Missions were united; but there is very little chance of doing any good in Italy, the influence of priestcraft is so great,—or, in other words, I think I may say, the blood of Ephraim is so scarce there. We have a Branch there, and there may be in it some few persons as good as you can generally find, but they are not persons likely to have any influence; and if they were, they have not material around them to work upon. In Switzerland it is somewhat better. Nominally, the Constitution of the country guarantees religious freedom; nevertheless, any native of the country who does not baptise his children is liable to be imprisoned. You are quite at liberty there to be either a Protestant or Catholic; and though they damn each other pretty heartily, yet the Protestant believes that a Catholic can be a good citizen; and on the other hand, the Catholic believes the same, though a man be going to hell a Protestant. No new

sect must be formed there. In the town of Geneva there is a kind of liberty; but such is the spirit of the people that they care for little else than money. They live a great deal by the influx of strangers, who flock to see that beautiful land during the summer months. Consequently, it is the gold of "my lord" or "my lady," "Sir William" or "Sir John," that supports the natives. They live for the dimes. It has long been a saying of the Swiss, well known throughout Europe, that "where there is no money there are no Swiss." Still, when we get into the German part of Switzerland, there is more of a spirit of inquiry into the principles of truth. When we begin to reach the German part of Switzerland, we begin geographically to get a little nearer to brother Widerborg's Mission, and so begin to feel the better influence that is among the races inhabiting the northern portion of Europe. In Geneva and some other cantons in the southern part of Switzerland, the inhabitants are mostly of French extraction; and though a splendid report from the French Mission would give none greater joy than myself, I have unhappily found that a great deal of progress among that race is impossible to be made. Most of them composing our Mission are small farmers. They have a little piece of land of their own. There they live on a few potatoes and a little wheat. If it be a very cold position, they will have a little barley or rye. Some of the brethren there, who can live on their potatoes and barley from one year's end to another, feel willing to give the Elders lodging and food. But cash is a something they scarcely ever see. There is a greater mixture of races in that Mission than in the one brother Widerborg has represented. He has told us that there they are all from the same trunk. In the Mission I have to represent it is widely different. They are just as widely different in character, with origins as widely different, as it is possible to be. We have no negroes among them; but I think there is a sprinkling of almost every other race. In our Branch of the Church in Geneva there is perhaps a greater degree of knowledge than in any other portion of the Mission. We have full liberty to preach there, and it is the only place where we dare make public announcement of our meetings. Still there is an influence there which cuts us off

from progress. Everything seems bound up there. It may be accounted for, to some extent, by the fact that that is the political capital of Switzerland. It is there that her senators gather, and from thence her laws go forth. We have done much preaching there. We have paid every attention—almost too much attention. But the spirit of the people seems dead, and progress is next to impossible. Zurich is somewhat better. There is something more noble in the character of the inhabitants. There we have made somewhat greater progress; but the spirit of persecution is considerable. I have frequently had to jump out of a window; and about as soon as I have got away from the house a policeman has been there after me. I have generally left a house when I thought I had been there long enough. No matter whether the people have said, "Stay and have some dinner or supper," or not, I have left when I felt it was time; and it has mostly happened, before another train has started, or another chance to go has presented itself, that a policeman, as I have already said, has been after me. At many of the meetings where they would have had me stay, I have been away just when the policeman has come,—sorry to give him so many journeys for nothing; but he is paid for it. "They have their reward," as was said in days of old. Several of the brethren have been imprisoned repeatedly. Even the sisters have been imprisoned. We should not mind that so much, if we could see the work roll on a little faster. But as regards a considerable portion of the Mission, the prospect is not very glowing. The German character is more favourable to the spread of truth; but, at the same time, you know that the German character is rather slow—not quite so lively as the Scandinavian. Any German present will please excuse me for speaking the truth. Well, taking all these things into consideration, I do not apprehend a sudden winding-up of the Swiss Mission. At the same time, as far as appearances go, and from an intimate personal acquaintance with the Mission and every person in the Mission,—I say, judging from these and the testimony of the Spirit within me, I must not look for a sudden enlargement of that Mission. With regard to the law of Tithing, as far as an opportunity has presented itself, we have

laid it before the Saints; but, scattered as they are over such a large surface of country, they require a great deal of instruction. Sometimes it takes two or three years even to make some of the Priesthood understand the principle. Therefore you may conclude that it is pretty slow work. I have tried this summer to set the work of the Lord going in every extensive canton that has not previously been visited, particularly in the extensive canton of Reezong. Elder Schyulk has laboured there faithfully. He got put into prison twice. Nobody would be baptized. We have one or two brethren who understand English tolerably, particularly brother Hug, who has formerly been in this country. He came along with the emigration as far as Liverpool, and is personally acquainted with the Presidency, I believe. I have had to labour under great disadvantages there. I could scarcely put my hand on three or four men who would carefully carry out the instructions given them, or who had the ability to do so. Some of our most highly-educated persons have got a little French blood in them, and I find it considerably difficult to get them into working order. There are, however, two or three Elders in that Mission who are men of considerable experience; but they labour under something similar to those mentioned by brother Widerborg. Besides, it appears to me that there is not much of the blood of Israel among the people, and consequently their hearts are not so right and ready to receive the Gospel as the people in the north of Europe seem to be. Yet there are brethren and sisters there that I know feel well, and are glowing with the spirit of God, and have stood the test of severe persecution—a test which, when it comes, may shake some of the brethren and sisters here, as it has some there; for some have gone down through this test. We have never yet cut off any individual expressly because he didn't pay Tithing, as that was the instruction of brother Pratt when he first sent instructions over relative to that law. It was not his wish, under the peculiar circumstances of the Mission, that we should yet awhile make the payment of Tithing a test of membership. I know that the few who have faithfully paid Tithing have been blessed; and so, in proportion, with any other law. As individuals have observed

it there, they have been blessed as much as in any other portion of the earth. In connection with my brethren, I have done a good deal of pruning there; and our baptisms have not greatly exceeded the number cut off. We have baptised from 150 to 170 during the past year, and the number cut off exceeds 100; and there are still a considerable number on the books who have no influence and are no support to the Mission. For instance, there are the children of parents who have been cut off. Our total number, good, bad, and indifferent, is somewhat more than 550. Among the majority of the Saints there is a feeling for emigration, and some few families were expecting to go last year; but they waited, and are still waiting, and will wait till the right time comes. I think there are about four families who could sell out their little homesteads and gather away to Zion this year. There are several, perhaps, who are not so alive to the subject of emigration as they ought to be, and some that could gather. It might appear curious to some that we could emigrate as great a proportion from Switzerland as you have from England, when our brethren in the Office know that our finances have been so far behind. But it just arises from the fact of the people selling out their houses and homes, which has enabled them to raise considerable means. As far as regards cash ordinarily, as I have before said, they see but very little of it. Some few, who are engaged chiefly in the watch and silk trades, have a little more money; but since the financial crisis in America, both the watch and silk trades have considerably decreased, which has made it considerably worse for us in point of money. This is about an outline of the state of my Mission. I pray that the Spirit of the Lord may be with us, that we may all be blessed, built up, and edified. Even so, Amen.

President CALKIN rose and said—I have been considerably interested in the reports of those foreign Missions. I was considerably conversant with the condition of those Missions before, being in constant communication with these brethren. Besides, I have lately been through a considerable portion of the Scandinavian, and personally observed a good many things that brother Widerborg speaks of. I merely rise to say to you, brethren—You see that these brethren have a good deal of difficulty to contend with. Their

labours are hard, and the people poor. They are liable to a great deal of persecution that we are not liable to here. In the Scandinavian Mission, persecution comes from the Protestants; in the Swiss and Italian, from both Catholics and Protestants. But no matter whence it comes, it is different from what we have here, because the laws there do not recognize them—do not give them the privilege of holding meetings. I have travelled miles in Sweden, after dark, to a private house, to hold a meeting; and when there, we dared neither to pray, sing, nor speak scarcely above a whisper. I want you, brethren, unitedly to uphold these brethren

by your faith and prayers, that they may be blessed in their labours—that they may have wisdom given to them for every emergency. This is my prayer continually. I uphold them daily before the Lord, and I want you to do the same. Our Prophet has said that there is a great deal of the blood of Ephraim in the German nation. It must come out sometime. Brother Woodard says they are slow. Still it is there, and it will be fished out; and while they continue to labour in those countries, let us uphold them by our faith, prayers, and, if necessary, by our means. May God bless them!

(Continued on page 79.)

HISTORY OF JOSEPH SMITH.

(Continued from page 60.)

[May, 1843.]

Wednesday, 10th. Directed Dr. Richards never to let the Court-room be occupied by any person until he received \$2 in advance.

The blossoms on the apple and other trees appeared.

Took my brother William, Elders J. M. Grant, E. Robinson, and Horace K. Whitney in my carriage to the Upper Steam Boat Landing and back. They were intending to start on their mission, but no steam-boat came.

A meeting of the Saints at Leechburgh, Pennsylvania, numbered 5 Elders, 2 Priests, 1 Teacher, and 50 Members.

Thursday, 11th. At six, a.m., baptised Loisa Beeman, Sarah Alley, and others.

Eight, a.m., went to see the new carriage made by Thomas Moore, which was ready for travelling. Emma went to Quincy in the new carriage. I rode out as far as the prairie.

Ten, a.m., B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, O. Hyde, W. Woodruff, George A. Smith, John Taylor, and W. Richards assembled in Council, and voted—

That Addison Pratt, Noah Rodgers, Benjamin F. Grouard, and Knowlton F. Hanks go on a mission to the Pacific Isles; Captain Dan Jones prepare himself to take a mission to Wales; James Sloan go to Ireland; Reuben

Hedlock, John Cairnes, and Samuel James to England; and that Reuben Hedlock preside over the Church, &c., and be assisted by Elders Hiram Clark and Thomas Ward; that brother Cairnes go to Scotland, Lucius N. Scovil to England, under the direction of brother Hedlock; and that Amos Fielding come immediately to Nauvoo, or be cut off from the Church. Also, that this quorum recommend George Walker to President Joseph Smith, as Clerk of the Nauvoo House.

President Young stated that Woodworth had offered the use of his draft for the Nauvoo House, table, &c., if any one would copy it; but he had not time to comply with the request of the quorum to furnish a full draft.

Friday, 12th. Purchased half of the steamer *Maid of Iowa*, from Moffatt; and Captain Dan Jones commenced running her between Nauvoo and Montrose as a ferry-boat.

At sunrise, Bishop George Miller arrived with a raft of 50,000 feet of pine lumber for the Temple and Nauvoo House, from the pinery on Black river, Wisconsin, where the snow was about 2½ feet deep in the winter.

In a Council of the Twelve it was agreed to visit Lima, La Harpe, and Ramus, and hold Conferences concerning the Nauvoo House.

Saturday, 13th. I rode to Yelrome, in company with brothers Woodruff and

George A. Smith, and tarried for the night with Father Morley. Brothers Woodruff and Smith slept at brother Durfee's. Brother B. Young went to La Harpe, and brothers H. C. Kimball and O. Pratt to Ramus.

Sunday, 14th. Meeting at Yelrome, when I preached. The following is a synopsis, reported by Elder Woodruff.

"It is not wisdom that we should have all knowledge at once presented before us, but that we should have a little at a time; then we can comprehend it. He then read the 2nd Epistle of Peter, 1st chapter, 16th to last verses, and dwelt upon the 19th verse with some remarks.

Add to your faith, knowledge, &c. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ.

Salvation is nothing more nor less than to triumph over all our enemies and put them under our feet. And when we have power to put all enemies under our feet in this world and a knowledge to triumph over all evil spirits in the world to come, then we are saved, as in the case of Jesus, who was to reign until he had put all enemies under his feet, and the last enemy was death.

Perhaps there are principles here that few men have thought of. No person can have this salvation except through a tabernacle.

Now, in this world, mankind are naturally selfish, ambitious, and striving to excel one above another; yet some are willing to build up others as well as themselves. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was cast down, and it is said he drew away many with him; and the greatness of his punishment is, that he shall not have a tabernacle. This is his punishment. So the Devil, thinking to thwart the decree of God by going up and down in the earth, seeking whom he may destroy,—any person that he can find that will yield to him, he will bind him, and take possession of the body, and reign there, glorying in it mightily, not thinking that he had got a stolen tabernacle; and by-and-by, some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. But the Devil steals a tabernacle because he has not one of his own: but if he steals one, he is always liable to be turned out of doors.

Now, there is some grand secret here, and keys to unlock the subject. Notwithstanding the Apostle exhorts them to add to their faith virtue, knowledge, temperance, &c., yet he exhorts them to make their calling and election sure. And though they had heard an audible voice from heaven bearing testimony that Jesus was the Son of God, yet he says we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light shining in a dark place. Now, wherein could they have a more sure word of prophecy than to hear the voice of God saying, This is my beloved Son, &c.

Now for the secret and grand key. Though they might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast. Though the thunders might roll, and lightnings flash, and earthquakes bellow, and war gather thick around, yet this hope and knowledge would support the soul in every hour of trial, trouble, and tribulation. Then knowledge through our Lord and Saviour Jesus Christ is the grand key that unlocks the glories and mysteries of the kingdom of heaven.

Compare this principle once with Christendom at the present day, and where are they, with all their boasted religion, piety, and sacredness, while at the same time they are crying out against prophets, apostles, angels, revelations, prophesyings, and visions, &c. Why, they are just ripening for the damnation of hell. They will be damned, for they reject the most glorious principle of the Gospel of Jesus Christ and treat with disdain and trample under foot the key that unlocks the heavens and puts in our possession the glories of the celestial world. Yea, I say, such will be damned, with all their professed godliness. Then I would exhort you to go on and continue to call upon God until you make your calling and election sure for yourselves, by obtaining this more sure word of prophecy, and wait patiently for the promise until you obtain it." &c., &c.

Elders George A. Smith and W. Woodruff followed him with a few remarks, and meeting closed for one hour, when we met again. W. Woodruff opened meeting and spoke upon revelation and obeying the commandments by building the Nauvoo House, and was followed by George A. Smith upon

the same subject. Elder Lorenzo Snow then spoke somewhat at length concerning his mission to England, which was interesting.

After meeting, we all rode to Lima, and took supper with Calvin Beebe; and while we were conversing with brother Joseph and brother Morley, brother Joseph made the following remarks:—

“The way to get along in any important matter is to gather unto yourselves wise men, experienced and aged men, to assist in council in all times of trouble. Handsome men are not apt to be wise and strong-minded men; but the strength of a strong-minded man will generally create coarse features, like the rough strong bough of the oak. You will always discover in the first glance of a man, in the outlines of his features, something of his mind.

Excitement has almost become the essence of my life. When that dies away, I feel almost lost. When a man is reined up continually by excitement, he becomes strong and gains power and knowledge; but when

he relaxes for a season, he loses much of his power and knowledge. But in all matters, temporal or spiritual, preaching the Gospel of Jesus Christ, or in leading an army to battle, victory almost entirely depends upon good order and moderation. In going to battle, move slowly, dress up into line; and though your enemy rush upon you with fury, meet them slowly but firmly. Let not confusion or terror seize upon you, but meet them firmly and strike a heavy blow and conquer.

A man can bear a heavy burthen by practice and continuing to increase it. The inhabitants of this continent anciently were so constituted and were so determined and persevering, either in righteousness or wickedness, that God visited them immediately either with great judgments or blessings. But the present generation, if they were going to battle, if they got any assistance from God, they would have to obtain it by faith.”

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JANUARY 29, 1859.

THE GATHERING.—It is a duty devolving upon us to enter directly into those paths which the Lord opens and to operate on those points to which his finger directs. Such a course, moreover, is according to wisdom and is advantageous both to the cause and the Saints personally. We have from the first endeavoured to follow this course, to shape our movements according to the movements of Providence, and so vary the nature of our editorials as to meet present wants. For this reason, the subject of the gathering has not, during past months, been largely dealt with; but the subjects of administrative progress, practical duties, reformation of meetings, and the general improvement of the Mission have commanded our attention. But the Lord has again opened the door of emigration; and, for the same reason which has guided us heretofore, we now direct particular attention to the gathering, and shall dwell with our readers upon views which have a direct or relative bearing upon this most important part of the work of God. And at the onset we will endeavour to explode an error, to supply its place with a truth.

In looking forward for the fulfilment of Divine purposes, mankind are prone to expect them to be brought about by incomprehensible agencies, by supernatural, or rather unnatural power, upon unknown principles, and through intricate paths of mysteries, where reason is lost and natural experience has never trod. Indeed, it is thus that nearly all God's special works and purposes and indeed everything outside the physical world are generally understood, or rather mystified and *mis-understood*. Hence the universe is supposed to be made out of nothing, heaven to exist beyond the bounds of time and space, and man to be transformed from a state of great ignorance and imperfection to one of boundless happiness and felicity. Thousands of the sectarian world who have read of the second advent of the Son of Man have a very vague idea of the Bridegroom suddenly coming to the bride, wicked men passing away in a moment, the judgment day flashing by at the sound of a

trumpet, the resurrected creation bounding into existence at the vanishment of "old things," like a transformation-scene in a pantomime, and the redeemed found sitting upon thrones in the midst of eternity in "a point of time—a moment's space."

The revelations of the last days have to a very great extent exploded such errors from the minds of the Saints and given them clearer and more practical views. It would be too much, however, to expect that none of the "old heaven" remains, or that every relic of similar errors concerning the purposes of God is swept away. This fact has been shown in the expectations of many concerning the gathering.

There are none who have entered this Church and possessed the spirit of the work but have been strongly moved with the desire to gather to Zion and fervently looked forward to their deliverance. But to describe the views of some as to how they were going, when they expected to commence preparations, and by what means their emigration was to be effected, would be difficult, seeing that the matter with them assumed a very uncertain form. Some have expected to start for Zion "in the due time of the Lord," which expectation amounted to much the same as the very encouraging promise of a mother to her expectant child, that it should have the desired object when her garden grew guineas. Others have rather anticipated being gathered in some very remarkably mysterious way. Thus they have dreamed away years without making the least preparation for their emigration. Yet there are doubtless among this class those who, if some uncommon course had been proposed, would have made such efforts as to have almost surpassed belief—efforts many times more than are required to effect their emigration in an ordinary way. Moreover, we verily believe that, had it not been for their erroneous views upon the matter—had they fully understood their duty to make preparations and emigrate by self-exertion and through a practical path, they would have been in Zion years ago. Indeed, there is reason to believe that many are now in England who have for years borne much of the burden of the work, been some of the best Saints, and have ever been found willing to devote themselves to the cause, but, because of erroneous views and from not commencing preparation for gathering, are to this day ungathered. As in all cases, the error has been accompanied by loss. We feel rather to correct such than to upbraid them. And how necessary it is that wrong impressions should be corrected, seeing that they are attended both by loss of blessings and by disastrous consequences!

There are others who have misunderstood both the object and the true path of gathering. They are those who have entertained the disposition to cast the burden of their own duties upon the shoulders of others. They have also looked forward for an uncommon and blissful emigration, which in their minds simply means an emigration at the expense and by the energies, anxiety, and care of others. They have sadly misunderstood the matter; for that is not the way in which God designs to gather his Saints, nor are such the kind of people in whom he delights. We have no sympathy for this class, nor do we imagine that either themselves or the Saints have lost aught by their remaining ungathered. May they so continue to remain!

The Saints, however, are generally getting pretty thoroughly to understand the matter, to see the right path of gathering, and to desire to pursue it by self-exertions. This is gratifying; for we are persuaded that when the matter is clearly understood, self-exertions brought to bear, and the Saints guided through the right path, the gathering of Israel will not be so difficult an undertaking, but a thing to be effected comparatively easy. We may depend that in every case the greatest difficulty in the accomplishment of any purpose is from mistaken views and from not working at the point properly, or from not making the start towards the desired direction. Let those views be once corrected, the work properly undertaken, and the start be made in the right path, and then the object, be it what it may, will be reached with comparative ease.

NOTICE TO CONTRIBUTORS AND READERS.—During the publication of the Minutes of the Special Council, commenced in this Number, we shall be compelled to postpone the insertion of many articles and other matter.

APPOINTMENT.—Elder John Griffiths is appointed to the Presidency of the Llanelly and Cardiganshire Conferences, in place of Elder John Treharne, who is released to emigrate.

MINUTES OF THE SPECIAL COUNCIL.

(Continued from page 75.)

BENJAMIN EVANS, President of the Welsh Mission, being called upon, said—Brethren and fellow-labourers in the kingdom of God,—In one way I am glad to have the privilege to stand before you this morning to represent the state of the Welsh Mission; but I am very short in the English language. I feel sometimes, when trying to talk English, like a man trying to walk without any legs. I have my fears and thoughts and feelings, but I have not words in the English language to express them so well as I should like. But I can say this, brethren, about myself, in the first place, that I do feel well and have the spirit of God with me; and my determination is to go on and always do my best for the rolling forth of the kingdom of God. The brethren in connection with me—my Counsellors, brother Davis and brother John here—are good boys. I may say the same of the Presidents of Conferences and the Travelling Elders in the Welsh Mission. I heard one of the brethren say he found it sometimes difficult to get men to follow his counsels. But I can say that when I say to the brethren in Wales, “Go,” they go, and when “Come,” they come. They have ever shown themselves willing to hearken to my voice and obey my instructions, whether by letter or through the *Udgorn*. They have been ever ready to do everything they were able to do. The feelings of the Saints generally are good. I can say that they are in good working condition. I don’t know whether it would be wise for me to mention what our work has been in money matters during the past year. [President Calkin: Just state the condition of the Saints and what they are doing.] As I have already said, I have not much English at my command; yet, as it is the wish of our President, I will lay before you an account of what the Saints have done: then you can judge them by their works. The Bible tells us that the Lord is going to judge people by their works. I thought of that many times before I came into this Church; but I could not understand it at all. But during the last few years, I have

begun to understand that what the Lord said he meant. That is what my brethren and I are now doing with regard to the Saints in my Presidency—judging them by their works. The Saints in the Welsh Mission number between 1,800 and 2,000: they don’t reach 2,000. Our income of Tithing for the past year was £1,455 19s. 7½d.; for *Stars, Journals*, and so on, £104 7s. 11½d.; donations for the Elders’ emigration, £268 3s.; Penny Fund, £65 12s. 5d.; poor offering, £8 14s. 6d. We have paid for Welsh books, £130 10s.; donations for old book debt, £137 17s. 2d. Total income paid by the Welsh Saints, £2,171 4s. 8d. We have but lately commenced with the Poor Fund; for, when the Tithing came out, the Saints were taught, through a mistake, that those who would pay their Tithing should have their books for nothing, that the poor should be supported out of the Tithing, and so on. We have found some difficulty in putting this matter right; for it is more difficult to get right after a wrong start than it would have been to start right at first. By the money account I have now placed before you, you can partly judge of the state and condition of the Welsh Saints. But this much I know—that we have room to progress in our works; and it is the feeling and determination of most of the Saints to go on with the work of the Lord. However, there are some few exceptions. There are some few grumblers left in Wales yet. In the first six months of the past year we did nothing at all in preaching to the world. We devoted that timesolely to preaching to the Saints. That was the counsel we had at the beginning of last year—just to take care of the Saints—to try to get them in their right places—to get the spirit of the work into them; and according to our instructions we acted, until brother Calkin began writing in the *Star* about preaching and improving our meetings. Then we took hold of that, and I can testify that a great many now come to our evening meetings and listen attentively, and we baptise a great many. We have established a new

Branch in Swansea lately; and I think it will soon contain a greater number than the old one. They are baptising there almost every week; and we have also been baptising in almost every Conference throughout the Mission. Most of the old backsliders, who have been kicking against us for a long time and saying that everything was wrong, are now coming to themselves and entering into the Church again; and they promise to be good men and to stick to building up the kingdom of God. As for emigration, I know many in the Welsh Mission who have the spirit of emigration and can raise the means; but, being chiefly small farmers or shopkeepers, they want more time to wind up their business and to collect their means than is allowed this season: consequently, I don't know a very great number who will go this season; but I know some who have the determination to be ready and go next. The Saints feel first-rate—I mean those who answer the calls of the Priesthood. Those who pay the least feel the worst. The Presidency have visited in most parts of the Mission lately, and know pretty well the feelings of the brethren and sisters in those places; and I can say that, as a general thing, they are the same everywhere. Well, I can say, as I said at the beginning, I feel well, and my determination is to do my best to build up the kingdom of God. I pray for strength to enable me to carry on the same, in the name of Jesus Christ. Amen.

President CALKIN observed—I am personally acquainted with some portion of Wales, and know the representation to be true; and I wish to make a few remarks relative to that Mission. It is true that when the Tithing was first introduced, some of our brethren—soft-hearted and filled with the milk of human kindness—wanted to introduce it in such a smooth, quiet manner, that the Saints would not feel it. They went to work, therefore, to hire them to keep the law of Tithing; and, as was said by brother Evans, they promised the Saints their publications gratis; and if there was a social party got up, they should have tickets gratis, they should be emigrated out of the Tithing, and the poor should be supported out of the Tithing; and there were some of the people who absolutely did draw more out of the Tithing than they paid into it, who were able to support themselves and had always done so before;

and there were those who took *Starr* for every member—man, woman, and child—in the family, who never took any before; this was all occasioned by a misunderstanding on the part of the Elders who introduced the law of Tithing there; and, as brother Evans has said, it is much harder to correct an evil, after getting it established, than to start it right in the first place. There has been a great deal of work in Wales, to get these notions out of the heads of the people, and some few have gone by the board in consequence of these things. They could not abide the change. Wales has laboured under a disadvantage in this respect, unknown to other portions of the British Mission—quite a disadvantage; but, from the report of brother Evans, you may easily see that they are coming round. Another thing: Brother Evans has had only about six months of the past year to make up what he has reported. It took the other six months to get started. I can say that the Welsh people are as good a people as any in the world. If they know what is wanted, they will do it. Another thing I want to say to brothers Evans, Woodard, and Widerborg, while these Foreign Missions are on hand: Brethren, the Lord saw fit to reveal his Gospel in these last days in the English language. America is the land of Zion—the home of the Saints. The English language alone is spoken there. When the Saints of God are gathered from all parts of the earth to Zion, they must speak that language. When they go into the house of the Lord to receive their blessings, they will be given in that language. All the ordinances are administered in that language. It is the language in which the Lord chooses to reveal himself to the inhabitants of the earth, and in which the Prophet and Apostles speak to the people in this dispensation. Brethren, teach and encourage those under your charge to learn the English language. Hold out every inducement that you consistently can, with your circumstances, to encourage the people, while they are at home, to learn the English language. They can go through the United States to the land of Zion with far greater safety, if they understand English, than without; and when there, they can enjoy the blessings of the Gospel, the blessings of the Priesthood, and the teachings of the Prophet much better. They have got it to do some time.

Elder MARK BARNES, President of the French Mission, said—Brethren, I rejoice to have the privilege of meeting with you in this Council. I have rejoiced in my labours since I have been in the French Mission. I am happy to inform the President and Council that there is a decided improvement in the feelings of the people in that little Mission since I have been among them. The whole of the French Mission, good, bad, and indifferent, all numbered, amount only to 127, and are divided into two Conferences—the Channel Islands Conference and the Paris Conference. In the Channel Islands there are four little Branches—two in the island of Jersey, one in Alderney, and one in Guernsey, numbering altogether 84 members. With respect to the law of Tithing, there seems to be considerable difficulty on the part of the people in learning that principle. It seems to be very hard indeed. It has never yet been laid hold of properly in that Mission. Nevertheless, there are quite a number of our little flock who are living as near the Lord as they can. They delight to listen to my voice and to carry out my counsels. God is blessing them with his Holy Spirit, and they never felt so rich in their lives as they feel now. Most of our people are very poor, so far as temporal things are concerned. Wages are very low, and lately the weather has been very much against them, or our finances would have been better. President Budge paid us a visit six weeks ago, when we met in a Conference capacity and enjoyed ourselves very much. The Saints felt refreshed, cheered, and comforted. No doubt we have a number in the Channel Islands who have nothing on our books but their names; and I suppose, if they cared much about their names, they would not let them be there; for I consider that if a man dare not trust anything but his name there, his name is not very valuable. There are quite a number there who have been dull and careless for about a whole year, who are beginning to wake up and to do a little better. There are a few who are observing the law of Tithing faithfully and are receiving the wages of it. They feel rich and good. There are some that we shall be obliged to sever from the Church pretty soon, if they don't rise up and do better. I have visited some of the careless lately, and have talked with them, and told them what will be the result of their

negligence; and I still hope that by our united efforts we shall be able to bring them round. I don't feel like cutting them off. We have so few, altogether, that we cannot spare any who are worth anything at all. I hope for the best, and do not feel the least discouraged. God has been with me by the power of his Spirit, and I never enjoyed myself more in all my life than I have in that little Mission, although I was almost frightened to death when I received the appointment from President Calkin in Glasgow. I could not sleep for about a week. Yet I find that all is right. Let a man be sent wherever he may, if he will do his best, the Lord will sustain him. The Paris Conference has been torn to pieces by dissension during the past year; but the disaffected have been dealt with, and things are now moving along there more comfortably. Elder Huber, the President, is a good man. Although I have never seen him, I know that the Spirit of the Lord is with him. I know he will carry out my counsels, or the counsels of anybody placed over him, to the best of his ability. He is very diligent in his attention to business. All the Saints in the great city of Paris number but 22. This little number are in first-rate condition. I should be thankful to the Lord if Elder Woodard, on his return, could spend one Sunday with the Saints in Paris. It would be a great blessing to them. In Havre there are but very few Saints, though they are still called a Branch. There are but ten Saints—one man and nine women. They don't enjoy the freedom and privileges there that they enjoy in Paris. In the latter place, it seems to me that the authorities are tolerably liberal-hearted men, for the Saints enjoy about as much freedom and liberty to meet as elsewhere. Not so in Havre: they dare not meet there to sing and pray. The authorities are afraid of them. We have not done much in the Penny Fund as yet. The St. Heliers and Goree Branches have begun to do a little in that way, and I have made a start in Guernsey and Alderney. Altogether, I feel that we have been blessed since I have been there, and I am satisfied that we shall be more so in time to come. I ask an interest in your faith and prayers, brethren, that I may be able to do right before the Lord and be a blessing to the children of men in building up the Church and kingdom

of God. It would do my soul good to see that little Mission prosper. May the Lord bless us and help us to do his holy will, is the prayer of your weak brother, in the name of Jesus. Amen.

President CALKIN rose and said—There is a decided improvement in that Mission. I am rejoiced at it. I do not think you have lost any time, brother Barnes, in not cutting them off for not paying their Tithing. I think your better course is still to try and win them over. I do not wish the Saints, particularly in those foreign Missions, where they labour under the difficulties they do in France, Switzerland, Italy, and Scandinavia, to be drawn right up to the mark or be cut off in a moment for not paying Tithing. Teach them, bear with them, and try to save them and get them out of their present position. They are labouring under very adverse circumstances, compared with the Saints in this land. They are ground down under the illiberal and oppressive laws and customs of those countries, and are deprived of very many of those advantages and opportunities of learning and practising the principles of righteousness, which the Saints in this country enjoy. They have to contend with all those prejudices, superstitions, and false notions so universal in those countries where freedom of thought and speech on religious subjects is considered a crime. Where there is no decided iniquity practised, dig about them; and as long as there is a particle of life in them, try to rear them. I hope the brethren will bear brother Barnes in mind to assist him. He has got a hard place to labour in. He tells us the Lord has blessed him, and I am sure he will continue to bless him; and a few blessings from you, brethren, will not hurt him and might help him back again comfortably. Brother Ward will now represent the Irish Mission.

Elder WARD, of the Irish Mission said—I will do my best to give you a true representation of the Irish Mission. It has its own peculiarities. The Saints there are very much scattered, and can't very well be visited, in consequence of some part of their families being out of the Church. This is the case in a great many instances. They can't attend meetings. There is no real organization of the Church in that Mission, with the

exception of one or two places. There are two Conferences—the Belfast and Dublin Conferences. In the Dublin Conference there are only 13 members altogether. The Presidents of Branches have been considerably behind the times, neither attending to meetings nor paying their Tithing, nor for their *Stars*, nor performing any of the duties of their calling. One individual, of 17 or 18 years' standing, 'scarcely ever made it an object to get to meeting or to see that the Saints got to meeting. They have no regular meeting-room. What meetings they have had have been in private houses. I talked considerably with this man, showing him the necessity of attending to his duties, paying his Tithing, and so on. He was earning considerable money and had nothing to hinder him from paying it. We told him it was expected from him. He grumbled, found fault with the instructions contained in the editorials in the *Star*, and said that he wished to be cut off from the Church and to have no more to do with us, which was of course done. The late President of the Belfast Branch was not up to his duties as he ought to have been. As circumstances were against him, we bore with him for a considerable time; but we found it necessary to remove him also from his position as President. He, however, has still a membership. The Saints in the Belfast Conference are more scattered than in the Dublin. Many of them are unable to be visited, except now and then, when some who are opposed to us are out of the way. In this Conference they have not done so much as it would seem the Church has a right to expect, according to what is done in this country. Yet in the Mission there are some good Saints—men who are really doing the best they can. Some of our brethren in the Lurgan district have only been earning six or seven shillings at the best of times; and, of course, out of this they have had to exist. They are chiefly weavers, and they get their work out by the web; and when it is done, they have to make up their Tithing. This of course does not leave much for the Penny Fund. Their position is very hard and can scarcely be realized, except by an eyewitness. This is about a fair representation of the work in Ireland.

(To be continued.)

PASSING EVENTS.

GENERAL.—The telegraphic cable has been successfully laid to Constantinople and the Dardanelles, and its prolongation to Egypt is about to be recommenced. The old steamers that conveyed the Roman expedition in 1849 to the Italian coast are being put in order for another convoy, and every disposable ship-carpenter at Brest or Cherbourg is sent by rail to Toulon: every preparation in the commissariat is hastened, and the business on 'Change has become exclusively of a military kind, the transactions having all reference to supplies. At Milan, an additional number of guns are mounted at the citadel, all pointed against the city: there is to be no street fight, but a bombardment on Bomba's Messina model: Count Guilay's plan is to carry the war into the Piedmontese territory at the first outbreak. General M'Mahon is to be Commander-in-Chief of the *armée d'Italie*; and of the African contingent 30,000 men are to embark forthwith and land in Italy. The Austrian officers on leave of absence in Paris have received orders from their Government to join their regiments by the 5th of February.

AMERICAN.—Late despatches from the Utah army report that the weather had been very severe, with snow very deep, and that there had been great suffering among the men and animals. There were large encampments of Sioux Indians on Platte River, who were going to join the Cheyennes for the purpose of waging war against the Pawnees. Late Utah news also state that the United States' Court for the Third Judicial District, over which Judge Sinclair presided, had been in session about three weeks, the principal business before the Court being the application of President Buchanan's proclamation of "pardon" sent out by the Peace Commissioners to the "Mormon rebels." (!) The judge considered that the "free and full pardon to all who will submit themselves to the authority of the Federal Government" could have no force till he had found out, tried, and sentenced the guilty, and each one had for himself accepted the "act of grace:" he therefore went in for having everybody before the Court. With regard to polygamy, he directed the jury to discover whether it "exists in the Territory, and to what extent," and wound up his charge with—"It is probable that no Grand Jury in the United States ever held in its grasp questions so grave and comprehensive as those which ought to occupy your minds."

MEMORABILIA.

NUMBER OF THE EARTH'S INHABITANTS.—The total number of the inhabitants of the earth is estimated at 1,000,000,000.

DISSENTERS.—Dissenters from the Church of England first made their appearance during the reign of Queen Elizabeth, and were called Puritans.

NONCONFORMISTS.—The original Nonconformists were 2,000 ministers who were expelled from the Church of England in the year 1662, for refusing to conform to the conditions of the "Test Act," or "Act of Uniformity."

THE SHAMROCK.—The use of the shamrock as the emblem of Ireland is thus accounted for:—When St. Patrick could not induce the Irish people to believe in the doctrine of the Trinity, he, in order to make it clearer to their minds, took a sprig of shamrock, and gained their assent by saying, "Is not the unity of the Trinity as possible as for these three leaflets to be united in one stem?"

SCOTCH COUNTIES.—Scotland is divided into 33 counties, which, with their county towns, are as follow:—Orkney and Shetland, Lerwick; Caithness, Wick; Sutherland, Dornoch; Ross-shire, Tain; Cromarty, Cromarty; Inverness-shire, Inverness; Argyleshire, Inverary; Nairnshire, Nairn; Elgin (or Moray), Elgin; Banffshire, Banff; Aberdeenshire, Aberdeen; Kincardineshire (or Mearns), Stonehaven; Forfarshire (or Angus), Forfar; Perthshire, Perth; Fifeshire, Cupar; Kinross-shire, Kinross; Clackmannanshire, Clackmannan; Stirlingshire, Stirling; Linlithgow (or West Lothian), Linlithgow; Edinburghshire (or Mid-Lothian), Edinburgh; Haddington (or East Lothian), Haddington; Berwickshire (or Merse), Berwick-on-Tweed; Roxburgh (or Teviotdale), Jedburgh; Selkirkshire, Selkirk; Peebles-shire (or Tweeddale), Peebles; Lanarkshire (or Clydesdale), Lanark; Dumbartonshire (or Lennox), Dumbarton; Renfrewshire, Renfrew; Ayrshire, Ayr; ¹Dumfriesshire, Dumfries; Kirkcudbright (or East Galloway), Kirkcudbright; Wigtonshire (or West Galloway), Wigton; Bute and Arran (or Buteshire), Rothesay.

VARIETIES.

To make a particular impression on a child's memory, accompany your words with some extraordinary and impressive act.

DIGESTIVENESS OF CHEESE.—It is commonly supposed that cheese is more difficult of digestion when toasted than otherwise; but the contrary is the real fact.

PRESERVATION OF THE EYES.—In order to preserve the eyes, avoid their resting upon a glare of light, and do not read after they have become fatigued. In reading by a strong light, let the candle or gas-light be behind you, so that it may fall over your shoulder on to the page.

GUTTA PERCHA.—The proper pronunciation of the latter word is neither *Persha* nor *Perka*, but *Percha*. "*Gutta*" means a *drop*; and "*Percha*" is the name of the *tree* from whence the droppings are obtained which form the above-named useful article of commerce.

STRANGE!—"You have lost your baby, I hear," said one disconsolate mother to another. "Yes, poor little thing; it was only just five months old. We did all we could for it. We had two doctors, blistered its head and feet, put mustard poultices all over it, gave it four calomel powders, leeches its temples, had it bled, and gave it all kinds of medicines; and yet, after one week's illness, it died."

POETRY.

DIVINE PRAISE.

Come, all ye Saints of latter days,
And join with me in songs of praise
To God our Father and the Son,
Whose Spirit makes our hearts as one,
We'll praise our God and love him still;
His great behests we will fulfill;
His laws we'll keep and them revere;—
We'll think not any too severe.
We'll praise him that from nature's night
He's called us into marvellous light—
A light which shall our hearts inspire,
And plant in them each pure desire.
St. Helens.

We, through the Priesthood's power, receive
Things which our hearts could scarce conceive—
Things which so long have been concealed,
But now are all to us revealed.
Then, O ye Saints, let us arise,
Improve our talents, and be wise:
The day is even now at hand,
When myst'ries great we'll understand.
Let us to righteousness awake—
Be all things for the Gospel's sake,
That we eternal lives may gain,
And with our father Adam reign.

BARBARA PARR.

ERRATUM.—In the Quarterly List of Debts, in last Number, for the total of "£3,448 ls. 7½d." read £3,489 ls. 7½d.

ADDRESSES.—John H. Kelson, Morice Town, Devonport, Devon.
Jonathan Jackson, 9, Walker Square, Sykes Street, Hull.
William Jefferies, Chapel House, St. Paul's Opening, Norwich.
Thomas Wallace, care of Joseph Stanford, 17, Derby Street, Newcastle-on-Tyne.
James Bullock, care of William Lindsey, Thornton Row, near Kilmarnock, Scotland.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have no a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 6, Vol. XXI.

Saturday, February 5, 1859.

Price One Penny.

THE PROPER USE OF TIME.

BY ELDER F. W. BLAKE.

An industrious and humble-minded Saint will never feel tired of the pursuits suggested by God's Priesthood. If a duty has to be performed with true eagerness, he will venture to devote his energies to accomplish it, and will be always adopting means which tend to happiness and increased intelligence, and which will constitute him a being worthy of the favour of God and the confidence of his fellow-men. It is desirable for the wise man to use his time profitably: and who ought to be wiser than the Saints, whose powers of intellect are quickened by the Spirit of God? Our leaders, in their teachings, exhort us to make a choice selection of good things wherewith to adorn our minds, to convey with them bright attainments when freed from mortality. But frequently, when the gaudy sceneries of tinsel and the various wonders which serve to agitate and engross the mind are brought forward and tempt the world for patronage, many, who ought to be among the first to seek for wisdom and stamp upon their minds saving principles and moral sentiments, yield to the temptation and allow it to captivate them so entirely, that half their religion is made up of romance and things of a mere worldly character.

Many sleep whilst the wise are filling their minds with truth. Constant employment brings energy and business-like

qualifications into being. When the mind is dormant in germinating ideas, it proves that the passions hold the ascendancy. In such a condition no man can feel his superiority to the brute creation. With reason unexercised, intellect barren, and faculties guided by mere instinct, he is led to corruption and crime. Oh, what a contrast to God's design. He who made man fashioned him for lofty projects, breathed into him life, and gave him intelligence. Yet such is man's degeneracy, that thoughts of greatness and usefulness but rarely thrill his mind with interest enough to incite him to acquire the means essential to his becoming really good and great; and if he attempts to stand in the front rank to promote the interest of the human family, self-interest generally reigns. Popularity, position, or fortune is too often his ambition.

But with the Saints—especially the young, a nobler object should fire their souls. To be truly great, they must be humble: to be of real service and effectual in their labour, they must be full of devotion: to bless the people, they must be inspired: to gain inspiration, they must live pure. Their God, religion, and teachers must be prized above all comforts, friends, and self; and when thus engaged to be successful in making proper attainments, they will have to embrace every opportunity given, and waste not

their time, or life; for "time is life" when spent in unprofitable, giddy, or worldly company.

After a hard day's work, it must be cheering to a Saint to listen to the eternal principles of heaven from God's Priesthood. To hear inspired sayings serves to fill him with fresh vigour and encouragement to live exclusive from the world's practices, and brightens his prospects so effectually that he forgets fatigue and prays for help to bless his fellow-men. Such an employment of time is profitable; and he is not the only one to reap the benefit, as he is capable of imparting the influence gained to many. What glorious benefits are lost by neglecting meetings! The little temporary concerns of life are allowed to interfere and rob us of progressive intelligence. The sofa with its attractions, the fireside, the gossip-house, the presence of friends, or a nice walk too frequently operates perniciously to progress. The voice of the truth-speaker is held in low estimation and is too often disregarded. Some adopt the habit of entering their meeting-places when half the proceedings are over, when by a little good arrangement they might arrive in time to engage with earnestness in the prayer for inspiration, and call down God's blessing upon the meeting. Advantage taken of spare moments will produce much that is useful and profitable, and the adoption of a system of punctuality in all the affairs of life will give confidence and always satisfy.

Employment preserves many a spirit unsullied, keeps out chances of success to tempters, brightens the intellect, furnishes power and experience, promotes a proper regulation of the passions, helps self-government, and induces propriety of general deportment.

It is better to be industrious and grow bright than to be idle and become rusty. Joy reigns in the mind of every Saint

who has controlled his favoured spaces of time advantageously by storing his mind with truthful evidence in favour of his religion. He is prepared and ever ready to defend his religion when assailed, or to expound it when required; and this fills him with courage. Boldly can he stand the test of examination when the wealth of his mind thus furnishes him with incontrovertible weapons. Such a Saint's existence is felt, prized, and honoured by all progressive spirits. He is a being of attraction, and his worth is felt by all good people as an ornament and champion in God's kingdom.

Our time, then, should be precious and never wasted. If spent in idle pleasure, it is a waste of life. "There is a time for all things," the wise man said. Frequently we devote too much time to one pursuit. The body needs exercise as well as the mind, for it is essential to its proper development, health, and strength. It is necessary not only for the obtainance of the necessities of life, but also for the strength and power of manhood. Our labour should be our pride, and our time thus occupied is nobly spent; providing we are not slaves. But this, alas, is too frequently the case. Body and mind are sold to labour: the one is crippled, becomes imbecile, and produces a dwarfish race; while the other is unable to gain the full development which freedom and study would induce. There are, however, happily, some exceptions to this lamentable condition; and the extra privileges of such impose on them the pleasant duty of instructing the other class. To live for others as well as for self is a glorious principle which our religion prominently holds forth; and every Saint who can employ his surplus time in such a useful manner renders great service to many, heightens his own fame, and reflects the glory of that Being from whom his intelligence was derived.

MINUTES OF THE SPECIAL COUNCIL.

(Continued from page 82.)

Elder JOHN McCOMIE, from Scotland, said—Beloved brethren, I feel first-rate this morning and am happy to represent Scotland here. I have been a long time connected with the work of God in that

land—in fact, almost since its commencement. I can say that I never knew a time when it could be represented in better condition than at present. It is true that we have had a greater number in that Mission;

but it is now composed of the best material that can be found. In the commencement of the year, we were somewhat behind the times; but from the day that we were favoured with visits from our beloved Presidents Calkin and Ross, we have risen and prospered. In every call that has been made upon the Saints, all that we have had to do was to go among them and lay the matter before them, and they have been on hand to do it. Those connected with me in the ministry—Elders Fox, Neslin, and Reid, have ever felt as brethren with me. We have been united in all things. They have manifested a desire to know the will of their brethren over them, and they have carried it out to the very letter. The Saints have received their counsels and have worked in with them. I believe that throughout the Scottish Pastorate there is not an instance of disunion among the Priesthood, with the exception of two, perhaps. This is about the correct state of feeling of the Scottish Pastorate pertaining to the brethren in the Priesthood. The feelings of the Saints are such that they are just about ready for anything. At the commencement of the year, the Glasgow Conference was encumbered with a very heavy book debt. I may say that it is now entirely clear. All the Saints under brother Fox feel well, with the two exceptions I have named. The Edinburgh Conference is not quite clear in that respect. The Saints have, during the last quarter, been greatly troubled with strikes and dulness of trade. The greatest number in that Conference are miners. They are a class of men who are in the habit of jumping about from place to place a great deal. This has helped to lessen our income considerably. As a whole, the Conference is in a good condition. The Dundee Conference, although small, numbering only 124 members, is first-rate. In this Conference the ladies are in the majority, and of course the wages and income are smaller in proportion. There was a very heavy debt against this Conference at the beginning of the year. It is now reduced to about £15, and I know where I can lay my hands on £5 to help to clear it off. As regards the feelings of the people in Scotland, (I don't mean the Saints,) they seem to be perfectly quiet. In the commencement of the year a great deal of excitement existed. However, this blast seems to have blown over, and perfect peace reigns once more, and the spirit of declaring the principles of truth to the people seems to be resting on both Saints and Priesthood. There is one thing about which I wish to speak, if you please: that is, paying Tithing. It makes my heart glad to hear the brethren speak about that as they do. The great bulk of

the people do not feel that it is any trouble at all. They do it because they love to keep the commandments of God and to honour his institutions. This is the feeling that is manifested among the Scottish Saints generally. I am thankful to the Lord that he has poured out his Spirit on his people, so that they can really see and understand his purposes concerning them. I have occasion sometimes to be mixed up with influential men—outsiders, and I can speak with some degree of certainty as to their feelings with regard to the Latter-day Saints. They are beginning to feel well towards us. The Scotch are proverbially slow in their decisions, and they have been watching our movements; and, after gaining a knowledge to some extent of the “whys” and the “wherefores,” they are beginning to feel in their very hearts that something is about to transpire that will wake up the people concerning the Saints of the last days. Well, that is the feeling of my own heart also. I have a feeling in my heart that the work of God is about to break forth with renewed energy in that country. I believe that God will work with his people—that his power will be manifested among his Saints to the astonishment of those who have been trying to overthrow his purposes. As regards emigration, the Saints, to all outward appearance, don't seem so interested as some Saints do. They don't seem to be at all excited about the matter. They have been very diligent in saving money for that purpose, and they are just waiting to do as they are told in that matter. That is the feeling. If we say, “Prepare, for you are to go,” those who have the means are on hand to go. If we say, “Stay, and let your money remain in the Office another year,” it is done. That is the feeling of the people. The Penny Fund has not been so much attended to as in other places. A good deal of money is lying in the Office towards individual accounts, and I expect on my return there will be from £50 to £70 more ready for the same. I feel honoured and reckon it a great privilege to have a name and place among such a people and to be called to labour with them. I will tell you how I feel myself, if you please. I feel first-rate. I always have done in the work of God. I am not in the least weary in well-doing. I remarked, at the commencement, that we were somewhat behind the times in the start of the year. Perhaps I am that yet; but I don't believe I am too old to improve. I want to be put right when I am wrong. I am glad that I am connected with a people among whom are those who can put me right when I get wrong. As regards my feelings towards my brethren who are over me, I am all right with them.

All I want to know is their will, that I may do my very best to carry it out with the greatest of pleasure. These are my feelings. I love the work of God, the Saints of God, and everything connected therewith. There is nothing I feel bad about at all, except my own imperfections, frailties, and vanities. I hope my brethren will pardon me for these things. My desire is to do well all the time. May the blessing and spirit of the Lord be with us and help us to do right and keep his commandments, in the name of Jesus! Amen.

Elder Ross rose and said—I had the pleasure, with President Calkin, to visit Scotland in the month of May, as Pastor McComie has informed you. I will here take the liberty of remarking that the present authorities of the Scotch Mission are not in the least responsible for the brethren being behind the times there. The Mission was left in such circumstances as compelled them to be behind the times, and they hardly knew what plan to adopt to get up with the times until President Calkin showed them. I think I never saw the power of the holy Priesthood more strikingly manifested than on that occasion. President Calkin, in about twenty minutes, lifted the veil and enabled them to see their way through every difficulty, and showed them how to overcome them all. I have visited Scotland during the year, and am satisfied that the brethren and Saints there are doing as well as they know how. I deem it but right to bear this testimony. May God bless the men who labour there! Amen.

Elder Ross, being called upon to represent the London Pastorate, again rose and said—Brethren, I will not take up much time to represent the London Pastorate, because it is not necessary. In the first place, I will represent the London Conference. The greatest part of the year that Conference was presided over by brother Penrose; this latter part, by brother Harrison. I will just say, in reference to these men and the Elders who have travelled in connection with them, that a better set of men no man can wish to labour with; and the Presidents of Branches, Priesthood, and Saints in general have done well in that Conference. The Kent Conference, over which brother Kelsey has presided two years, is a good little Conference. It is scattered over a great extent of country, and numbers 451 members; and the total income for all purposes is £801 for the past year. I think that tells a better tale for them than I can tell. I will say, however, that that Conference requires a great many *working* men. I attribute the success of that Conference to the fact that all the brethren and the Travelling Elders in it are working for nothing

and keeping themselves. Hardly a Travelling Elder in it draws anything from the funds. They are a good set of boys. The Essex Conference, presided over by brother Silver, has always had a good name, and I am happy to say it has not lost it. It is improving all the time. Brother Silver requires five or six Travelling Elders. He has only got two. The reason so many are required in that Conference is, that it is widely scattered. Our Travelling Elders do everything. They are Presidents, Teachers, and everything you can think of in their Branches. They don't at all times do all this work themselves, but they take the responsibility, and the work is well done. All book accounts are properly and correctly kept, so that a child can read them. We have only one General Book Agent for the Pastorate, and he is in London. In the other Conferences are Sub-Agents. The brethren in the Pastorate have donated something like £500 towards reducing the book debt, and have determined in their hearts that during the present year they will pay it entirely off. There is a good disposition also manifested through the Pastorate towards the Penny Fund. We have got some £750 in that fund. The Saints generally, as far as I have any knowledge, are feeling well. I think their works say they do. The meetings are well attended, and there is a spirit of freedom strongly manifested. I am sorry to lose so many of the brethren to go to other parts of the country. However, we have material enough to manufacture more. You know some of us—pretty smart fellows—have heretofore had somewhat different notions about these matters; but I am glad that this spirit is more and more drunk in by the brethren now. We have had a fine evidence in the past year of what the power of the Spirit of God can do through the weakest of means. We all of us felt, when our brethren were taken away from among us, that we were weak indeed. But can't we now look back with pleasure upon our labours and see that as great success has attended them as in any previous year? We have looked to the Lord our God for his strength and for the power of his Spirit. We have sought the power, the wisdom, and intelligence that emanate from the Most High, and we have felt the influence of his Priesthood with us, so that we have been enabled to bless the Saints, to strengthen the hands of the servants of God who have been called to preside over us, and to bless and strengthen the Church. I know we have got the blessing of our President in these lands, the blessing of the President in Zion, and consequently the blessing of God. That is the way I feel. I never felt more satisfied in

my own mind in labouring for the Church of God than I do now. I was going to say I never had less to do. You may think that strange, being a Pastor and travelling through the country. But it is true. My work never was so little trouble—my mind never more easy. The order and system established throughout the Mission makes everything smooth and easy, and the Spirit of God is with me and with the brethren, and I feel satisfied that all is going on well. May it so continue! Amen.

Adjourned for dinner.

Reassembled at half-past four, p.m.

Opened by singing, "Now let us rejoice in the day of salvation." Prayer by Elder Widerborg.

President CALKIN said—We will now hear from brother Budge. He, as well as brother Ross, has a special mission as well as a general one. He still has charge of the Birmingham Pastorate.

Elder BUDGE said—I am pleased with the privilege of representing the condition of things in the Birmingham Pastorate before the Presidency and the brethren in Council—pleased also in having a good report to make of the labours of the brethren who have laboured with me. I shall begin with the Birmingham Conference. It was in excellent condition when I came here, and the Saints have done exceedingly well this year. They have suffered from the depression of trade, which all in the Mission have felt, more or less. As to their feelings in regard to the work, I can say that they have honestly paid their Tithing in this Conference. The Saints understand this doctrine and faithfully keep the law, with a very few exceptions. Owing to the state of trade, we have not been able to accomplish so much as we had wished in the Penny Fund in the first part of this year. Indeed, some families were compelled to withdraw a portion of the means they had already laid by for emigration, to save themselves from starvation; and they felt very thankful to the authorities for the privilege. During the last six months we have increased that fund considerably. The Saints have donated £240 towards the old book debt; and, considering all things and knowing their circumstances as I do, I feel that they have done exceedingly well. In other parts of the Pastorate, I found, when I came here, that the brethren had not made even much pretence to keeping any account of their business affairs at all, even in the old-fashioned way; and it took some considerable pains and labour to introduce among them anything like a business spirit or taste at all. However, in these things I have been very ably assisted by Elder

Samuel Francis and the Presidents of Conferences. These brethren, with the Travelling Elders, have laid themselves right at the disposal of the Priesthood, and have drunk in of the spirit shed forth by the President over this Mission. In the Shropshire Conference, which is a very small one, numbering only 60 or 70 members, there were difficulties that could not be prevented in the former part of the year. As soon as we could, we controlled matters in accordance with the feelings of the Presidency. Since that time, that Conference has been making rapid progress, and is at present under the direction of Elder Carter, promising to do as well as any Conference in the Pastorate. With the exception of the last named, the other Conferences in the Pastorate have done as well as the Birmingham in regard to the old book debt; and with another effort throughout the Pastorate, we can wipe that off altogether, and the Saints feel quite willing and prepared for it at any time. The Saints throughout are paying Tithing faithfully. The exceptions are very few indeed. I have laboured this year with my brethren and the Travelling Elders with the greatest pleasure. Indeed, I never spent one like the one that is past for pleasure and satisfaction to myself. I have rejoiced in my religion, in my labours, and in the society of my brethren and of the Saints throughout this Pastorate where I have travelled. It is true that, like President Ross, much of my time is spent in visiting the brethren round the Mission; yet, when I have had time to spare, I have used it to the best advantage in trying to work out the purposes of the Lord; and at present everything works quite smoothly and pleasingly to myself. I might state that President Calkin sent Elder Samuel Francis to assist me and look after the Pastorate in my absence. He has been faithful and diligent and rendered very great assistance indeed in visiting the Conference and a great many of the Branches, imparting good counsel and increasing the good spirit that now prevails throughout these Conferences. The Pastorate is in excellent condition. Our prospects are immensely brighter than at the beginning of last year. Trade is much better and the Saints are prospering; and if we continue to have the same increase in the Church as during the last few weeks, we shall be able to place in the hands of President Calkin next year much more means than we have the last, although we have done one-half more, perhaps, than was at first expected. It is not merely the sum that is produced from any Conference or Pastorate that bears evidence of the goodness of the Saints. I can bear testimony that the Saints rejoice in

this work. They pay their Tithing to the Lord. This is my testimony, and I don't know that I could bear a stronger. This is the state of my particular field of labour. Everything moves on in order. The brethren apply themselves diligently and constantly. They have partaken of the spirit that is spread forth through this Mission—a practical and working spirit. They feel that they are engaged in a work that requires their whole attention. May the blessing of the Lord rest upon us, and may the joy we now feel and the satisfaction which the approbation of our President this day has given us ever be our lot to enjoy, is my prayer, through Jesus Christ! Amen.

Elder C. F. JONES, of the Sheffield Pastorate, said—Brethren, I feel grateful to my heavenly Father for the privilege that is afforded me to meet with you here. It was here I was born and raised. Here I became acquainted with "Mormonism," and here I laboured in the work for about ten years. In the beginning of last year, I was called to take the charge of the Sheffield Pastorate. I found a good people, who received me with kindness, and have always been willing to carry out my counsels. Notwithstanding the weakness of body under which I laboured at the beginning of the year, I am thankful to say that God has greatly blessed me and enabled me to travel from place to place, to do all that has appeared to need my attention. The Pastorate is composed of the Sheffield, Bradford, Lincolnshire, and Hull Conferences, and is very extensive and divided into 43 Branches. The members are widely scattered over a large tract of country; consequently, it is difficult to see them often and to do that good with them which we might do, if they were nearer together. The total number in the Pastorate at the present time is 1,105. During the past year we have excommunicated 146 and baptised 122. The Saints, I believe, pay Tithing honestly. We have raised for various purposes, during the year, £1,950. I never laboured among a people that appeared to have less to say about the principle of Tithing by way of objecting to it. Perhaps some of the Travelling Elders or Presidents of Conferences may have heard some few individuals in the course of their travels make some objections to the Tithing; but I have not. The Penny Fund has had my attention and the attention of the Conference Presidents, although we have not felt to urge it as much as we would, if other calls had not been made upon us. Yet, I think, nearly £200 have been paid into that fund. The book debt has also had particular attention. At the beginning of the year it was £584. During the year we have paid £441, leaving at the

present time owing to the Office £143, part of which is owing for tracts, which will be paid for out of the Tithing. The Saints took hold of the matter with a good spirit; and what they have done, I believe, they have done willingly. Throughout the Conferences there is a desire manifested to pay off the remainder of the debt. With regard to the instructions given during the year, I am pleased to say that the Conference Presidents have endeavoured to see the same carried out in the Conferences and Branches. We have been well pleased with the various records and books that we have received, and the same are now in good working order. The brethren who have laboured with me in general have been good men. They have sought to know my mind on all things and to carry out the counsel I have given them. For myself, I have constantly sought to understand the meaning of all letters sent to me by President Calkin, and have carefully read and endeavoured to understand and get the spirit of the editorials and instructions that have appeared in the *Star*, and to work in accordance with the same; and I am pleased to say that, as a general thing, I have given satisfaction to the brethren who have visited me; and if in anything I have not, it has been for the want of knowing how to do it. I trust that in time to come, by humility and carefulness, I shall be found worthy to enjoy the Spirit of God, and thus have wisdom and strength to carry out the instructions that may be given to me. I have rejoiced much in my labours during the past year, and still feel desirous of labouring for the building up of the kingdom of God. I pray that President Calkin and his Counsellors and all of us may be richly endowed by God with his Holy Spirit, that we may always be able to do what is required for the building up of his kingdom, in the name of Jesus. Amen.

Elder THOMAS WALLACE, of the Newcastle-on-Tyne Pastorate, said—Beloved President and brethren, I can say it is with very peculiar feelings that I embrace this opportunity to stand before you. My reasons for feeling so strange would be too tedious to give here; consequently, I shall not attempt it, but shall simply try to state the condition of the Pastorate over which I have been called to preside. I was called to preside over the Newcastle-on-Tyne Pastorate under very peculiar circumstances. I had laboured as a Travelling Elder for some time in the Durham Conference last year, but I had not associated with the brethren who presided sufficiently to form a very extensive idea of business matters; consequently, when called upon this year to take hold of business, I felt myself in a strait;

and it is only through the kindness and forbearance of my brethren over me and the assistance of the Spirit of God, that I have been able to carry out the instructions I have received from the Office so far as I have done. The Pastorate, at the present time, is in a healthy condition. Our numbers are 440, or thereabouts; and the Saints this year have suffered more from want of employment than in any half-dozen years previously. They have done all they reasonably could for the work of the Lord. At the same time, their efforts have not enfeebled them, but have made them stronger; and, as was remarked by one of the brethren here to-day, those who have done the most feel the best. With regard to paying Tithing, I can only say that as soon as any of the brethren begin to show anything like a falling off in that, we are in the habit of sending Teachers to them to know the reasons; consequently, they either very soon come up or very soon go down. We have baptised, during the year, somewhere on the borders of 100, and have cut off probably 70 or 80. A number who had been in the Church previously have been rebaptised during the past year, and we were compelled to cut some of them off before the year closed. The brethren who have presided over the Conferences have to the best of their ability seconded me in my endeavours to bring about the wellbeing of the Saints. I feel happy, brethren, in having to say, at the close of '68, that the Newcastle-on-Tyne Pastorate is in good standing, with very few exceptions. As far as my own individual feelings are concerned with regard to the Saints, I can say that I feel well; for they have treated me with the greatest kindness—they have carefully supplied my wants while travelling among them. My brethren who have been presiding over me have been fathers and friends to me, and my feelings towards them are of the best description; and, altogether, I can say that I never felt better towards the work of God—never felt more determined or more anxious to carry out the counsels given me, to push on its interests, and to do my best for its upbuilding. We have not done much in that Pastorate in the way of preaching to the world. We have been busy teaching the Saints and Priesthood and getting them in order. We are now turning our attention to preaching to the world, who are manifesting a disposition to investigate our doctrines. I pray that the choicest blessings may rest upon those who are over us, and upon those among whom we are called to labour, in the name of Jesus. Amen.

Elder THASDALE, of the South Pastorate, said—Beloved President and brethren in Council, I feel indeed proud and happy to

be in your midst. In fact, I might say that this is, perhaps, the happiest moment I have ever enjoyed in my life up to the present season. To sit here, in company with my brethren, to hear the descriptions of the Conferences and Pastorates, and the instructions we have received, and to enjoy the sweet and hallowed influence that is here, is calculated to make one feel something like being in heaven. My labours during the past year, I may say, with President Budge, have been the happiest I have ever known. I never laboured with so much peace, with so much joy, nor with so much union of feeling as with the men I have had the honour to labour with during the past twelve months. The brethren who have laboured in connection with us as Travelling Elders have just the same spirit, and have laboured well and diligently. They have not the satisfaction of meeting in Branches always, where they might stand forth and speak of the truths of eternity; but they have to sit by the fireside to instruct the people in their duties. That is considerably more difficult than it is to stand before a congregation, where you have their united and concentrated faith and the inspiring influence of the Holy Ghost poured out upon you and upon them. By the fireside you have to hear their objections and have to be made acquainted with their position and circumstances. You have all these things to battle with. However, the people are paying their Tithing; and when there is anything required at their hands, they are prepared and ready to do it, and there is an excellent spirit prevailing among them. During last year there was considerable persecution in the South Pastorate. Everything was turned topsy-turvy. Brickbats were flying about, and the brethren and sisters were walking about the streets with blood streaming down their heads and faces, through blows from the brickbats. It is now a source of amusement to the brethren to rehearse the persecutions they have gone through during the year—in Bristol especially. Bristol was in reality a frightful place. Some time since, according to counsel, I went with Elder Hanham to the Superintendent of Police and pleaded our cause. He treated us like a gentleman, and told us we should have all the protection we wanted. We assembled together rather fearful. Our "Christian" friends tried to make a noise, but the police gave us protection. Since then we have had no noise. The Anti-Mormons have tried diligently to get up a row, but they don't seem to have any power or influence to do it. They come to our meetings, take notes, and endeavour to twist and misrepresent them to bring evil on the people; but their power to do

It has gone. With regard to our finances, I am not in a position to enter into details. If President Calkin is satisfied, I am. I know that, in the ensuing year, if the Saints will do as they are now doing, our finances will be considerable better. Upon the whole, the Pastorate is in excellent condition. My feelings towards the Presidency have been

those of devotion. I have simply desired to know their will, in order to put it in practice to the best of my ability. May God bless and continue to increase in us every good and perfect gift, that we may always be able to enjoy as we have to-day our President's blessing, for Christ's sake! Amen.

(Continued on page 94.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 5, 1859.

THE WAY OF THE GATHERING.—The great gathering of Israel will be through natural paths. This will be the case as well in the return of the Jews to Jerusalem as with the gathering of the Saints from all nations to Zion. To so express it, the gathering will not be through dark subterranean windings; and though it may pass over a few of Nature's by-paths, it will principally travel on her great highway. Indeed, this will be found the case in the accomplishment of all the purposes of God.

Do we not, then, believe that "God moves in a mysterious way, his wonders to perform?" Do we not admit that his thoughts are not as man's thoughts, nor his ways as man's ways, and that the "restitution of all things" will be a "marvellous work and a wonder?" Most assuredly. But as assuredly we do not believe that it will be either an unnatural or an irrational work. In their blindness, men may not be able to follow the course of Providence, nor the nations perceive the Lord working out his purposes among them, nor understand that he is moving them according to his will and moulding them into the form of his design. They will see parts performed and help to perform them. They will feel the working of influences and help to create them. But they will not perceive the design, nor understand to what end all things are moving. Though they will help to form the parts, they will not comprehend the whole, nor will they know where those parts will fit, nor even for what the parts which they themselves perform are intended. Herein will the course of Providence be found mysterious, and the restitution a strange and marvellous work, and not in the one being dark and the other unnatural. Only the children of light will understand, and the grand events of the future will only be comprehended by those who study them intensely by the prophetic spirit. Still the purposes of God will be accomplished upon natural principles. This is the way of the gathering, and thus will it be accomplished.

Has not the Lord, during the last thirty years, been working miraculously and mysteriously? and is not the future full of signs of "a marvellous work and a wonder?" We think it quite unnecessary for lovers of the marvellous to desire unnatural things, seeing that the period named has been so full of strange and remarkable events, and that the future appears still bigger with events of a similar character.

The making of a world from pre-existing elements is certainly a remarkable Divine work, but it is a natural one. The making it out of nothing is unnatural, remarkably marvellous, and mysteriously absurd. To expect that God will accomplish his purposes thus, whether of the gathering or otherwise, is, we must admit, too much for our

faith. He moves in a mysterious way, it is true; but not in *such* a mysterious way, neither will the Saints be gathered through such a one.

We do not forget that it is revealed that the ten tribes will come from the north and that the mountains of ice will flow down at their presence, through the power of God. Now, although it is not known to us how every particular of this great event will be brought about, yet, as God's power is a natural one, we are confident that it will be upon natural principles and consistent with the circumstances of that portion of the favoured people. But it is with ourselves that we have most to do, and the way and means for the gathering of the Saints from these lands is our part of the work.

We expect the emigration of the Saints from Europe to be consistent in itself and according to the condition and commerce of the nations and the means and circumstances of the Saints. We neither expect that mountains of ice will flow down before the presence of the gathering thousands from England, as with the ten tribes in the north, nor that a Moses will divide the Atlantic as one of old did the Red Sea. The reason is obvious. The circumstances and necessities differ very materially. There are no mountains of ice hemming in the British Saints, and it is quite unnecessary to tear asunder the parent of waters—the great Atlantic. Indeed, we are not sure that such an undertaking is exactly practicable. At any rate, though it would be mysteriously wonderful, it would be ridiculously unnecessary. Moreover, it would be a work of such magnitude and would open a way so thickly strewn with difficulties, when divided, that we advise all not to wait for such an event. By all means let the Saints go the ordinary way; for it is a thousand times more easy, less expensive, shorter, and clearer of trouble and anxiety.

We do not pretend to say where the "ships of Tarahish" are, nor from whence they will sail, nor when they will arrive at this port; but we do know that the ships of England and America have been carrying the Saints home to Zion for years, and we intend to charter some this year. Perhaps these are some of the ships referred to. Be that as it may, we advise the Saints to go by them, if prepared; and if not, to prepare as fast as practicable to emigrate by similar means in coming seasons.

We are spiritualists, but also naturalists. While we largely subscribe for the element of faith, we also ask for corresponding works. Though we believe in Prophets, revelation, and a marvellous work, we also believe that the Saints should be rationalists. It is most desirable that all should have great faith, but they should also have a rational one. Indeed, we would that their faith were increased a hundred-fold, so that it were accompanied by works and they travel to the accomplishment of God's purposes by the way which he has marked out. We wish the Saints possessed a great deal more of practical faith in the gathering, and especially in their power to gather. The Lord never requires a work which cannot be performed; and how much Saints can accomplish when they take hold of any matter in earnest, the last year's efforts will somewhat show. Let the Saints but increase their store of practical faith, work to it, and proceed in the way marked out, and they will soon find thousands gathered home who have for years sung—

"O Zion, when I think of thee,
 "I long for pinions like the dove,
 "And mourn to think that I should be
 "So distant from the land I love."

NOTICE.—Elder Solomon Edwards, whose name appears in the Reappointments of Travelling Elders, has not been reappointed to travel in the ministry. His name was entered by mistake.

MINUTES OF THE SPECIAL COUNCIL.

(Continued from page 92.)

Elder KEATON, of the Southampton Pastorate, said—Beloved President and brethren, I feel proud to be able to represent the Saints composing the Southampton Pastorate, which comprises three Conferences—namely, Southampton, Reading, and Dorsetshire. I will commence with the Southampton Conference, which I am proud to say, is in excellent condition. I was baptised in that Conference, have travelled in it nearly four years in my early days in the Church, and have been more or less acquainted with it ever since. I have known it to number more, but it has never been in a better condition. Never has there been more unity and good feeling among the Saints—never a better order of business. They are paying their Tithing there. In fact, so they do throughout the Pastorate, with very few exceptions. During the past year we have done considerable by way of excommunicating dead members. We have cut off more than we have baptised. Those whom we have cut off have been dead or dying for a long time, and it was impossible to resuscitate them. They would not be resuscitated. The Southampton Conference now numbers about 300. The Reading Conference, I am happy to say, is in good condition. We have done something in the cutting-off way there, and have made it our business to look after some who had been lost sight of—who had dropped off, though they had not been cut off. We have looked every one of them up and tried to make something of them. We have tried to bring them along, and have succeeded with some: with others we have not. We have not cut off a very great many. That Conference numbers about 250. The finances of the Southampton Pastorate are a matter of entire satisfaction to me. Of course I leave the Presidency to say whether they are to them or not. They are doing well in the Reading Conference. Brother ROSS is acquainted with that Conference. The Saints don't earn so much as they do in the Southampton. There are some really good people in the Reading Conference, and there is a decided improvement there. Still there is room for more, and I believe it will be effected. The greater part of those who have been dead to the work are excommunicated, and most of those remaining are now feeling well. The Dorsetshire Conference, I am happy to say, is also in good condition. That is a small Conference. They don't exceed in number 100. The Saints feel well. I am happy to say that we are improving in the Penny Fund opera-

tions. The former part of the year we did not urge it much, for the same reasons as have been expressed by others. But since President CALKIN has written and published concerning it, we have talked more about it, and more has been done. A good work is bound to be done. Everything is moving along and improving to my satisfaction. I have now been nearly ten years in the ministry. In 1849 I was ordained and sent out, and this is the commencement of 1859. Well, I can say, with my brethren, that during these ten years I have never enjoyed myself so much in my labours as in the past year. I might also add that I have never been able to look with that satisfaction on my course in any previous year as in the present. I have had no difficulties with the brethren with whom I have laboured. During the whole year there has not been a discordant feeling between myself and the Presidents of Conferences or with the Travelling Elders. Our spirits have run together like drops of water. I have had a little trouble with two Presidents of Branches, but we have had but very little wickedness practised in our midst. It is true we have cut off a great number in the Pastorate, but it has not been for the sin of commission, but for the sin of omission. The Saints and the Priesthood feel highly delighted with the instructions they obtain through the *Star* from time to time. They have the fullest confidence in our beloved President and in their brethren who labour in their midst. Unity and harmony have prevailed throughout the Pastorate. There is quite a spirit of inquiry manifested now, and it is my real conviction that during the coming year many will be added to the Church and kingdom of God. I have endeavoured to do my best. If I have failed, it has been for lack of knowledge. If my labours have met with the satisfaction of my brethren over me, I shall feel exceedingly happy and thankful. God bless us all! Amen.

Elder ROSS rose and said—I would like to say a word or two about finances. There are some brethren who have large figures to represent, and they like to tell it. Some have got small sums to represent, and don't like to tell it. Now, those who have the small amounts—some of them, and have not told it, have more reason to be proud than some of the big ones. There are some brethren here, I know, whom I have told, when visiting them, "You are second to none in the Mission." Say they, "Our amounts, our finances are small." Look at

the facts. Travelling among them, I find, in some Conferences, brethren earning from nine to twelve shillings a week. The highest any of them can earn is twelve. In another, whose finances are high, I find wages average from twenty to thirty. Look at the difference. Then, again, there are the children in some Conferences beginning to labour for wages at eight or ten years of age, while in others they are fourteen or fifteen before they can get a chance. Their names are on the books, and they are counted as members. I merely make these remarks that not one of you may have the slightest occasion to blush for your fields of labour; for, with one exception, every Pastorale in the Mission has given entire satisfaction to our President; and in that one exception the Presidents and people were not at all responsible, and I believe it will be an exception no longer. It was brought about by a foolish and mistaken sympathy. One thing more I wish to say, brethren. Guard against having too much charity of a kind that destroys. I will explain myself. If you go into some parts of your Conferences and visit the Saints, where they are really poor, and they tell you their poverty, do you do them any good by shaking your head and speaking mournfully, and saying, "Yes, you are very poor indeed: I don't see how you can get along: you ought not to do anything for the work of God?" Do you benefit the people by encouraging them to mourn and lament over their trials and troubles, either real or imaginary? No. It is an absolute injury to them. This feeling has been indulged by some Elders to such an extent as to excuse the Saints from actual duty in some instances. Now, much depends upon ourselves as to the influence and power of the Spirit of God that we carry among the people. I have seen it. Put two men in the same place—one with a poor spirit, and the people are poor; and another there, with a free and liberal spirit, and the people will be the same: they feel better, too. You know and realize it, all of you that have had any experience in the work of God.

Elder BAYLIS, of the Norwich Pastorate, said—President and brethren, it is unnecessary for me to say that I feel happy in finding myself here to-day. The Norwich Pastorate, over which I have been presiding the past year, formerly consisted of three Conferences; but at the beginning of the year the Cambridge Conference was disorganized and attached to the Bedford. Though now there is one Conference less, there is the same amount of territory. As it is termed the Norwich Pastorate, I will commence with the Norwich Conference, which I am happy to say is in very good condition. Not that I wish you to understand that there

are no individuals but what are exactly up to their duties. Yet, as a Conference, it is in very good condition. Elder Carter, who has presided there for the last two years has done a good work. When he took hold of it, it was very much embarrassed. Last year they paid off a considerable amount; but this year, I am happy to say, it is entirely freed from debt, with the exception of what is left of the book debt, and that is considerably reduced. What they have done has been done willingly, and they are to make another effort by-and-by to finish it. The people generally in that Conference are poor; and, as has been stated here, their wages are low. In fact, I don't know that that there are more than six men in the Conference who earn so much as a pound per week. I believe that generally the Saints are paying an honest Tithing. The Bedfordshire Conference is an old one, and I don't know that there is a more extensive one, so far as territory is concerned, in the Mission. It extends into seven counties. The Saints are very much scattered and in very small Branches, and we have difficulty to find men to preside over some of them. The Saints, as a whole, are paying Tithing and doing very well. I believe the brethren there have done to the best of their ability; and I am proud to say that my Presidents here have said they are satisfied with what we have done. That gives me joy. The Travelling Elders and the brethren have laboured hard and faithfully. They are mostly young men; but as we are in the habit of calling them "boys," I will say that they are a good set of boys. They have done the very best they knew how. We do know that the Travelling Elders are the real labouring men of the Conferences. Some of the brethren in my Pastorate have regularly travelled from eighty to one hundred miles a week to visit the Saints and Branches. This is by no means easy work. They are doing it and doing it cheerfully. In the whole Pastorate, I perceive, by the balance-sheet which has been forwarded to Liverpool, and which my Presidents are acquainted with, that we have raised, for all purposes, £999 14s. 8½d.,—just under a thousand! Really, when I look and see where it has come from, I am almost lost in astonishment; and they have done it cheerfully, and are willing to do still more, when required. We have baptised nearly 70, and cut some off. There are great numbers of people living round that Pastorate who were once in the Church, who were baptised by President Willard Richards in the early ages of the Mission, and some who never laid hold of the "reformation," and others who are enquiring after the truth; so that I think it is probable

that some may be brought in during the present year. This is about the condition of my Pastorate, and I hope it is satisfactory. From the communication I have received, I have every reason to believe it is so. Brethren, I pray that the Lord may bless us, be with us, and enable us to carry out the counsels of those who are over us, that we may still be found worthy to occupy a prominent position in his kingdom; which I ask in the name of Jesus. Amen.

Elder OLIVER, of the Manchester Pastorate, said—Brethren, I am glad to meet with you to represent the Manchester Pastorate. I have been highly delighted while my brethren have been representing their fields of labour. We number 1,391 in the Manchester Pastorate. The Saints, as a general thing, are doing well and paying an honest Tithing; and I believe that about a tithe of them will go to Zion. Brother Calkin gave us instructions, about the second quarter, not to relieve the poor from the Tithing. We adopted the measure that he laid down before us, and raised a fund for their special use. We have raised about £40 a quarter, or £120 in the last three. Now, when a good Saint—one who has honestly paid Tithing and honestly kept the laws and commandments of God—has met with an accident or been out of work, he has been relieved from the Poor Fund. Thus we have been able to minister freely to the necessities of the poor and to make them feel that we are their brethren in the Lord. I am speaking this way that you may see the benefit that will and does result to the Church in general by following out the counsels that are given us. It is not now with the Poor Fund as formerly. I remember the time when the poor were relieved with a shilling or eighteenpence. Well, by the time they had got home and got a dinner, they were poor again. Now, if a poor man comes along who is out of work and wants a pound or thirty shillings to start him in work, we find him the money, and he soon pays us as much Tithing as the money received from us. In some cases they pay us the money back, just according to their circumstances. I can say that the Saints are a great deal better off now than when they were relieved out of the Tithing. Well, I intend by the help of God, to be a *doing* Saint, and so glorify and honour him by keeping his commandments and living by the light and knowledge I have received through his servants. May God bless us all, in the name of Jesus! Amen.

Elder PENROSE, of the Cheltenham Pastorate, said—I feel rather small and have got small things to represent. I have been labouring in the Cheltenham Pastorate for the last three months, doing my best to

build up the kingdom of God and to get the Saints to live their religion. Things are beginning to move a little better now than when I first went there. Still they move rather rustily. The Priesthood and Saints had partaken largely of the spirit of their former Pastor. There are three Conferences in the Cheltenham Pastorate—the Cheltenham, the Worcestershire, and the Herefordshire. In these Conferences there are Saints as good as anywhere else, and some very dull and sleepy. We have tried to wake them up; but there are some that nothing would wake up. If an earthquake were to come, they would merely rub their eyes, blink, and doze off again. The reason of this is, in a great measure, that they have been in the Church a long time and have had the opportunity to go to Zion, but have not availed themselves of it. Some are of 17 or 18 years' standing in the Church. There are in the Pastorate about 822 members. I don't think we shall have to cut a great many of them off. After digging about them a little, I think we shall get the most of them into good working order. I have every confidence that I shall be able, with the help of the Holy Spirit and my brethren, to do a good work there yet. The obstacles that have been in the way have not discouraged me in the least. They have only helped to stir me up and make me feel more determined to move things along. I thank God for the feelings I have in relation to this work, and believe I shall be able to instil them into those who have not got them. As has been remarked, the fault is not altogether with the people, and I believe we shall be able to bring them round effectually. A more healthy spirit is already beginning to be seen and felt. I have had great pleasure in being with my brethren to-day, in looking on the countenances of some I have known before, and in making the acquaintance of some I have not before seen; and I hope, brethren, we shall be able to labour successfully to do a good work in building up the kingdom of God. I know that "Mormonism" is true. I love it better to-day than ever before. My affection for and confidence in its end and ultimate triumph seem to increase. I feel that the kingdom of God is spreading forth; and though in the past year many have not been baptised into it, yet I feel that it is developing itself, showing forth its power and internal strength; and I intend to do my best to assist. I know the kingdom of God will spread forth, that the clouds around Zion will disperse, and that the glorious sun of righteousness will be seen upon her. I pray God to bless us in our labours. May we be all satisfied at the end of the year! Amen.

Elder Cook, of the Nottingham Pastorate, said—Brethren, I am truly happy in having the privilege to be with you to-day. My heart has beat within me for joy in hearing the representations of the condition and feelings of the Saints in these lands. I do wish that what little I have to say had been said earlier. There has been so much said this afternoon, that it appears mine will be among the small things. I am nevertheless glad and proud in having the opportunity to represent the Pastorate over which I have been called to preside. I believe I have just as good Saints in that Pastorate as are in the Mission. I have a people who are willing with all their hearts, soul, and strength to carry out the instructions given by the Presidency. It is their delight and their theme by day and by night to study the interest of Zion and to adopt all plans and schemes for that purpose when made known to them by the brethren who are presiding in that Pastorate; and, with a few exceptions, they are willing to progress in the work. This afternoon, when President Ross said that some he had not named were second to none, I hoped that Nottingham was among them. I believe it is. My brethren who labour with me are most of them boys; yet we are trying to do the best we can; and if we have erred, it has been for want of experience. As we grow bigger, we shall grow in power and influence with the Saints and in the work in which we are engaged. I feel well towards my brethren, both the Presidents and Travelling Elders. I feel that they are near and dear to my heart; yet I don't know but what they think I sometimes show them the "red side of the flag." I am apt to do so sometimes, when things don't go exactly to my mind. I ought to have more patience, perhaps; but I believe they are willing to forgive me. We have worked well together thus far, and I hope to the satisfaction of the Presidency, and I believe to the benefit of the Saints. There is at any rate an increased degree of knowledge, power, and influence among them, and an increased desire to carry out the purposes of the Almighty. I love them. They are near and dear to my soul. It is the desire of my heart by night and by day to adopt the best schemes and plans that can be adopted for the benefit of that people. There is nothing in the world that would ruffle my feelings so much as to see any unwise steps taken among them that would hinder their progress or lessen their confidence in the Priesthood. That is the reason I have looked so sharply after my brethren and tried to keep them going, according to the wisdom I had, that we might all act together for the benefit and blessing of this

people. I don't know that I shall name the amount we have realized. I can say that the Nottingham Conference is out of debt at the Liverpool Office; and when they order a month's *Stars*, they can send the money for them. We intend to keep it so; so that we may feel at liberty. I feel that there is a more lively spirit among the Saints, now they are freed from this load, than before. They desire to persevere and to magnify their callings both by words and works. There is an increased degree of faith in the hearts of this people. Since they have been free from these debts and difficulties, they have turned their attention with all their heart, soul, and strength, to their own individual emigration. We have not done a great deal in that yet. We have had other things on our hands similar to what you have had. But now we are turning our attention to it. The Saints are all poor. Many of them get very small wages in that Conference. They are all working men. But they are willing to do as they are told, and they are the best kind of men to work with. The Derby Conference is a small one; but there are as good Saints there as any in the Mission. My brethren who are there have been labouring faithfully among the people, striving their very best to teach them the principles of eternal truth and to show them the necessity of laying by their means and moving onward. Of late, there has been greater attention paid to our meetings. More strangers have attended; the people have paid better attention; and it appears that, if wisdom be used, good will be done in that region of country. The Leicester Saints are doing the best they know how. That is the poorest Conference. There are but few Saints there. They get very small wages; but they are just as good and as honest as any I know. They are paying their Tithing honestly, and that is all we require of them. I feel proud to represent that Pastorate. I am proud of my brethren here, and thankful that I am counted worthy to labour with such a body of men. I will name one, because I am afraid you are going to move him,—that is Elder Sloan. The little time he has been with us he has laboured with all his might, and he has gained that confidence and good feeling among the Saints that will be hard to break off. He has laboured faithfully there, and is the very man who could be useful. He has made it his business one night a week to teach the brethren who never learned to write, and they have made rapid progress under his tuition. He is a good man and worthy of note. Although we lose him, we will still try and teach the brethren all we can. I feel a good deal better than I can

find words to express. I am happy in the work of the Lord, and it is the desire of my heart to continue with this people. I pray that we may ever continue to magnify our callings and be faithful in whatever position we may be placed—that we may continue to the end, and at last be crowned with eternal lives in the kingdom of our God. Even so. Amen.

President Calkin rose and said—I am satisfied that the reports that have been given are correct. From my knowledge of the Mission, many portions of which I have visited personally, and from accounts I have received from brothers Ross and Budge, who have visited other portions, I believe we have had fair representations. I am well satisfied with the brethren. They have been diligent and have heartily co-operated with me in all the measures I have deemed it wisdom to adopt for the rolling on of the work; and their labours (with perhaps one or two exceptions,) have not been rendered grudgingly, but cheerfully. This has given me much joy and rendered my labours very pleasant. A good work has been accomplished, and the Lord has blessed and prospered us exceedingly; and I feel that we have his approbation. We have done all that could be done. I am not aware that anything has been neglected or left undone which under the circumstances could have been accomplished the past year. Nevertheless, there remains a greater work to be accomplished this year. The brethren have been humble, united, and single-hearted in the work; and to this do we owe the prosperity and success that have attended our labours. It is our privilege, brethren, to cultivate these feelings and principles—to increase in them as well as in every other qualification requisite for the further advancement of the work, and thereby be able to accomplish still more through the blessings of God than we have heretofore done. There is a greater work to be accomplished in 1859 than has been performed in 1858. We have not come to a stand-still, brethren: we have not reached that point yet. We can improve; and just in proportion to the advancement of the cause, so does its magnitude increase; and in the same proportion does the responsibility resting upon the Priesthood increase. In proportion to their faithfulness and singleness of heart to do the will of the Lord, so will be their power in the Priesthood to accomplish the task set before them. I wish to make one more remark on another point—that is, union. If you wish to be strong and powerful in the Priesthood and to roll on the work of the Lord, seek diligently to obtain the spirit of your President, that you may know his mind and will, and then go to work to carry it out to the best of your ability.

You will gain the confidence of the Priesthood over you by this course, and you will secure also the confidence, obedience, and co-operation of those over whom you are called to preside; for just in proportion as they observe *your* confidence, faithfulness, and obedience, so will *their* confidence and obedience be rendered to *you*. It is no part of your duty or your privilege to question in the least the desires or plans of your President, nor have you any right to do anything that you think would incur his disapprobation. Your duty is to study his views and carry them out, and leave the result with him. Another thing: It is not your privilege to volunteer counsel, advice, and instruction to him. Above all, it is not your privilege to litigate or argue with him. A strict, willing, and childlike obedience to the Priesthood over us can alone secure the blessing. Besides, if you exhibit a captious and grumbling spirit towards your President, those over whom you preside will imbibe the same spirit, and will feel justified in following your example, and will litigate and contend with you. The consequence will be, whenever you want anything done, before you can get them to listen to your counsels, you will have to argue the question with them and give the *whys* and *wherefores* of every measure; and you will have to convince them of the correctness of your position before they will co-operate with you, which will be the most difficult part of all, while they are possessed of that spirit. This would be the legitimate result of your own rebellion against the Priesthood. They will take the same course that you do. But, upon the other hand, if you take the opposite course to that, the Saints will follow your example just as readily. If you are faithful, obedient, willing, and pliable, they will be so too; and they will have faith and confidence in you, and will render obedience to your counsels because of the faith and confidence manifested and the obedience rendered by you. Now, it is this union that has existed among the Priesthood the past year—this seeking to know the mind and will of our President, and working diligently to carry them out—that has secured the blessing of the Lord on our labours, and enabled us to accomplish what we have. I have sought to come in possession of the spirit that actuated President Young—that dictated and moved him, that I might know his mind, and what he would do if he was here, or what he would say, if I was where he could counsel me. And although I have been separated from him by thousands of miles, I have the satisfaction of knowing that I obtained what I sought, and have then endeavoured to carry it out, and have been blessed beyond my expectations; and, with the assistance and

co-operation of my brethren, I have had the desires of my heart accomplished. Perhaps it might be gratifying to you to know, and not out of place for me to state, that at the time I was maturing my plan of operations early in the season, before I had the full Presidency of this Mission, President Young was writing and counselling me to adopt the very selfsame measures; and when his letter reached me, those plans were in operation and you were working them out. Again, on the 10th of September, President Young wrote to me, counselling me to get up Tithing and Teachers' Books for every Branch in the Mission; and on the 10th September—the very day President Young wrote that letter, those books were in the hands of the bookbinder; and when the letter reached me, you had them, many of you, in use. Again, in that same letter, he writes—"We expect a small emigration this year, and a large one next; but we do not expect to operate through the P. E. Fund. On the 4th of September, I ventured to remark, in an editorial of the *Star*, that there was no probability that there would be any operations through the P. E. Fund for some considerable time after the emigration was again opened. If the Saints read and believed the *Star*, they were prepared for President Young's letter, and will not be disappointed because there is no help for them by the P. E. Fund. Are not these few instances proofs that if we are faithful and diligent, and are really seeking for the mind and will of our President, and to carry out his views, we are sure to be guided aright by the Holy Spirit and enabled to accomplish his wishes many times when he is not present to counsel us? That same spirit has been manifested towards me by my Counsellors, brothers Ross and Budge. They have sought continually to know my mind, have received my suggestions, and put themselves in order to carry them out and to have them carried out throughout the Mission. So far as I know and have been informed, they have neither done nor desired to do anything contrary thereto. In all our counsellings together there has been perfect union—a oneness. That same feeling has extended to the Pastors of this Mission.

They have received and manifested a desire to receive the counsels and instructions that have been given in the spirit in which they were given. I don't know a single exception among the Pastors who are now in the ministry. This has been very gratifying, and proves them to be heartily engaged in the work. There was one, and one only, who started with us in the spring, who did not receive and cultivate this same spirit. He did not enter into the work with the single desire to benefit and roll it on. He had not a singleness of purpose in the matter—did not make the kingdom of God first in his heart and actions—did not set self aside to work for the kingdom,—in short, he did not improve his day of opportunities, but, like the sow that was washed, turned to his wallowing in the mire. In other words, he has left the ministry, abandoned the society of the servants of God, and gone to peddling rage! But to return. The Presidents of Conferences and Travelling Elders also, with perhaps two or three exceptions, have imbibed the same good spirit. They have received the instructions given, gone to work, like men of God, to carry them out, and proved themselves worthy of the Priesthood they have received. This has secured the confidence and obedience of the Saints and enabled us, as before stated, to accomplish what we have. Cultivate this spirit in yourselves, brethren, and encourage it in those over whom you have the watchcare. It will be felt—is felt by the people just in proportion as it is by you who are called to preside over them—you to whom they constantly look for example and instruction—you to whom they look as fathers. I think it is time to draw our meeting to a close. I pray that the good Spirit of the Lord may be with us in our separation, that we may be preserved from every evil, and that when we come together again on Monday morning the same Spirit which we now have may then be with us, that we may rejoice in the work of the Lord and act under the influence of that Spirit, and receive his blessing, in the name of Jesus. Amen. We will now adjourn, to meet to-morrow with the Birmingham Conference, and on Monday to continue the Special Council.

(To be continued.)

PASSING EVENTS.

GENERAL.—A royal warrant has been issued, commanding that the forms of prayer and thanksgiving and other service for the 5th of November, the 80th of January, and the 29th of May, (in reference to "Gunpowder Treason," the "Martyrdom of the Blessed King Charles I," and the "Restoration of the Royal Family,") be no longer published in the Book of Common Prayer or read in places of worship. A great tempest

has been experienced in Naples, which was attended with such severe cold that no one remembers anything like it to have ever been felt before. Horses and carriages were blown over in the streets, the largest of trees uprooted and thrown down. Martial law has been proclaimed in Naples for political offences. 300 arrests were made in Milan on the night of January 11, and a great number also in Pavia. Letters from Turkey state that the provinces surrounding Bagdad become more serious. New conflicts have arisen between the Caimacans, and the state of affairs is particularly grave in Moldavia. There has been another collision between the Montenegrins and Turks, and lives were lost on both sides. Another submarine telegraph is about to be laid between Constantinople and Scutari.

AMERICAN.—A severe earthquake shock has been again experienced at San Francisco. An alarming earthquake has also occurred at Jamaica. A revolution has broken out in northern St. Domingo, where the population as far down as St. Mare city have proclaimed a republic, with General Giffard as President *pro tem*. According to the *Missouri Republican*, Judge Eckels has been in Washington, urging the President to bring the public lands of Utah into market, and to make regulations so as to prevent the "Mormons" from "monopolizing" them at the sale! In reference to this, the *Council Bluffs Bugle* says:—"We would be pleased to know what such a proposition amounts to, if it is not a religious test. Why have not the Mormons just as much right to monopolize lands as any other sect? We are opposed to monopoly everywhere; but if the public lands are to be monopolized, we go in for giving the Mormons an equal chance with the rest of mankind. If ever there was a time and place when monopoly ought to be upheld, the present is the time, and Utah the place where it ought to be protected."

POETRY.

KINDNESS.

(Selected.)

There's nothing lost by being kind:
It never brings us pain:
Respect and love from all around,
Kindness is sure to gain.

It is a treasure to possess,
Which wealth cannot impart:
There's music in each whispered tone,
Which reaches to the heart.

It is the sunshine of the soul:
True happiness it brings,
And raises up man's nobler powers
Above all meaner things.

If men were kind, pure joy would spring
Into this world of ours:
We should see blooming everywhere
Love's amaranthine flowers.

'Twill breathe the around celestial calm,
And cheer life's saddest gloom:
It will secure domestic bliss,
And make a heaven of home.

Then let our hearts be ever kind,
And we shall surely prove,
The richest joys we can possess
Spring from a life of love.

ADDRESSES.—T. A. Jeffery, 117, Princes Street, Dundee, Scotland.

Mark Barnes, 30, Aquila Road, St. Heliers, Jersey.

B. F. Cooke, at Mrs. Foreman's, Tower Hill, Charlton, Dover, Kent.

William Fuller, care of Henry Cooke, Shopwyke Road, Port Field, Chichester, Sussex.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY B. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

'We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts.'—PETER.

No. 7, Vol. XXI.

Saturday, February 12, 1859.

Price One Penny.

WHOLE-HEARTEDNESS.

BY ELDER JOHN WILLIAMS.

"How long halt ye between two opinions? If the Lord be God, serve him; if Baal, follow him."—ELIJAH.

Elijah the Prophet, in this verse, calls upon the children of Israel to come to a speedy decision upon a very important point. They had been half-hearted too long. He therefore gave them the means of testing the power of their Baal and his Jehovah. The result showed them how powerless was Baal and how mighty was the Lord of hosts. This at once decided them, and they thenceforth worshipped the God of Elijah.

Now, there are to be found, both amongst the world and the Saints, a class of people who are in a very similar condition, serving neither God nor the Devil. Like the brothers of Grecian mythology, they are one day in heaven, and the next grovelling on earth. There are indeed very many among the so-called Christian churches who profess to serve the Lord, but in reality serve his adversary, the Devil, in a variety of ways. The finger of such is constantly pointed to the drunkard, the thief, and the profane, as those who are, in their opinion, serving the Devil; or they will include among his servants those who differ from them in matters of faith or opinion; but they may with equal justice include others nearer home who serve Baal while professing to serve God.

Take, for instance, many of those

grave-looking Rev. gentlemen with pious looks and spotless neckties, who "preach for hire and divine for money," and who frequently preach more to please the fancies and tickle the "itching ears" of their auditors than to serve the God of heaven. Whom do they in reality serve, while doing this, and while they are teaching false doctrine and abusing both the creeds and the characters of each other, but Baal?

Then, again, as with the preachers, so with the hearers. Amongst the mass of professing Christians there is a vast amount of hypocrisy, deceit, and dishonesty. Many are professedly religious simply because it is respectable; others attend places of worship merely because it brings them trade; and many attend solely for display—to see and to be seen. It is a very small minority who attend from the love of serving God. The mass of both high and low, rich and poor, serve Baal—some by their love of money, others by their ambition; this one by pride of birth, and that one by pride of place. Many are the disguises with which men clothe their sins; but however plausible the covering with which they may strive to hide them, they are sins still.

There is another class of persons in the world who are, if possible, in a more

dangerous position than any already named. I refer to those who have heard the truth, but are either in doubt or are convinced, without possessing inclination or courage sufficient to induce them to brave the consequences of obeying it. Let such take to themselves the exhortation of the Prophet, and come to a decision whether they will be for God or Baal. There is no middle course—no compromise to be effected between the two; for no man can honestly and faithfully serve two masters.

Now let us come nearer home, and ask ourselves the important question—Are there any of us who, while professing to be Saints, are serving Baal,—or, while nominally ranking as servants of God, are virtually serving the Devil and promoting his cause? If any do his works, they are his servants. As the Apostle says, "Know ye not that to whom ye yield yourselves servants to obey, whether of sin unto death or of obedience unto righteousness?" (Rom. vi. 16.) Are there to be found any of us who, while outwardly making great professions of righteousness and purity, are from time to time indulging in sin, and thus, instead of seeming what we are and being what we seem, are continually wearing a cloak of hypocrisy and guile, saying one thing, but doing another? Are there any of us who find pleasure in speaking evil of another without cause?—any who, like the Pharisees of old, love the high places of the synagogue and to be highly esteemed of men?—any who professedly denounce but covertly love the pipe, the glass, or the pothouse?—any who spend in tawdry finery the means which ought to have been devoted to nobler uses?—any whom the love of *self-display* brings late to meetings, and who then march to the high places, fearful lest themselves or their finery should pass unobserved, and their flowers "blush unseen?" Are there any, indeed, who, by hidden sins or outward transgression, by love of show, by self-conceit, vanity, or foppery, show to God and their brethren that they do not serve him with full purpose of heart?

Let every one answer for himself or herself. If each of us can say with truth, "I am not guilty of any of these things," it is well with us. Some, however, would have to plead guilty to one or more of

these things, and are thereby serving Baal. They may try to palliate the evil and excuse themselves by saying, "These are but trifling faults, which are of no consequence, and do not affect our salvation." But this is not true. A sin is a sin, and as such it brings condemnation. To call it by any other name is hypocrisy.

Let us consider for a moment what is the nature of the service which we as Saints should render unto God. Jesus says that if any man will follow him, he must deny himself; also that he who does not love him more than all earthly things (not even excepting those holy affections which bind together husband and wife, parent and child,) is altogether unworthy of him.

Thus we see that the service which we, as Saints, are called upon to render unto God is not one of mere Sunday righteousness or simple lip-worship, but one of constant love and self-denial; and he who does not hold his religion at a far higher estimate than even the most precious of earthly things is an unprofitable servant, unworthy of so great and self-denying a Master.

Now, can any self-indulgent, self-conceited, dress-proud, backbiting, evil-doing, hypocritical professors, bearing the name of Saints, regard themselves as being true followers of the great Master whom they profess to serve? They are not his followers in reality; for they do not serve him honestly with their whole hearts and souls, and are therefore unworthy to be called by his name. Let all such, whoever they may be, or whatever position they may hold, apply the words of Elijah to themselves; and if Baal be their Master in anything, let them come out boldly and serve him openly, and not under cover; for of all the servants of Evil, a half-hearted, hypocritical Saint is the meanest and most despicable, and will receive the greatest punishment, unless he repents, because his sin is increased by the greater amount of light which he possesses.

If, then, we really desire to faithfully serve the Lord our God, let us cast aside, as unworthy of men and women in Christ Jesus, everything which interferes with or interrupts our whole-hearted service in his cause. Let not the gratification of self stand in the way of our duties towards God and our brethren. Let not the love

of scandal, reproach, and evil surmisings tempt us to endanger the character or the peace of others. Let not evil thoughts disturb our minds, nor selfish and unhallowed feelings rankle in our hearts. Let no unclean thing defile our bodies—no unclean words pollute our lips, nor impure acts stain our character. Let such as are guilty of the love of outward show, vanity, and self-display reflect how little, how low, and how mean it must make them appear in the sight of God and just men, and henceforth lay it aside as unworthy of them, and put on “the adorning of a meek and quiet spirit,” which will make them radiant

with a beauty that will not fade, and will cause them to be loved and respected by all with whom they come in contact.

In conclusion, let every one consider and decide whom he will serve; for he who doubts is in danger of condemnation. If we serve Baal either openly or in secret, we shall reap our reward in sorrow and suffering both here and hereafter. If we are determined to serve God, let us do it with our whole hearts; for less than that will not be acceptable to him as service. If we do this, we shall reap peace and joy in this life, even though it be in the midst of trials; and in the world to come, eternal life.

REPORT OF THE BIRMINGHAM CONFERENCE,

Held in the Music Hall, on Sunday, January 2nd, 1859.

Meeting opened at 11 o'clock, a.m., by singing “The morning breaks, the shadows flee,” &c.

Prayer by Elder Ross; after which, a portion of another hymn was sung, and

Pastor Bunker rose and said—I am very thankful this morning, beloved brethren and sisters, to meet with you on this occasion; and without prolonging my remarks, as you perceive there is a very large company of the Priesthood present—the representatives of various Missions of Europe—some of whom, no doubt, during the day, will, as President Calkin shall see fit, address this congregation, I will proceed to attend to a little business matter quite as important to the Latter-day Saints. I trust that we shall deeply feel, while we manifest, by outward signs, that responsibility which will rest upon us afterwards, if we are led this day to accept the continued guidance and blessings of the Priesthood as we shall present them before you. It would be a very great error if we, when we were called upon to sustain the authorities of this Church, let the matter rest, after we had covenanted that we would uphold and sustain them and raised our hands to heaven in witness of such covenant. To acknowledge the Divine mission of men appointed to lead and guide us in the way of salvation—to manifest that we are willing to uphold them as our leaders, is to acknowledge that we are willing not only to do so by word or outward sign, but that we are willing to sustain them by our works, by placing ourselves and all that we possess at their absolute disposal for the

building up of God's kingdom,—to sustain them as the representative of the Most High God, appointed by him to direct our energies and to teach us those principles that will bring us ultimately into his presence. I trust that all the Saints this morning will feel in this state of mind.

The authorities and organizations of the Church as they now exist in Zion, in Europe, and other portions of the earth, were then presented in order and unanimously sustained. After which,

Elder Harrison addressed the congregation as follows:—I am thankful to God and my brethren for this opportunity of meeting the Saints here. Without intending anything particularly complimentary to the brethren, one cannot help feeling considerable diffidence in the presence of so many auditors—so many of such a kind too. However, this is Gentileism, and we have not to stand to speak as exhibitors, but to stand and speak as the mouthpieces of the Lord; and if he speaks through us, our words will be profitable and interesting. I believe that the Lord will address us during the course of this day, through his servants, in such a way that impressions will be made upon our minds which will never be effaced; and the truthfulness of our religion, its beauties, its holy influence, and its perfections will sink deeper into our hearts than they have ever yet done. We shall feel more than ever to thank God for the mission of Joseph, for the Latter-day Kingdom and Priesthood, and for every institution connected with this great and glorious work.

There are many beauties connected with this work which only a certain class of men ever get to see. There are things about it which are too delicate—too fine to be discerned by any one whose mind is not in a very susceptible condition, whose heart is not humble, and whose spirit is not contrite. Unless a man passes into this state and condition, he never can see and feel the beauty of this work. He may admire its great proportions and its fine organization; he may see that in itself it is calculated to overcome everything else; but, in the estimation of a true Saint of God, that is not its chief glory—it is not its most excellent qualification. The glory of our religion is in those finer principles that exercise such a calm and peaceful influence on the life—that teach us the art of self-government and to rid ourselves of those influences which disturb the bosom and produce within us jealousy, rivalry, and all the meaner qualities that have possessed the human heart. Everything else that has ever been produced in connection with this kingdom has been designed to work to that point and to bring about that result. It appears to me that the great Father of our spirits has raised up this Church expressly that he may have a name among mankind and eventually a class of men throughout the earth whose spirits and dispositions shall be like his own. That there is power enough in the principles of our holy religion to produce that result, should be the great cause for our exultation and our joy. To know that the Lord watches over this people with a tender care, that his Spirit is bent towards them and his loving kindness concentrated upon them, that his hopes are upon this work, and that he expects to see such results flow from it as are produced among beings celestialized and sanctified, should be our joy, our exultation, and our glory. Such results will be achieved: such results are now growing in and among us. When we first came into the Church, many of us did not grasp these ideas. Some do not grasp them now, and some never will grasp them—never will get beyond the conception that this work is something that the Lord is now organizing on the earth, which shall be a terror to the nations and shall rule them as with an "iron rod" and break them to pieces as a potter's vessel is broken and trodden under foot, that he only may have a name on the earth—a name for might, for strength, for ability. These are certainly some of the results expected to be brought about; but the grand, the important thing—the thing which the Lord has in view, is to raise up on the earth disciples of his Son, in whom shall dwell his Spirit and whose lives shall exemplify his practices,—men of

meek and lowly dispositions—men whose hearts shall be filled with benevolent purposes, whose souls shall be wide and expansive, and who shall be ready to pour out blessings all the day long on the heads of their fellows. Thus the hopes of our Prophet will be realized and expressed when he said, "The time shall come when every man shall meet his fellow and say, 'God bless you'—shall have nothing left in him but 'God bless you'—a feeling to benefit and build up. It is on this account that I glory in my religion and rejoice in it. I know that unless I, as a member of the Priesthood and the Church, wake up to these points, vain, vain are my toilings for it, vain my sacrifices, and vain my preachings. I am but as "sounding brass and a tinkling cymbal." I am but an instrument in the hands of the Church, that will eventually be thrown aside when it has accomplished its purposes with me. But I trust to be wise enough, while the Church is using me and while the Priesthood is on me, to work in conformity with the designs of God, that I may grasp as much benefit as that which the Lord through me shall confer upon others, retain my position, and lay hold upon blessings never to be lost through a boundless eternity. I know that to do this I must be very cautious, very considerate, very patient: I must think calmly and act with wisdom, be wise in what I say, wise in what I do, and careful of everything that comes under my hand, lest in an incautious moment I should destroy the fair prospects and throw aside that bright hope of immortality which now blooms before me. The Spirit impresses upon me the course I should pursue. I thank the Almighty we are getting to be able to live closer to the injunctions of that glorious and Holy Spirit. This morning, when we voted to sustain each other by and in every good action, I thought that sometimes we hardly considered what to sustain each other means. I know that I sometimes do not so fully sustain my brethren as I could. I do not look at the best side of their character and motives, and do not sustain their reputation so well as I could. I thought if this whole Church did in reality as the Spirit dictates—sustain one another's good name and propriety of intention, making each other honourable, and endeavouring to find an excuse where excuse can really be found, what a united body of people we should be—what power we should roll forth—what power we shall eventually roll forth; for this principle is gaining ground among us. I know many of my brethren in the ministry do fully sustain one another—do feel to make each other honourable and good—do give each other a chance and opportunity for distinction. I know

this is an increasing feeling in the hearts of the Priesthood. I feel towards my brethren of the ministry, especially those with whom I have had experience, as if I could stretch my arms around them and grasp them to my bosom with such a warmth of affection and love as I never before felt for men in any other condition in life. I can see that they gleam with that same emotion of pleasure towards those who have associated with them and also towards the Saints who have partaken to this extent of the common principles of our faith. We have together an earnest that we love one another, and we know each other's fidelity towards the truth. If a few years' intimacy together and a few years' working in unison have brought about this amount of love for one another, what will it be when a hundred years have rolled over and other hundreds have followed? When we have thus known one another to be true, will there be anything that shall separate us from each other's love and union, confidence and assistance? I think we can then take up the sentiment of Paul and say, There is nothing—neither life nor death, &c., that shall separate us from the love of God. God grant that it may be so, for his son Jesus Christ's sake. Amen.

Elder TRASDALE next addressed the meeting as follows:—Beloved brethren and sisters, my soul rejoices this day to have the privilege of assembling here in connection with you. I feel that it is a great privilege to gaze upon so many men labouring for the cause of truth—labouring for the upbuilding of the kingdom of God, with such perfect union and good feeling. We are told that "God is love." Can you find greater love manifested in any other denomination of people upon the earth than is manifested among this people? I have never seen it. If we are to judge men by their works, there is very great confidence and unity in this Church among its members of all ages. No matter how old a man may be, let but his file-leader say, Do thus, and it is done. Why is this? Because every one has the knowledge that he is labouring for the Most High. It is because they know that what they have embraced is the cause of truth, and that men have been clothed with power and authority to go forth and declare to the people the necessity of repentance, of serving the true and living God, of casting away their false traditions, of forsaking their follies, and doing that which is right and acceptable in his sight. How is it possible that we can know anything in connection with the Almighty, whose thoughts are not as our thoughts and whose ways are not as our ways, unless some one shall be sent from him to communicate his mind and will, and his Spirit bear witness thereof. We, as

a people, do not depend entirely upon the teachings of our file-leaders: we do not take for granted everything they say, merely because they speak it, but because we are actuated by the same Spirit and influence, the Holy Ghost bearing witness with our spirits. Have we not had plenty of demonstration, this last year, that the same Spirit dwells in the President of the British Islands as that which dwells in the bosom of President Brigham Young? Have not his wishes and counsels been anticipated and practically carried out before they have reached here? That is why we have such confidence in men. By this Spirit we know men, although we may have never seen them. We understand men by their words and their works. Nothing can stand between us and our God, in carrying out his counsels and keeping his commandments, but ourselves? If we stand in readiness to carry out those counsels—if we have the will to do it, there is nothing to hinder. Nothing is ever required at our hands that we cannot accomplish. There is no position we are placed in by the dictates of the Holy Spirit, but what, if we are humble and teachable, and seek wisdom and strength from the right source, we shall be able to fulfil. We have had plenty of proof of this during the past year. We have seen men who have been mere boys in years and experience called to occupy important positions in this Mission. They have fulfilled a twelve-month's mission, and have met the approbation and blessing of their President, and the work has prospered under their hands. Was it by their wisdom it was done? Was it by their influence it was accomplished? No: it was God working in and through them. That is the secret of our power; that is the secret of our influence; that is the secret of our good deeds, of our love, of our union, and our success. May God bless and prosper us in the future as in the past, for Christ's sake. Amen.

Elder BOND, who was next called upon, said—While sitting here this morning, I could not help reflecting upon the progress that the work of the Lord is making among the nations of the earth. This idea is naturally brought to our minds by meeting with so many representatives of the working ministry in the different portions of the Mission. Still it is not merely by meeting in an assembly like the present, or by contemplating the work in any single Mission, that correct ideas are obtained of the vastness and importance of the great work of the Lord. It is not by such cursory views that we can get great ideas upon our minds, but it is by realizing and understanding the spirit and genius of the work before us. The Lord has declared in former as well as in these latter days, by

the mouths of his Prophets, that all the kingdoms of this world shall become the kingdoms of our God and his Christ. As a people, the Latter-day Saints are but small and weak; and it may seem almost impossible for so great a work to be performed by them. It would be, were they unaided by the Spirit and power of the Almighty; but, weak as we are—small in numbers as we may appear, there is something in the establishment of the kingdom of God in the latter days that is drawing the attention of many of the nations of the earth, and many are looking with fear at the rapid strides that this kingdom, this Gospel, and these principles are taking among the people. It is the Lord that is working through the humble instruments he has called out from the various nations of the earth. Again, there are very many things connected with this work that those who have really the spirit of it can see, which are not seen by the casual observer. In every movement that has taken place among the nations, even though it may not be manifest to them in every event that transpires, those who really possess the spirit of the work and understand it know that there is something calculated, either directly or indirectly, to bring about the accomplishment of the grand purposes of heaven and the full establishment of this kingdom. I feel well in view of the prospect before us, and I pray the Lord to bless the efforts of his servants to extend this great work on every hand, and that he may bless these my brethren in their efforts to put this Mission into a working and prosperous condition. I must say that I feel proud at the position the Church and kingdom of God occupies in this country at the present time. I have been acquainted with it more or less ever since I was about fifteen years old, and I never saw it in a position like the present, though certainly I have seen it number a very great many more than it does at present. We have got rid of many of those who joined and followed us from interested motives—for the loaves and fishes,—milk-and-water ones, that were merely numbered among the Saints; and it is a matter of gratification to us that the majority of those we now have are those who are Saints indeed. A motion has been made here to-day, that we sustain one another in all righteousness, which is, of course, a very good motion, and one we should heartily join to uphold. There is an additional resolution which I would suggest for each of us to put and carry in our own hearts and lives; that is, that we sustain ourselves. What I mean is that we sustain our own characters by our lives and actions. If we act meanly, do not keep the commandments of God and live as becomes Saints

of the Most High—if we do not merit the approbation of Heaven and keep the spirit of the Lord dwelling in our bosoms, other people may speak as well as they please, but it will not wear. If such be the case, whatever others may say of us will not avail—they cannot sustain us. On the other hand, if we do that which is right, taking a course which is approved of by God and which our conscience tells us is a straightforward, legitimate course, we shall have the fellowship of good men. We have been too closely connected with the world, and have seen too much of its meanness, to care much about its good word or to fear its bad one. I pray that the Lord will let his Spirit be with us to-day and through all coming life, sustain all our endeavours to promote the interests of his kingdom, and let his peace abide with us eternally, in the name of Jesus Christ. Amen.

Elder HYDE was then called upon, and said—Brethren and sisters, I rejoice greatly to be favoured with the opportunity of mingling with you. I feel exceedingly glad this morning, exceedingly weak, and altogether incompetent to say what I would like to say. In our calm and thoughtful moments, the thoughts of our own origin, of the object and end to be realized by our existence here, and of our ability to fully realize and consummate that object, are certainly thoughts that more or less force themselves on the consideration of thoughtful men and women. I rejoice in connection with the Church and kingdom of God, because in that Church he has unfolded to us a knowledge of those principles the observance of which will make us like him, make us happy in ourselves here, happy in the associations with his sons and daughters, and ultimately fit us to return back into his presence, to stand before his all-searching eye, and at last hear him say, "Well done, good and faithful servant!" I delight to be among those to whom he will address such words. How shall I know his will, and how shall I be taught the way to accomplish it, unless he himself is pleased to unfold that will—unless he himself is pleased to select his instruments and make those instruments a channel and source of intelligence to me? How could I know his will, or how arrive at a certainty that the course I am pursuing is at all likely to please him, unless in these last days he had selected his own instruments and placed them over us to whom we can listen, and whom we can honour? for in honouring them we honour him, and in walking according to their counsels we walk according to his will. Whatever of sorrow I have felt—whatever anguish has ever wrung my heart, since I have been in this kingdom, has arisen from

disobedience to these whom he has appointed to be channels of life and sources of instruction to us. I rejoice because the principles of truth are unfolded. It is quite possible that we may make these principles merely subjects of the brain, or something merely to be talked and written about. But it is a matter of eternal importance that these principles should assimilate with our whole being and make us day by day more and more like God. He gives us opportunity to obey, and has unfolded a knowledge of those principles that will sanctify and make us happy in our day and make us instruments of good to all with whom we have to do. How true it is that we are continually exercising an influence, either for evil or good, upon all with whom we have to do! The principles connected with this Church, inasmuch as we are true to and live them,

will assimilate our whole natures to the Divine nature. I do not ask myself whether the members of this Church and kingdom are being rapidly swelled. I ask myself, Are these principles true? and where is the man that could fairly controvert their truth? If there was anything like a wide-spread principle of honesty in the hearts of men, they would say that these principles are true and they shall triumph. Triumph they will, sooner or later, and I want to triumph with them. I want to be more than ever deserving of the approval of God and the approval of those over me. It is my happiness and honour to labour thus to deserve their approval—that is to say, deserve the blessings of God. That you and I may more than ever understand and realize these things is my prayer. Amen.

Conference adjourned till afternoon.

(Continued on page 111.)

HISTORY OF JOSEPH SMITH.

(Continued from page 77.)

[May, 1843.]

President Young preached at La Harpe.

Almon W. Babbitt preached all the afternoon, and prevented Elders Kimball and O. Pratt from giving instructions regarding their mission at Ramus.

The wind blew terribly from the southwest all day.

A naval action took place between the Texan and Mexican fleets off Campeachy.

Edmund Brazier, aged 18, was drowned in the Mississippi river, by the upsetting of a skiff. Samuel Karnes was preserved from a similar fate by Captain Dan Jones.

Monday, 15th. Emma having arrived at Yelrome last night, from Quincy, with the carriage, we rode home together. On our way, we stopped a short time at brother Perry's. Brothers George A. Smith and W. Woodruff rode in my buggy. I was asked if the horse would stand without tying. I answered, "Yes: but never trust property to the mercy or judgment of a horse."

The following is from the journal of George A. Smith:—

"At noon, stopped at the house of Mr. Mc Mahon, a notorious anti-Mormon, at Green Plains, and waited some time for Mac to come in. Joseph and myself spent this time in conversation on the grass-plot south of the house. Joseph asked my opinion of W. W. Phelps

as an editor. I told him that I considered Phelps the sixth part of an editor, and that was the satirist. When it came to the cool discretion necessarily intrusted to an editor in the control of public opinion—the soothing of enmity, he was deficient and would always make more enemies than friends; but for my part, if I were able, I would be willing to pay Phelps for editing a paper, provided nobody else should have the privilege of reading it but myself. Joseph laughed heartily—said I had the thing just right. Said he, 'Brother Phelps makes such a severe use of language as to make enemies all the time.'

At the close of the conversation, Joseph wrapped his arms round me and squeezed me to his bosom, and said, 'George A., I love you as I do my own life.' I felt so affected, I could hardly speak; but replied, 'I hope, brother Joseph, that my whole life and actions will ever prove my feelings and the depth of my affection towards you.'

A great hailstorm in Gettysburgh, Penn. The stones were from six to eight inches in circumference. Much damage done.

Tuesday, 16th. At eleven o'clock, I, with George Miller, William Clayton, Eliza and Lydia Partridge, and J. M. Smith, started for Carthage, where we tarried about half-an-hour conversing with different individuals, when we started

for Ramus; arrived about half-past three, p.m., and stayed at William G. Perkins' for the evening; then went to B. F. Johnson's with William Clayton to sleep. Before retiring, I gave brother and sister Johnson some instructions on the Priesthood; and, putting my hand on the knee of William, I said—

"Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal glory, for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose.

Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the

Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood, or be accessory thereto. All other sins will be visited with judgment in the flesh, and the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

The way I know in whom to confide—*God tells me in whom I may place confidence.* In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the Priesthood; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom: he cannot have an increase."

The Twelve met in the Office to see Mr. Brown, but he did not appear; and they voted that John E. Page be requested to repair immediately to Cincinnati and preach till they arrive.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 12, 1859.

THE MEANS OF THE GATHERING.—The means by which the Saints are to be delivered is a very important point in the subject of gathering, and it is highly necessary that clear and correct views should be taken of this matter. That many have possessed and taught the correct principle relative to the means of gathering we have no doubt. But we are of the opinion that the Saints have not clearly understood the proper basis of means by which the Lord designs to accomplish the greater part of the gathering. They have felt confident that he would provide the means and set machinery in motion that would effectually bring about the desired end. But what that machinery was—what providential plan he would produce to accomplish that end, was not so clearly seen. Various and uncertain have been their views concerning this matter.

We presume that all have felt certain that the Lord would some day remarkably develop the means and bring into effect his *proper* plan of gathering. They have been persuaded that he would put into operation a vast and powerful mass of machinery to accomplish those greater emigration movements that will crowd the highways to Zion with tens of thousands of the ransomed of Israel. We are also as confident in such anticipations. Yet but few have understood that the principle by which these great results will be brought about has been acted upon from the beginning of the emigration of this people. They have not so distinctly realized that the difference between the comparatively small operations of the past and the immense operations of the future will consist chiefly in that principle being,

more clearly understood, more universally and energetically acted upon by the Saints, and more extensively embodied in wise and effective plans, as the Lord shall unfold his purposes and the faith of Saints in their power to bring about results increases. Indeed, it is not improbable that many have emigrated by their own means, simply because it was in their power and because they were anxious to be in Zion, rather than because they felt confident that in thus doing they were acting in accordance with the true principle and upon the Lord's own basis of operations, while others have perhaps been waiting for years to emigrate by the *special* means by which the great results of the gathering were to be accomplished. It is not unlikely, had they thoroughly understood the means, that the former would have gone with a great deal more self-satisfaction as well as thankfulness to Providence, while the latter would not thus have waited, but vigorously prepared to emigrate by self-exertions.

The *true* principle of means for the gathering is the principle of *self-exertion*. Indeed, this is the case not only in the gathering, but also in the whole plan of redemption. Every Divine movement is worked upon this principle, every dispensation of Providence answers to it, and all the laws of nature bear it out. The Divine Will has ordained that the self-exertion of his creatures, rightly directed, shall be the proper source of blessings and the means to bring about their redemption, salvation, and eternal exaltation.

It constitutes the very genius of the Gospel, which comes to us first with a demand for self-exertion of the mind—Believe on him, and in his means, and in his plan, and in his revealed word, and in his power, and in his Priesthood. Then comes the requirement for another act of self-exertion—Repent, or forsake sin. And then another demand is made—Be baptised for the remission of sins; and at every step taken by the candidate for celestial glory another requirement is made for self-exertion. It is the essence of the first, and last, and all intermediate principles of the Gospel.

Perhaps some will feel sorrowful and despondent at our insisting that the law of self-exertion is the true doctrine of means for the gathering. They may desire to know if we do not believe that the Lord will assist his poor Saints and providentially open the way of thousands? We do. But this does not at all weaken the force of the principle in question, and that fact will not be found to excuse any from one self-exertion which it is in their power to make for their gathering, or the accomplishment of any of the Divine purposes. The truth is pointed, though the proverb is old and often repeated which teaches that "the Lord helps those who help themselves." When the Saints run away from the principle of self-exertion for the accomplishment of anything, they run back into that sectarianism which inculcates the doctrine of faith without works. Though we believe, then, in the Lord's helping his poor and also in the Saints helping one another, we strenuously insist upon the doctrine of self-exertion being the true doctrine of means for the gathering.

It might be asked, What do we think of any plan based upon the self-exertion of the Saints? Have we much faith in its effectiveness and power to accomplish great results? Do we not think it impossible for the Saints to be gathered by their own means, or, at least, that it will put their emigration so far into the distance that the canker of despair will at length eat out hope? Our answer is, that we have the fullest confidence in the power of self-exertion, and we as firmly believe that those stupendous emigrations of the future, to which the Saints have looked with wonder and hope, will be, through wise and efficient operations, *based upon their own efforts*. Let this for the present satisfy the doubtful and establish the *practical* believer in the efficacy of self-exertion for deliverance, as well as its being the true basis of means for gathering.

CAPE OF GOOD HOPE MISSION.—By letter from Elder John Wesley, of the Cape of Good Hope Mission, we learn of his movements and the representation of the district in which he has been labouring the last two years. He represents it as follows:—Queen's Town, 5 Elders, 1 Teacher, and 20 members; Great Winterburg, 1 Elder and 20 members; Graham's Town, 2 Elders, 1 Teacher, and 9 members. Since Elders Richardson and Brooks left to return to Zion, he has baptised 32, and the Saints under his charge are rejoicing in a knowledge of the truth. Elder Wesley was about to leave his present field of labour in the charge of Elder Henry J. Talbot and take a mission in company with an assistant to Port Natal. He has travelled in the Cape of Good Hope Mission for upwards of five years, and appears still enterprising. May the Lord abundantly bless his labours, with those also of all the Elders and Saints in that Mission!

NOTICE TO SUBSCRIBERS.—We are repeatedly receiving applications for back Numbers of the current Volume of the *Star*. We beg to inform the new subscribers that Numbers 2 and 3 are out of print. We can supply a limited quantity of the other back Numbers, and advise those who are desirous of obtaining them to apply immediately to their Book Agents and give their orders also for future Numbers, which we can supply to any amount after receiving them.

CORRESPONDENCE.

AMERICA.

Washington City, Dec. 30, 1858.

Dear Brother Calkin,—I have contemplated writing to you for some weeks, but, through press of other business, have deferred doing so until to-day.

It may be of interest to you to learn that though the situation of the people at the time we left was calculated to produce depressing feelings in the bosoms of those who only view things in the light in which they naturally appear, brother Brigham never appeared more cheerful or in more buoyant spirits than he did when we parted with him. Brothers Heber and Daniel, and I may say all the authorities of the Church participated in these feelings. A firm and unwavering confidence in the Lord and in his ability to overrule everything for our good seemed to pervade the minds of the brethren generally, and they felt that all was and would be right.

At no previous time since the organization of the Church on the earth in these last days have the people, I presume, ever been subjected to such trials as now surround them. They now must have the spirit and love of the truth for themselves, and not depend on the help which

their neighbours have been in the habit of affording them, or they can scarcely endure. Men sometimes endure for a great while, even after the Spirit has been mostly withdrawn from them, when all their associations and interests have a direct tendency to bind them to the work, and when they are continually being felt after, and the slumbering embers of goodness that may remain within them are stirred up by the frequent counsels and teachings they receive in private and in public from the servants of God. But when they cease to receive this support, when they are almost left to themselves and have to depend on their own resources—resources that they would have had in needful abundance and at ready command, had they faithfully sought their God and lived their religion for themselves, and the Adversary points to an abandonment of the principles of righteousness as the most ready way to promote their worldly interests, then truth is likely to lose its attractions and they are found united with its opponents. The great mass of the people, however, are too well grounded to be disturbed by the trials which surround them. The Lord in his wisdom poured out the spirit of the reformation very opportunely upon the people. They

sought the Spirit of the Lord for themselves, and have since continued to enjoy it to a very great extent.

The strong excitement which prevailed on Utah matters a few months ago has been succeeded by an apathy the most profound. There is but little said on the subject. A few newspaper correspondents still continue to write bitter and false reports from Utah; but they meet with neither endorsement nor comment from editors or public men. The hobby has been ridden long enough for the present to suit politicians and the stock-jobbers of public opinion, and it is now laid aside until it will again suit their corrupt purposes to mount it. Satan put it into their hearts to concoct a scheme of detestable villainy for the destruction of God's kingdom, and they exultingly anticipated its perfect accomplishment. But though, looking from their point of view,

it promised to be as eminently successful as they wished, yet God marred their plots, foiled them in their designs, and delivered his people from the contemplated evil. Glory be to his name for it! for no other power could have wrought so great a salvation.

I am anxious to see our people in the mountains freed from their present embarrassments and surroundings; and there are at the present time grounds for hope that the day is near at hand when we can enjoy rights and privileges that we have earnestly sought to obtain. It is well for us, in many respects; that we are not the only Territory: if we were, we might be apt to go to the wall.

Praying that you may be filled with the necessary Spirit and wisdom to fit you for the discharge of your high and important duties, I remain your brother in the Lord,
GEORGE Q. CANNON.

REPORT OF THE BIRMINGHAM CONFERENCE.

(Continued from page 107.)

Meeting re-opened at half-past two o'clock by singing, "Sweet is the work, my God, my king," &c. Prayer by Elder Teasdale. After which, the choir sang an anthem—"Hark! the song of jubilee," &c.

Elder NASEN, being called on to address the meeting, rose and said—I am quite unexpectedly called upon to address you; and, for the few moments that I may stand before you, I trust I may speak as moved upon by the Holy Spirit. It is for us to think, talk, and act according to the teachings of the Spirit of God; then we shall be led in the ways of truth. Thus far have we been led aright; thus far have we received correct principles; thus far have we rejoiced in those principles; thus far have our minds expanded, our hearts rejoiced, and our mouths been full of praise. With the religious world it is an every-day occurrence to talk of the kingdom of God with very vague, shadowy ideas of what it really is; but with us it is a reality, and our souls are filled with joy when we remember that we are subjects of that kingdom. It is moving on with great velocity and is becoming more powerful. It commands greater respect to-day than at any former period since its organization in this dispensation. I esteem it a great privilege to-day to behold the faces of so many who are prominently,

actively, and harmoniously engaged in the further development of the kingdom of God on the earth. This kingdom is bound to move onward, although men may suppose it does not. The casual observer might think it does not, but we can see its onward progress; and the way that seems right to man to frustrate the designs of the great Jehovah he turns to the advantage of this work, and thus causes the wrath of men to praise him. Let us rejoice in the work of the Lord and ever feel pliable and submissive. Let us try, as has been observed, to keep ourselves in right standing. It is a far easier matter to uphold and sustain others than ourselves. The great principle we have to keep in view is to sustain and uphold ourselves. It is for this that we left the presence of our Father and came on the earth to undergo the present ordeal, to work out our salvation. It is for us to uphold and sustain ourselves, and so have not only the name of a Saint—the profession and position of a Saint, but the power of a Saint. It is my earnest prayer that we may so live and move, so think and act, in all our avocations in life, that we may have the spirit of our calling with us, that when the Lord has done with us on the earth, he may count us worthy of a part in his kingdom, through Jesus Christ. Amen.

Elder TULLIDGE next addressed the meeting and said—My brethren and sisters, I did not anticipate having anything to do with this Conference more than to sit and listen. Nevertheless, I esteem it a very great privilege to stand before this congregation to speak of the kingdom of God. The time I have spent in this Conference and the Council yesterday is the happiest I ever spent in my life. To look upon the faces of these my brethren, yesterday, in Council, and here in Conference, to-day, has caused a flood of emotion to run through my soul from the time I first saw them until now. The Priesthood of God has a great meaning in my mind; and when I see God's Priesthood, I feel absorbed in interest towards them as well as humble in their presence—not in the presence of man, but realizing that they are God's representatives. To see this fine body of men who have assembled together in Special Council has caused my soul to leap for joy, to think good of the kingdom of God, and to prophesy, in the name of the Lord, good concerning Israel; for out of the power and intelligence that evidently are in this Mission we may reasonably expect something great. I was pleased in hearing the remarks of Elder Harrison and others, this morning, but especially on certain points to which I am now referring. At this day, I believe, there is more sterling quality in the Church than ever was in it before. It seems as if we were beginning to understand our glorious religion aright—as if we were beginning to love the truth for the truth's sake and to admire that which is good, that which is spiritual, and calculated to save and exalt mankind. Time was when all of us, perhaps, delighted to view this kingdom rolling forth, crushing everything, and rising triumphant on the ruins. But now the spirit of the Priesthood seems to rest upon us more. We realize the mission of that Priesthood. We delight more in salvation—in the purposes of God being accomplished for the good and elevation of mankind and for the establishment of that kingdom on the earth which shall produce the happiness, wellbeing, salvation, and eternal exaltation of the sons and daughters of Adam. We have now just as much confidence as ever in the fact that this kingdom will roll forth, break in pieces all other kingdoms, and stand for ever,—that God is holding a controversy with the nations, that all old things are passing away, and that all things are becoming new. This new kingdom, this new creation of Christ's (for he says "Behold, I make all things new,") we realize is being formed, and that the time has come when all the old organizations of the earth are fast dwindling away; and the time

will come when the kingdom of God will be universal. But we view things somewhat differently from what we once did. We look at this cause and see embodied in it the salvation of mankind and the glory of God, and it is in *this* we exult. I believe our exaltation is far more God-like, dignified, and noble than the feelings we had in our spiritual infancy. Well, it is natural that as we increase in knowledge of the Spirit and character of God, we will become more like him. There is not an Elder who has spoken this day but has manifested this spirit, and I have rejoiced in listening to their remarks, and shall rejoice for many a day to come in remembering them. Truly has it been said by the brother who preceded me, that strength does not so much consist in numbers. Does not the history of the world show us what great things the few have accomplished—how they have overcome the multitude? We scarcely need go to Greece to find that ten thousand overcame three millions. We have seen in our day what a few individuals—a few leading minds have accomplished in bringing about important results. Then we may take comfort in contemplating these facts, even while we realize that our numbers are few compared with the nations of the earth. I believe that I am justified in saying that the few daring minds of this Church in thirty years have accomplished more than twice or thrice their number ever accomplished before in the history of man, so far as we are acquainted with it, in the same—aye, or double the amount of time. Then, of itself, the past of this work is sufficient demonstration that power consists not so much in numbers as in principles, in the determination of the mind and the energies of the soul of man, and in the Spirit and power of the Almighty. I verily believe to-day that this Mission is more powerful and that it really numbers more in effect than ever it did. Without speaking at all derogatory of the past, we all know that the Mission never was in that working state, never was under that thorough system of government as at the present, and never was capable of accomplishing so much. There is hardly a thing now that the Saints do not feel themselves capable of accomplishing, in the name of the Lord, when his servants call upon them to undertake it. If one thousand can accomplish as much as twenty thousand others—if the one thousand do not in reality number as many as the twenty thousand, in effect they are equal. We can hardly consider, therefore, that the European Mission has diminished even in numbers, seeing that it has not diminished in substance, in energies, in its powers of endurance, in determination, nor in its good works. We might justly boast this day

that the European Mission is in itself greater, more powerful, and more prosperous than ever it was. We might safely predict good things of its future. I verily believe that the future of this Mission will feel the past administration of the last twelve months, and that through that administration, its future will be a brighter one. I am confident in that future. The Spirit has all the time seemed to whisper to me that the power of God will be greatly manifested in this Mission, and manifested through the channel of government; for in that will consist—in that *does* consist the power of the Priesthood. When we see the power of the Priesthood manifested in its fullness, it will be when we see it manifested in the perfection of government. The reason that we are more powerful to-day than ever we were before is simply because we have advanced towards this perfection in government. May God bless us and enable us to accomplish all his purposes, to fulfil our mission, and be humble, as I desire to be, in the name of Jesus. Amen.

Choir then sang, "Great is the Lord," &c. President Ross rose and said—I feel safe in confirming the prophecy of brother Tullidge concerning good things in the future—concerning the prosperity of the kingdom of God in this land. But our own individual advancement and progress in that kingdom is in our own hands. We can advance if we will. There is nothing outside the kingdom sufficiently powerful and strong to retard our progress. If anything impedes it, we must do it ourselves. Now, with this fact before us, we must see the importance of carrying out one resolution that was proposed this morning, and another that was suggested—that is, to sustain each other and ourselves. If we do not sustain ourselves, we can never be able to sustain anybody else. It will not be in our power; for, no matter how wise, how intellectual, how influential a man may be in the kingdom of God, let the Priesthood withdraw their countenance and support from him, and what influence and power has he among the Saints? Can he sustain anybody in the Church or hurt them then? He can do neither, because he has lost his own position. If we want, then, to be a blessing to each other, depend upon it we must ourselves possess the gift of the Holy Ghost. We must ourselves live our religion; then, and only then have we real power to confer blessings, favour, counsel, and spirit upon those who surround us in the world. I am happy, this afternoon, to be able to advert for a brief space to another part of our religion that is near and dear to the heart of every Latter-day Saint—I mean emigration. For some little time past, this has

been a subject that we have talked of as something that was to be—something that was to come to pass at some future period. That period has now arrived. We have been taught, and wisely taught, in the *Millennial Star*, the importance of improving our "day of opportunities;" and I am pleased in being able to compliment my brethren here by saying that they have ever sought to improve their "day of opportunities" in the ministry and to benefit and bless the Saints. Let none of us, then, lose one foot of ground. If an opportunity should be given to any to emigrate, improve it. If any of the brethren in the ministry, for example, who have improved their "day of opportunities" so well during the past year, should have the opportunity of going home to Zion, improve it. If any of you, my brethren and sisters, have secured the means to emigrate, now that the door is open, and you can wind up your business satisfactorily and in accordance with counsel, improve the opportunity. Do not lose it, for it might not come round again. It is necessary that every one who designs to undertake this practical part of his religion should count the cost. Is there anything in the world that you like better than your religion? Do you love your country better? Do you love your friends better? Do you love a comfortable abode better? Do you like the comforts which surround you here more than the discomforts on the Plains with a handcart? If you like any of these things better than "Mormonism," stay at home. It is of no use for you to go at all, for you will not like it. But if you are prepared to endure and put everything on the altar of sacrifice, and to carry out with all your hearts and souls the counsels and dictates of the Priesthood of the Most High for the accomplishment of the great Latter-day work, and have the means to emigrate, the way is open; and those who are not ready this year should lose no time, but make every exertion in their power to have things in readiness to go next. Now, for the next three or four months, go to work and pay as much for your emigration in proportion as you have for your book debt. If the Saints will be as honest and faithful to themselves as they have been in delivering themselves from that musty old book debt, thousands will be able to emigrate by the end of next year. Why should you not be as faithful in endeavouring to deliver yourselves as in trying to deliver us from this old debt? I was going to say that we would cut off the whole debt, not only of this Conference or that, but of the whole European Mission, before next year. (The congregation responded, "Amen.") Now, I can remember the time when we were some-

what more narrow in our views and felt that our own particular Conferences were alone entitled to the benefit of all our exertions. But now it is, How can we best operate for the interest of the whole Church—not for any particular Conference or Branch, but for the whole Church everywhere throughout the whole world. That is the spirit, to concentrate all our means and works for the interest of the whole Church. I would like to see all the debts of the continental Mission wiped out. We are able to do it, and we will do it, by the help and blessing of the Lord. But, in the meantime, now is the day for you to work out your own salvation. Brother Calkin designs to give us three or four months' work for ourselves. Improve the time—improve the "day of opportunities" in this respect. Seek to deliver yourselves; and, as sure as we live, those men or women who begin in faith to look after their own salvation, when they are counselled so to do, will find God blessing and prospering them in working it out. I have pleasure in saying to the Birmingham Conference, that they have laboured well and faithfully during the last year. The Lord God has accepted their labours: he has blessed them, and the blessings of his servants are upon them. May we ever be worthy of that, is my earnest prayer. Amen.

President CALKIN then rose and said—It is nearly time to draw our meeting to a close. I shall not, therefore, detain you long, but wish to add a word to what has been already said on the subject of emigration. Heretofore the brethren have not been required to deposit more than three pounds for the purpose of securing their handcart. Some of those who have been aware of that fact may think it strange that they are now called upon for another pound. I want to explain to the brethren, so that they will understand the matter and can explain to the Saints when they go home. You are aware that heretofore the emigration has been constantly open. From year to year there was a regular agent in the United States to look after it. By this means we could know months beforehand what the handcarts and other outfit to cross the Plains would cost. But the emigration has been stopped. There has been no agent in the United States, and we have had no information from that quarter on these matters; and, being in this situation, I could not tell exactly what the expense would be, and therefore I deemed it advisable to require the Saints to deposit enough, so that there would be no failure in procuring the necessary outfit for the Plains and that there might be no unnecessary delay on the frontiers. Should it not all be required, the Saints will have the overplus handed

back to them on the frontiers: it will only be taking it across the country for them. If it should all be required, by sending it on now all necessity for delay on the frontiers will be obviated. I still think, however, though I am not certain, that £10 each will be sufficient to take the Saints through. I have also one remark to make, brethren and sisters, with regard to this old book debt. I do not want that to trouble your minds until you are called upon. Lay it by in one corner, if you choose. Think of it once in a while, if it will do you any good; but wait until you are called upon. Set your energies to work to effect your deliverance from this land; and if you can all get out before we make another call, may God bless you in so doing. We will find somebody else to pay it. We will bring more into the Church and let them pay it. If you can procure enough means to gather out before the call is made, all right. I want to say one more thing. You, the Saints of this Mission, have the blessing of the Lord upon your heads for the response you made to that call this last summer. That call was made without the knowledge of the President, but we had the spirit of it upon us. We felt that the Church would need the money. It was due, and we were persuaded that it would really be needed. I have communicated to the President what has been done, and I have this day received an answer, and you have his blessings upon you for your efforts. It has indeed aided them very materially in extricating themselves from the difficulties they have been thrown into through the troubles of the past year. You have the blessing of the Lord upon you, and so you will always have, if you keep his commandments and the counsels of his servants. May you do so, in the name of Jesus. Amen.

After singing the hymn, "Lo, on the mountain tops appearing," &c., and prayer by President Calkin, the Conference adjourned till evening.

Meeting re-opened at half-past six by singing, "Go, ye messengers of glory," &c. Prayer by Elder Williams; after which, the choir sang the anthem, "Worthy is the Lamb, &c."

Elder BAYLIS, being then called upon to address the meeting, said—My brethren and sisters, it is with a degree of pleasure that I meet with you on the present occasion. This day a number of things have passed through my mind, while looking on the congregation that sits before me. I recollect the time well when the Birmingham Conference could assemble together in a very small room to hold our public meetings.

Looking on the present congregation, remembering that hundreds have removed from this place to the land of America, and that others who have once been in the Church are now not numbered amongst us, the collection together of such a body as are now before me appears almost like a miracle performed. I have also been highly edified by the various remarks that have been made. I have felt exceedingly happy this day in the contemplation of our holy religion, for it is to me as my meat and drink to be associated with the Saints, to learn the will of my Heavenly Father, and to endeavour to carry out the principles of life and salvation. The principles of our holy religion are so numerous that we cannot touch upon them all when speaking to a congregation; and I do not design to occupy a great length of time this evening in treating upon any particular subject, but will merely say a few words and then give place for others. If I had not spoken to you at all during this Conference, I should have been very much interested in looking at your countenances and realizing that a great number of individuals here this day whom I have known for a long period are still rejoicing in the principles of eternal life. I feel glad and thankful to my Heavenly Father that we are still in the track that leads to eternal life; for there is no other way whereby we can be saved. Men may have hewn out to themselves various systems, but they are as "broken cisterns that can hold no water." Men have wandered far from the true and living God and from the principles of the Gospel. They have followed the imaginations of their own hearts and have originated societies and systems, filling the world with them, as it were—all professing to serve the true and living God, and particularly professing to have the Gospel of the Lord Jesus Christ. Yet we can discover in them but a very faint resemblance to the Church once set up by Jesus and his Apostles on the earth.

Hence we have cause to be thankful that we have been led to understand the principles of the Gospel and to be associated with the kingdom of God now established on the earth. I feel as conscious as that I have an existence here that the kingdom with which we are connected will roll on till it has accomplished all which God designs. By-and-by, all that will be known of numbers of kingdoms that now exist will be that they once existed, while the kingdom of our God with which we are now associated will rise, flourish, grow, and triumph, gathering within its folds all the honest in heart. Though, brethren, we may have much to contend with in the world,—though the Church may have much persecution and many changes to pass through, we have the fullest assurance that it will stand for ever. Man cannot possibly put it down or crush it out of existence. Though we may have to bend to a little persecution, we have the consciousness within us that, if we are faithful, we shall overcome every difficulty and eventually receive the reward of the faithful. Then I congratulate you, my brethren and sisters, on the position that you individually occupy this day. I appreciate the blessings we have received and the counsel that has been given by my brethren here. I feel glad that I am here and associated with such a people. At the same time, I humbly hope to continue, that my works may be of such a character that I may still be found worthy to associate with my brethren in the ministry in the kingdom of our God, and that I may, like others who have gone before, be able to fight the good fight of faith and reap the reward of the righteous by laying hold of eternal life. I feel glad that I am what I am—a member of the Church and kingdom of God. May God help us to live day by day so that we may realize his blessings—that he will help us to continue to the end, and at last save us. Amen.

(To be continued.)

PASSING EVENTS.

GENERAL.—Twenty-four daily political journals are now published in the city of Madrid—a number greater than at either London or Paris. A conspiracy has been discovered by the Austrian police at Naples against the King Ferdinand and the Emperor Napoleon. Another victory is reported from Persia over the Turcomans. War to the knife has been declared against the London Society's missionaries in the Transvaal Republic, South Africa. Accounts from Elsinore, Denmark, state that a violent tempest had occurred in the Sound, when many Russian, Prussian, and Norwegian vessels were driven ashore; also that a peculiar phenomenon took place, consisting of the extraordinary falling of the waters in the Sound during the whole continuance of the gale; after which, they again returned to their former level.

AMERICAN.—News from St. Louis, dated Jan. 13, 1859, report great suffering of men and animals on the Plains, in consequence of the coldness of the weather. Men were frozen to death at nearly every station on the route. Ten of Major Russell's men had been frozen at one time: the snow was very deep, and the weather colder than had been known for thirty years; the mercury sinking to 27 degrees below zero. The *Deseret News*, No. 41, just received, reports the arrival home of Judge Z. Snow and Elder Alma L. Smith on the 10th December,—the former from his mission to Australia, and the latter from a mission to the Sandwich Islands.

VARIETIES.

A CHINESE PROVERB.—It is the worst wheel that squeaks the most.

THE SOAP PLANT.—The soap plant grows all over California. The leaves make their appearance about the middle of November, or about six weeks after the rainy season has fully set in; the plants never grow more than a foot high, and the leaves and stock drop entirely off in May, though the bulbs remain in the ground all summer without decaying. It is used to wash with in all parts of the country, and by those who know its virtues it is preferred to the best of soap. The method of using it is merely to strip off the husk, dip the clothes into the water, and rub the bulb on them. It makes a thick lather, and smells not unlike soap.

POETRY.

TRUTH.

A blooming flower in beauty bright—
A dewdrop glistening in the light
May fade or vanish from the sight,
Nor leave a trace behind.

But truth—eternal, priceless truth—
The brightest gem that's found on earth,
Though ages roll, yet still in youth
Will shine with light divine.

Ye sons of men, this treasure seek;
And when 'tis found, securely keep;
Not shut your eyes in slumber deep
And shun its sight.

Soon may it spread from pole to pole,
Illuming every honest soul,
Till error from the earth shall roll
And take its flight.

J. H. MARTINEAU.

ERRATA.—In Elder Woodard's speech, published in No. 5, two errors were made in reporting foreign names. For "Reezong," in page 74, column 1, line 12, read Grisons; and in the next line, for "Schuyk," read Stucki. Also for "Everything seems bound up there," in page 73, column 2, line 2, read, "Everything is bound up in Berne. Also in *Star* No. 6, page 56, column 2, line 3, through an error in reporting, the name of "Elder Carter" is given instead of Elder Edwin Scott.

ADDRESSES.—William Ajax, *Udgorv Seion Office*, Swansea.
William Moss, *St. Mary's Cottage*, Southampton.
Joseph Colledge, 34, *Colliers' Row*, Tredegar, Monmouthshire.
George Burgen, at Mr. Philip Spry's, *Strugnell Buildings*, Eton, Bucks.
E. Phillips, at Mr. Benjamin Gould's, *Kates Hill*, Dudley, Worcestershire.
William Thurgood, care of Mr. William Holmes, *Suckley*, Worcestershire.
William Bayliss, *Wellington Street*, four doors from *Cobden Street*, Bedford.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE L. D. SAINTS' BOOK DEPOT, 35, JEWELL STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 8, Vol. XXI.

Saturday, February 19, 1859.

Price One Penny.

PHILOSOPHY OF THE GOSPEL.

To assume the character of an impious critic and question the ways of God, or demand the reasons of his economy and a justification of his dealings, must be peculiarly repugnant to every man with a becoming mind. But to investigate that economy with a reverential spirit and to dive into the wisdom of God's providence, that we may admire and adore his works with an enlightened love, is peculiarly pleasing to the spiritually minded and approved in the sight of Heaven. It is in this reverential spirit that we desire to view the philosophy of the Gospel.

There is no system of such paramount importance as the Gospel, nor one so full of deep meaning or with such broad bearings, nor one so fraught with beautiful and eternal truths or so abounding with principles and analogies. Neither is there a system with a design so grand, liberal, and comprehensive, nor one whose operations and influences have such a powerful tendency. Indeed, the Gospel, according to a proper understanding of it, circumscribes all philosophy and takes in every truth and every good. Yet there is no system so little understood and no system to which human theories ascribe so poor a philosophy.

That the Gospel is very imperfectly understood and appreciated is strikingly apparent in the fact that men who are considered as philosophical theologians of the first class treat learnedly of the essen-

tials and non-essentials of the Gospel. Were there any non-essential doctrines or ordinances connected with that Divine plan ordained for the salvation of man, they of course could contain no philosophy. Such must at once be without effect and originated without an intelligent cause. Nothing less meaningless than this could give any law or thing the character of a non-essential. To originate such would be exceeding folly, only to be equalled by its uselessness as a part of a plan of salvation and the utter senselessness of theologians giving to it other than an unqualified protest. To treat any of the principles or ordinances of the Gospel as matters that can be observed or passed over without attention, according to a capricious judgment,—in short, to treat any part of God's economy as non-essential is to throw contempt on the Author and makes triflers of those who thus consider the all-important subject of religion. Instead of such views being consistent with a Divine philosophy, they are in direct violation of every principle of philosophy, both natural and Divine.

The great plan devised for the redemption of mankind is generally made to appear too much as the offspring of caprice, and religion considered as a mere system of arbitrary truths and enacted laws. In other words, the truths and laws of the Gospel are considered truths and laws merely because they are *willed*

to be such, without any cause or reason prior to that given by the designing Mind in the very act of willing them as a part of his economy. This is certainly a very low view of the great scheme of salvation, and is derogatory to God. Indeed, it strikes at the wisdom and design of that plan, and makes it to appear, as before expressed, as the offspring of mere caprice.

In agreement with this mistaken view, obedience to that system appears too much like a forced giving way to a higher power. We advisedly use the term "forced;" for, whether man be led to obedience by consciousness of duty, or by the terrors aroused by a thundered command, or by a demand for submission from the Creator to the created, both the Gospel and obedience to it would rest upon the Divine *will* and upon obligations due from man to his Maker. We admit that this partakes of the truth, but it is the truth very much perverted. To question God's right to will and give laws to man would be impious, and to deny man's obligations to his Maker and Preserver would be extreme ingratitude; but to make the subject a mere matter of debt on the one hand, and demand and will on the other, certainly very much distorts and contracts the truth. Indeed, we do not consider such views reverential; nor do they, unless blended with the higher views, meet the case on any side. Man owes more to the Creator than obedience from him can discharge. But we should shudder to consider the subject of obedience to God as resting on a point of debt, and dare not trace the origin of the great plan of redemption to an arbitrary will, even though that will be Divine. Such, indeed, was the Mosaic economy, to some extent. But it was thus because of transgression. It was given "as a school-master" to bring Israel to the higher law—the Gospel.

The fact is that both the physical and spiritual economies, arranged by the great Lawgiver, are based on inherent dispositions of being and the eternal conditions of existence. The truths and laws thereof answer to fundamental truths and primitive qualities. They are adopted, classified, and arranged into systems; but there is a cause for that adoption, a consistency in that classification, and wisdom in that arrangement. The Gospel is truly a Divine system of legislation, and is by

no means capricious in its origin, meaningless in its design, or ineffective in its operations. Divine wisdom and experience have devised laws upon eternal truths and shaped a plan to meet inherent dispositions, and the object thereof is to develop being and take existence upward. The physical and spiritual economies may be defined as God's method of unfolding being and the eternal forces and capacities of the universe—his plan of bringing things into a general harmony and his means of producing the greatest amount of happiness and good. Much of the Gospel, to a superficial thinker, might appear arbitrary, and much of nature only binding because it belongs to the present state of things. But, upon a closer investigation, it will be found that all the Divine laws are in strict keeping with primitive analogies, enacted to meet fundamental conditions, and designed to direct inherent dispositions in the right course. Even the simple ordinance of baptism is one principle of the best method to arrive at the best ends. This ordinance is generally considered as one of the non-essentials, and concerning it often is it impiously asked, "What virtue can there be in water?" Yet it can be shown that baptism is not only in agreement with the analogies of nature, but full of powerful philosophy as a saving ordinance, and is a strong bond of brotherhood for the body of Christ. Every principle of the Gospel could be shown to have a similar meaning and a similar tendency, and that to treat any of its principles or ordinances as non-essential is both anti-christian and anti-philosophical. To enter into these particulars is, however, obviously too extensive for a limited article. The object now is to point to the deep meaning of the Gospel as a system and to mark obedience to it as eminently rational.

At first the laws of God may seem to come to us merely with a demand for obedience because of obligations due. But as we advance we see the Divine plan fraught with wisdom and saving virtue, and we feel to acknowledge that God does all things well. Then submission becomes rational, and obedience full of meaning. Truth is loved for the truth's sake, God is revered aright, the plan of redemption is seen to be abounding with wisdom and benevolence, and the lesser law becomes swallowed up in the greater.

REPORT OF THE BIRMINGHAM CONFERENCE.

(Concluded from page 115.)

Elder WIDEBORG next addressed the meeting. He said—Beloved brethren and sisters of this congregation,—If I say what I feel, I shall express it in few words: I feel like a child. I can now fully understand the words of our Saviour when he said, "If you are not as little children, you cannot enter the kingdom of God." If I had the English language at my command, I might perhaps be able to express my feelings more fully on this occasion. Yet I am very thankful to these men who are over me in the Lord for all their kindness to me, and to the brethren here assembled that they have received me in their midst. I am glad to see all these faces who have embraced the holy religion of our Saviour. You and I know that this cause is true. We have not received this knowledge from any man in the world: it is the testimony of the Holy Spirit granted to us by that Being from whom we originated. I know, from the time I embraced the principles of this holy religion, that my heart was made to rejoice. I could see that there was no other hope of salvation than to deliver myself over to the Lord and his will. I can say, indeed, that it is with veneration that I look on this assembly of my brethren over me here and of my fellow-labourers in the Lord. If all in this city could understand and feel as we do, they would embrace the principles of our holy religion: but there is a veil thrown over mankind. That veil is over us all more or less—thrown over us by our heavenly Father, in order to prove us here in the flesh. Our former knowledge has been taken away for a holy and wise purpose, to show whether, by our good deeds here, we would be guided only by the influence of his Holy Spirit. Why is it that our heavenly Father has condescended to reveal his laws and commandments to man? It was necessary for us to acquire a knowledge of good and evil, and it was necessary, after we had gained that knowledge, to see whether we would choose good and reject evil, and work out our own salvation. How beautiful, brethren and sisters, are these days for us! I know we all feel so. We, in this congregation, who have rendered obedience to the principles of salvation, are inspired by one feeling. One feeling only pervades our bosoms: that feeling is joy, imparted to us by the gift of the Holy Ghost. Experience has taught us, brethren and sisters, and will continue to teach us, that there is only one way to exaltation. We all look with eagerness to the day when we

shall return to Him who gave us a being and existence here. But, as our Saviour said, the road that leads to that is narrow. We have many hard enemies to fight by the way. But are we alone? Oh, no! Our Father promised us, through his beloved son Jesus Christ, that we should not be left fatherless here in our probation. Have we been so? Why, we have fathers over us in Christ that have wisdom enough to lead us all in the path of life and salvation, if we will only listen to and follow their advice. Every one of us has experienced that if we undertake to go by ourselves—by our own imagination, it is in vain: we shall soon be stopped; there will be impediments in our way, and we cannot hold on. But as long as we are humble and obedient as children, the way is open, a heavenly light shines upon our understandings, and we can comprehend things we never comprehended before. Why, it is as the free gift of the Holy Ghost granted unto us by our heavenly Father. So it is, beloved brethren and sisters. It is not of this world: it is from yonder world, where those holy and sanctified beings reside in the presence of our Father, who are exalted after having passed through the same kind of a probation that we are passing through. They look upon us with holy feelings. They expect us to be faithful, that we may follow them. We are all linked together in one chain, and it will be revealed by-and-by to whom we belong. Our heavenly Father is beginning to gather up his children in these the last days, by making known his laws and requiring obedience to them. We who have embraced these principles know that they are very simple—very easy to be comprehended; and I may add, it is easy to carry the cross of Christ. I have experienced that it is hardly a cross at all; for, when I can have the approbation of the Spirit of the Lord within me, (men may call it consciousness, or what they please, but I say it is the Spirit of the Lord,)—when I can have its approbation within me, I rejoice; I am free in my feelings; I am ready all the time to carry out, to the best of my abilities, all that is required of me; I feel glad when I rise in the morning, and I feel glad when I go to rest at night; I feel that I am in the hands of my Father. It is impossible for me, beloved brethren and sisters, to sketch to you the feelings that I had when first I saw the light of this Gospel. Every day, when I bow before the Lord, I pray that I may retain that childlike feeling from time to

time that is necessary to keep me humble. I pray that I may be free from temptation and sin, that I may be pure in body and spirit, and that I may retain that portion of the Holy Ghost every day that is necessary to guide me in every step I shall take. I feel that I can neither think, speak, nor act aright without that guidance. Every one of us has need of that Spirit. The Lord will grant it to us: we are experiencing that he does grant it. He says, When mortal men will give their children gifts, how much more will your heavenly Father give his Spirit to them that ask him for it? Excuse me, if I do not word it just as it is in English. We have all experienced, when we have prayed to our earthly parents, that they have granted what we have asked. How is it possible to think that our Father in heaven will deny us those heavenly gifts, spiritual or temporal, of which we have need? It would be well for us always to feel child-like. Indeed, it is easier to follow a father's counsels than it is to command others aright. It is easier to obey; but, through obedience and faithfulness, we increase in knowledge and light ourselves, until we also are able to guide others in the same path. Thus it will be with every one of these young men before us. When I look at them, my heart rejoices. Every one of them is called out, as it were, from the mass of the people: they are hewn out of the rock rough and unformed; but if they will deliver themselves into the hands of the Most High, he will form, polish, and make them vessels of honour. They belong to a holy army chosen to chain at last the prince of hell—the prince of the earth. They are chosen to fight for the Lord until his purposes are accomplished, until victory is gained, and the children are gathered round his throne—round the Messiah, who shall reign as King of kings and Lord of lords. Dear brethren and sisters, when in my own nation, I think of the enjoyment I have had among you during the few times I have been in England. I feel within me a passion for you, for your country, your language, and laws, and all things that belong to you. When at home, I think of the hours I have enjoyed with my brethren in the Priesthood in England, of the things I have heard, and the principles I have grasped, and I am thankful to the Lord that I have remembered them. Do you not think that when I go back and think of this visit and all the things I have heard, it will strengthen me? Yes. It will keep me up in times of sorrow and weakness; for there are hours when a man's spirit seems to have to battle with all the evils around him—when he can feel the weight of darkness resting upon him. Then I will think of these assemblies, where I have seen

Israel's sons and daughters and the fathers in the Covenant. I have heard your songs, and they will sound in my ears. I have heard the words of my brethren poured out upon us by the power of the Holy Ghost, and these things will cheer me up and refresh me both in body and mind. The Scandinavian Saints send their love and respect through me to you. They have the same spirit as you. We enjoyed very much our beloved President's visit among us, and the Saints speak with great love of him and the Priesthood and Saints here. They are trying to learn the English language in which the Lord has been pleased to reveal his will in these last days. We have some few schools, but we have to work our way little by little. We will try for more English schools. I will work with all my strength to promote it. I have heard a hint from my President, and one hint is enough for me to try and carry it out. May we all be as children and be guided by the influence of the Holy Spirit until we can be received into the arms of our heavenly Father, for Christ's sake. Amen.

Elder CHARLES F. JONES, being called upon, said—Beloved brethren and sisters, I feel very grateful to my heavenly Father for his great goodness in affording me this opportunity of meeting you in this place this evening. As brother Bayliss remarked, I, during the time I have been in your midst, have had peculiar feelings. At the same time, those feelings have been of a grateful character, because I have the privilege of being in the town in which I was born, in which I remained during the first twenty-seven years of my life, and in which during the past ten years of my life I have been connected more or less with Birmingham Saints. I have seen the Saints of the town of Birmingham in various circumstances, met with them in various places, laboured with them under the direction of various men, and have received many blessings through the administrations of the servants of God by being associated with the Saints in Birmingham. That makes me feel on the present occasion grateful that I am here this day. When seventeen years of age, I became acquainted with what is commonly called "Mormonism." During the years '56 and '57 I had the pleasure and honour of presiding over the Birmingham Conference. During that time I was frequently visited by the Presidency from Liverpool, and scarcely ever a week passed without a visit from some American Elder, from whom I received instruction and from whose hands I received many blessings. In those days it was comparatively easy for me to preside over this Conference, from the fact that, when I needed instruction, I had

only to seek it from my brethren; and when I needed counsel, I had men to whom I could go to obtain it. It has been very different with me during the past year. If ever there has been a time since I have had a standing in the Church of Christ when I have felt the importance of often retiring to the closet, to kneel before God and seek for his Spirit, it has been during the year 1858. I felt that I needed intelligence, wisdom, and power to qualify me for the discharge of the duties that were devolving upon me. I am pleased to say that, so far as I can remember, my instructions and movements have been in accordance with the instructions and movements of President Calkin and his Counsellors. I have found in the Sheffield Pastorate a people who have the same understanding of the truths of God as have this people. I have found there a people who are as ready to contribute their means for the building up of the kingdom of God as are the people of the Birmingham Conference. This is only another testimony to me that the work in which I am engaged is of God. You may go into any part of this Conference, and, whatever circumstances the Saints may be in, you find them possessed of the same spirit and the same desire to forward the purposes of God. You may go to Sheffield and Leeds, and you will find it the same. You may go into Lincolnshire—an agricultural district, and associate with the humble peasant—the farmer's labourer, and there you will find men possessed of the same spirit and the same desire. I rejoiced much in the remarks of brother Widerborg. They were another testimony to me. We find that he possesses the same spirit and has the same understanding of God and God's work as exist in this Mission. You may go to any part of ~~the~~ Mission—you may go over to Italy, America, or ~~to any~~ of the distant parts of the earth where there are Saints of God, and there you will find a people that possess the same spirit and the same desire to build up the kingdom of God. Well, this is a comfort. We may move from place to place and get into strange towns; but when among the Saints, we are not among a strange people, for we are baptised with one baptism, have partaken of the same Spirit, and become acquainted the very moment we strike hands with each other. I have seen many good times among the Saints of the Birmingham Conference and have had the opportunity of associating with many of the Priesthood here; but this company of the Priesthood is the largest I have ever seen in the town of Birmingham, and the Saints present form the largest congregation I have ever had the privilege of looking upon in this town. I pray that we may continue to increase in numbers and

goodness, and be accepted of God. May God bless you! Amen.

Elder WOODARD then addressed the meeting as follows:—Brethren and sisters and friends,—It is with pleasure I rise to address you, although considerably unwell to-day. I rejoice at all times to see the Saints of God, and that is why I am here this evening. I would not have left my room to-day for the best-looking Gentile congregation on the face of the earth; but I feel that I am in the kingdom of God, and that outside that kingdom I have no interest. Here centre all my hopes for time and eternity. Therefore I come with pleasure to associate with my brethren and to receive the instructions of the Presidency. I have rejoiced in the various sentiments that have been uttered and the various instructions given. I will say, with brother Widerborg, that I have here to give the greetings of the Mission of which I am the representative—the Swiss Mission. We have brethren and sisters there scattered far and wide over the hills and dales of the Alpine regions—not many of the great, the wise, and the noble after the manner of this world, but some few honest hearts that send you greetings in the bonds of our kindred faith. We are indeed one in all lands so far as we are penetrated by the Spirit of the living God. All other systems are narrow things, but ours stretches back to the time when the "morning stars sang together, and the sons of God shouted for joy." It looks onward to the redemption of this earth—to the rolling away of the veil—to the time when Jesus shall descend in the clouds of heaven—to the period when voices shall be heard saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." I have rejoiced to hear something about emigration to-day. Some of the brethren said this morning that we love one another. I love you so well, brethren and sisters, that I want to see you all out of this comfortable hall and travelling over the uncomfortable Plains. I want to see you in the dust, in the mud, and in every other kind of trial that shall prove your faith and give testimony to God, to angels, and men, that you want no crown which you are not willing to earn—that you do not reckon upon the name of conqueror before you have entered the lists of combat. I have been asked by many of the brethren and sisters what they should take with them on their journey to Zion. Well, now, it is a very important question, and I will answer it in a very few words. You can take with you, so far as the rules of the Company will allow, all of this world's goods you can procure; but be sure that you do not forget to take heaven with you; then you will have

heaven all the way, and heaven when you get there. Take with you the principles of eternal life grounded in your hearts; then, though storm and wind may ruffle the bosom of the ocean—though rain and hail may descend before you can camp on the wide sage Plains, you will feel that you are associated with the kingdom of God. Many individuals think that all must be smooth and easy, if we are only connected with the things of God. Well, it will keep getting smoother and smoother, easier and easier; but it will always look very black around us until our last foe shall be conquered—until Satan shall be bound for the thousand years. It looked very black last year when the soldiers announced to the world their intention of being in Salt Lake City last winter. Well, the dark cloud has rent asunder and the light shines forth in power. We see that the kingdom of God yet lives. It is not rent by internal dissensions, as it was fondly hoped, when these troops were advancing thither. As I apprehend there are a considerable number of strangers before me, I will here lay my testimony before them as to the truth of the principles of the Gospel. I say, then, in the name of Him whom I serve, and whose I am, Be baptised in the name of Jesus Christ for the remission of your sins, every one of you, and you shall receive the gift of the Holy Ghost. You shall then know for a truth that this is the kingdom of God set up on the earth, never to be thrown down again, and that it will rise over the ruins of empires and shine resplendently for ever and ever. At this late period of the evening, I am not going to preach a long sermon nor to make any prolonged observations. But I know that this is the kingdom of God. Many people think it is delusion in us when we say so. Why, a man would be a fool to live and die for a religion he did not know anything about. John in ancient times said, "We know that we are of God, and the whole world lieth in wickedness." A gentleman in London said to me, the other day, "I would not die for my religion nor for all the religions on the face of the earth, for I do not know that any of them are true." Said I, "I commend you. I would not wish to die for a religion that I did not know anything about, or whether it was true or not." I came into this kingdom for knowledge, and have received it. If you wish to have knowledge for yourselves, here you can receive it on the same terms. But it is a kingdom whose principles will touch upon every interest and will transfer the honours of society; for we live just at the far end of the world's course and among corrupt nations. In a word, we live in Babylon. If you do not wish to shake off your Baby-

lonish habits—if you do not wish to live according to the pure principles of truth, then do not start for the Valleys of the Mountains. We want individuals there who are devoted to the kingdom of God. If you have the Spirit of the Lord God within you, you will endure while crossing the briny wave, and the overturning of a waggon will not alter eternal truth. When you reach the Valleys of the West, if you see a few Gentiles there gambling with and shooting one another, it will not alter eternal truth; for truth will shine brighter for this, and we shall have an opportunity of showing to the world that we have purer principles. I rejoice to see you, brethren and sisters, gathered here,—some whom I have known in years gone by, and others that are strangers to me. But if we have our hopes and interests centered in this kingdom, we shall not always be strangers. We shall become acquainted with one another: we shall know each other through the ages of the eternities that are yet to come. That we may do so is my prayer, in the name of Jesus Christ. Amen.

President CALKIN then rose and said—I have really enjoyed the remarks of the brethren. They have had the Spirit of the Lord to assist them while addressing you today. If you treasure up those remarks and incorporate the principles advanced in your lives, they will insure your salvation. I have had many reflections running through my mind to-day while listening to the brethren. Several of them remarked in their speeches to you that this Mission could not boast of the numbers now which it once could. There are a few of us yet left, however, who are doing tolerably well. But one brother, who has spent several years in the ministry in this place, has just said that this is the largest congregation he ever saw in Birmingham. I can testify that, go where I will through this Mission, as a general thing I hear similar remarks made. I meet larger congregations now than ever before in my travels through this Mission. If it has numbered more for several years past than it does now, it has been on paper only. I am certain it has not been in our chapels or in works. Either there are as many Saints in the Mission now as formerly, or they are better. They show themselves better. Now, I will tell you what I think about it: I think one Saint, as they are now numbered in our books, is worth as much as ten were three years ago, as they were then numbered. There have been hundreds and hundreds of names on the books in this Mission of individuals who were supposed to be members of this Church, but who, when we came to set the Branches in order and look them up, could not be found. When

we came to set the people to work to hunt up these individuals, to find who they were and where they were, nobody knew anything of them. And no one can be found that ever did know anything of them. That is the way the numbers were swelled so a few years ago; but they have been of no benefit to the Church. If they ever were baptised, they dodged out of the way and were never seen afterwards. They did not live their religion—did not embrace the Gospel because they loved truth, and not the slightest trace of them remains. We are advancing all the time. We are not going back nor reducing in numbers—that is, numbers that are good for anything, or ever were or ever will be good for anything. I heard another remark made to-day that I have often thought of. It was that the nations of the earth are doing their utmost to roll on the work of God, and do not know it. It is true they are opening the way all the time for the advancement of this cause without knowing it or desiring it. Think of it for a moment. Within my recollection, it was a good week's journey from Liverpool to London, by quickest public conveyance. Supposing that was the case all over the earth now, how could the Elders travel from one end of the earth to the other to spread the Gospel as they do? How could the Gospel have reached so many of the nations of the earth within the last twenty years, had there been no travelling by steam? It is but a few years since it was the case. But a few years since, the nations of the earth, almost without exception, were so walled in with bigotry and religious intolerance that the Gospel could not possibly have been introduced into them. But a few years since, it would have been impossible to introduce the Gospel into a single European nation—Britain, perhaps, alone excepted. The revolutions of nations have in a measure broken through these barriers, and the Gospel has penetrated many of them and will soon reach the whole; and now, within a few months, the walls that have for ages upon ages shut out all intercourse with China and Japan, and their millions of inhabitants, have been thrown down. Those countries are now accessible from without. The nations of the earth have opened the door and prepared the way for the Gospel to enter there. It is a true remark that the nations of the earth are doing their best to roll on the work of God, and do not know it. The Lord can turn the actions of nations as well as individuals to good, although they do not design it themselves. It is an evidence to us that the Lord God rules the destinies of men and nations on the earth; and as long as we can fully realize that he does so rule on the earth, and enjoy his

Holy Spirit, we have naught to fear but ourselves. Our salvation depends upon our faithfulness. May God grant his Holy Spirit to rest upon you and dwell with you, that you may understand and appreciate the doctrines pertaining to your eternal salvation, is my prayer, in the name of Jesus Christ. Amen.

Pastor BUDGE, in conclusion, rose and said—Beloved brethren and sisters, with the exercise of patience on your part for a few moments, I will make a few remarks before we close. I have spent to-day, with my brethren and this people, one of the happiest of my existence. I congratulate the Saints of this Conference on having the approbation, so plainly stated, of Presidents Calkin and Ross, in reference to their condition and past labours. But, at the same time, I cannot forget the great share that our Presidents have had in accomplishing this work, and the benefit we have derived from their instructions when they have visited us in this Conference at different times. I am sure I speak the feelings of this whole people when I say, May God bless Presidents Calkin and Ross in all their labours and in everything that they possess. [Congregation responded, "Amen."] May this prayer be ratified in the heavens, and may we, by our works hereafter, witness to the sincerity of that prayer. [After a few business remarks pertaining to the Birmingham Conference, Elder Budge closed as follows.] As to the spirit that exists among the ministry here, if I were to talk to you a long time, I could not say more to satisfy myself than to say that the Spirit of God reigns among the brethren—that the utmost union and oneness of feeling have characterized the labours of the Priesthood of this Conference. I hope the Saints will be satisfied with this short, plain statement in the matter. I am sure, as President Ross has stated, that the Saints here, as well as ourselves, would have been gratified to have heard more of the brethren speak; but it could not be; and we, the Latter-day Saints, feel grateful for all we have heard from them, and we say, May God bless them! Also, when they return to their fields of labour, may they have the power of God resting upon them mightily, to impart with their utmost strength to this Mission that spirit which has come through the Presidency to us to-day. May God add his blessing to all that has been said and done, and may we deserve hereafter the same approbation for our continued and increased labours in times to come, through Jesus Christ. Amen.

The choir then sang, "Celestial Choir," and the meeting was dismissed by President Ross.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 19, 1859.

OUR STRENGTH AND RESOURCES.—To realize our strength is to be strong, to feel our powers is to be forceful, and to know our resources is to be rich. Of course we are not speaking so much of mere brute strength and material wealth as the whole of man's strength mentally and physically to bring about results, and of his power to accomplish purposes as a member of society or as a citizen of the kingdom of God.

But do we not all realize our strength? No. There are but very few who do thoroughly, and the great majority have scarcely any notion of the strength which they possess. It might be farther queried—How can the fact of realizing strength make any one strong? and are not people as strong, if they possess strength, whether they realize it or not? We will explain the matter thus: The mass shall be taken as the example, leaving out the idiotic and the infirm, but including all the male portion of the community capable of taking care of themselves in the ordinary sense and able to perform their parts in the affairs of active social life. Of course the female portion is not excluded from the calculation, though we do not intend so much to throw the responsibility of the duties outside the domestic sphere upon woman; and moreover, women are included with families and are always supposed to be identified with man as his help. Of every ordinary man, then, it might be said that he possesses a considerable amount of strength and power to bring about results; and if all that strength be exerted and all that power be properly used, he will accomplish much. Now, to realize this strength practically is to exert it; and to *exert* a power capable of lifting much, and to the bringing about of many results, is to be strong. On the other hand, not to realize that strength—not to exert that power is to remain weak and to accomplish but little. We will admit that all men are not equally strong—that some are not capable of accomplishing so much as others, while a very few reach what may be considered the extraordinary standard. But there is a greater inequality by far in men's *doings* than in their *power* to do. The chief part, and indeed nearly the whole inequality which appears between men is made by one portion *exerting* their strength and exerting it to account, and the other *not* exerting it, or spending it to waste and using it to no account. We are firmly persuaded that there is not so much difference between men's capabilities and their power to bring about results as is generally imagined. Speaking in an ordinary sense, what one man can do every one can do; what one can accomplish each can bring about, under similar circumstances and with equal advantages. It is true that the men may vary in their particular talents and parts of work; but let the balance be struck, and the amounts will be about equal. We shall be glad when the Saints, and especially the Priesthood, are brought to realize these facts; for when they can be made to believe in their power to do what others like them under similar circumstances have done, whether in emigration or otherwise, they themselves will do as much and will bring about as great results.

Again, it might be asked, Do we not all know our resources? and are we all rich? No. The reverse of this is nearer the truth. We do not all know our resources,

do not all use them, and do not all economize or properly appropriate them. And because this is the fact, few are rich, and nearly all are poor. We are not referring particularly to poverty in money matters, but rather to being poor or rich in deeds. Many a man who is called poor does more, accomplishes more, and brings about greater results than one deemed rich. But the fact is, in reality, that in such cases the poor man is the rich one, and the rich man the poor one. Then, again, a man's resources are not to be limited to what is in his actual possession, but extended to that which is within his reach, the amount which he can produce, and that which he can accumulate by industry, perseverance, economy, and wise management. And it is in this as in the case of strength: the difference between the resources within the reach of men is not so much in the amount as in the fact that the one reaches them, and the other does not; the one produces much, the other little; the one economizes and wisely manages his affairs, but the other squanders and mismanages.

It is of immense importance, then, to realize our strength and to know our resources; for knowledge is indeed power when it is practically acted upon. We are certain that neither the Saints nor the Priesthood generally have fully realized the extent of the gifts and blessings of Providence, and the amount of their strength and natural powers, nor how much they can accomplish by well-directed efforts and accumulate by economy and a wise appropriation of their means. We have great faith in the power of the Saints to do and in the amount that they can accomplish. We mean this to apply in a general sense; but at this time we particularly design it to be applied to the subject of emigration. Let each take as an example those who have started from their sphere and position, and reached eminence and usefulness; and as the work of to-day is emigration, we advise all who should be gathered to take as examples those who have delivered themselves from like circumstances to their own and gone to Zion. And here we will ask a question—Does any person in the Mission know of any family—no matter how large or poor—that have gone to Zion, who, after they had commenced preparations, have been so long as five years working out their emigration, if they fixed that object in view and worked to it with purpose and zeal? Let each ask, How have others worked out their deliverance from similar circumstances to mine? Is it because they had more ability, determination, perseverance, economy, wisdom, or faithfulness? or was it because I did not know and exert my strength and strive to do what by the blessing of God I was capable of accomplishing? Perhaps it is partially from one or more of these causes. Let each endeavour to solve the problem *practically*. In the meantime, brethren and sisters, believe us, that what others like yourselves have done, under similar circumstances, by the help and blessing of Heaven, you also can do.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City,
November 23, 1858.

Elder Calkin.

Dear Brother,—Your note of September 10th has come safely to hand, as has also your correspondence of August and July previously acknowledged. We

now advise you of a draft, No. 98, drawn upon you in favour of William H. Hooper, at three days' sight, for \$10,000.

As you will learn by the *News*, we held a Conference of Elders and presiding officers of the Church, in the Tabernacle, on the 13th and 14th of this month. There was a general attendance of the authorities from all parts of the Terri-

tory. The meeting, though short, was a very profitable one, and we trust will exercise a genial influence over all the Saints. About 100 persons were cut off from the Church. Of this number, however, were included quite a number who had apostatized and left the Church some one and two years since. Notwithstanding the sifting process now going on, we find that a general good spirit prevails and that a large majority of the Saints are faithful to their covenants and rejoice in the principles of our holy religion. Indeed, considering the very many who have gathered with the Saints of late having but little experience and small faith, there are really less who are turning away than we could have reasonably expected. We feel assured that the adherence of just such characters as those who were severed from the Church is what has hitherto held us in bondage, and we rejoice that now there has transpired a succession of events which is causing them to disclose themselves, so that we can begin to cleanse the Church and rid ourselves of their unwholesome and pestilential presence. I would rather fight my way, with 100 good and faithful brethren who would be true and honest, through this unfriendly world, than to have millions of half-hearted milk-and-water adherents who continually seek to serve both God and the Devil and who form the connecting link between the Lord's and the Devil's kingdoms.

As regards the troops, they give us no trouble. Gen. Johnston maintains a strict discipline, and the visits even of officers to our city or any other settlements are not of very frequent occurrence, and the soldiers are entirely prohibited. The General at least seems disposed to preserve peace and good order.

Gov. Cumming also, and more than any other, deserves a meed of praise from us for his high-minded, just, and impartial administration of the affairs of the Territory.

In regard to future movements we wrote to you last month. We understand that you have money, and have drawn upon you as before mentioned. The Emigration Fund should be disposed of as suggested in previous advices, or, failing in that, kept sacred for the purpose of helping those who contribute to emigrate.

The *Stars* come very irregularly; but we presume that you are punctual in sending them. We are gratified with your administration of affairs in that Mission, so far as we understand them; and we cannot at present say anything about releasing you from its duties or responsibilities by sending a successor.

Your family is well, so far as I know; and may the Lord God of Israel give you great wisdom and preserve you long upon the earth to do good.

I remain truly your friend and brother in the Gospel of Christ,

BRIGHAM YOUNG.

MINUTES OF THE SPECIAL COUNCIL.

(Continued from page 99.)

The Council met, pursuant to adjournment, on Monday, Jan. 3rd, and was opened at 10 o'clock, a.m., by singing, "The glorious Gospel light has shone," &c. Prayer by Elder Penrose.

President CALKIN rose and said—We are about to continue our business; but I do not know that it will be necessary to call upon any more of the brethren to speak to us in regard to the work committed to them. We have heard the representations from the Pastors, and I think we tolerably well understand the condition of the Mission. I hope and believe the brethren are in possession of that humble, quiet, meek spirit that will cause them cheerfully to respond to all

counsels and instructions that they may receive, and to receive any appointment that may be given them with thankfulness to the Lord. If any of you should be removed from your present positions and appointed to one which does not appear to you to be quite so exalted as the one you now hold, do not for a single moment harbour the idea that you have been injured, or that any of your *rights* have been taken from you. We are often inclined to be very tenacious of our rights, and very jealous that they are infringed upon, and particularly of those rights which in reality only exist in our imaginations. Be careful, brethren, to guard against any such feeling. I am for the present the Pre-

sident of the European Mission : but it would be very foolish in me to suppose that I have thereby acquired the right to be always continued in that position ; or, when I am removed, that I am entitled of right to another position of an equal, if not a more exalted character in the kingdom of God. If, when I am released from the Presidency of this Mission, the Priesthood of the Lord counsel me to go to the mountains for wood, or into the adobie yard to tread mud for brick to build the Temple, that is my business. It is theirs to direct—mine to obey ; and I have no occasion to feel that I am in the least injured, or my rights in any way disregarded or trampled upon. Or if it is found that I am not qualified to fill the station I am now in, and those over me see fit to remove me and place me in a position that I am qualified to fill, I have no right to feel in the least hurt, but ought to be thankful that there are men who know where I ought to be and can be best used to advantage for the good of the cause, and who have enough of the Spirit of God and the power of the Priesthood to discern what is best for the cause, and who will exercise that power in the fear of God and in righteousness, regardless of private feelings. Now, brethren, this is the way I wish you to feel and look upon the matter ; and then, if you do not get the appointment you have been looking for, or could have wished, you will not feel hurt or that your rights have been disregarded. I hope there is no one here whose heart is so set on any particular thing or appointment as to feel disappointed if he does not get it. I have endeavoured, ever since I have been in this Church, never to set my heart on any particular thing so strongly as to be disappointed if I did not obtain it. I have done so once or twice, and have received my reward ; but I have tried diligently and faithfully to guard against it ; for as certain as I did do so, brethren, I did not get what I desired. I am sure to miss it, if I set my heart on anything but to do the will of the Lord and be subject to and pliable in the hands of his Priesthood. If we mark out a course for the Lord or his servants to pursue, we shall most assuredly be in the wrong. It is not our province to do so. The very fact of our doing it proves that we are in possession of a wrong spirit. I hope the brethren, when they receive their appointments, will receive them thankfully and go cheerfully to work, as they have done heretofore, to the extent of their abilities to roll on the cause. Let your hearts be in the work. Let the kingdom of God be first, and do away with all selfishness—all desires to rise and shine in the world unrighteously, or at the expense of others. Let self be the last thing thought of. Let the kingdom of

God—his work—the progress of his cause be the first. Then you will be blessed continually, as you have been heretofore. There are two or three matters of business I will present before we make known our appointments. Elder Thomas Bladen, who came on a mission to this country some two years since, perhaps, was released to return to the Valley with the other missionaries last year. He begged permission to remain, and through misrepresentations obtained brother Richards' consent. He received an appointment, but did not fill it. He would not be subject to counsel nor attend to his duties, but manifested throughout a stubborn, wilful, grumbling, and dissatisfied spirit, and has in other respects conducted himself in a manner very derogatory to the character of a Saint and an Elder. In July he begged of me to release him from his appointment here, that he might return. He wished to go to the States at once and prepare to cross the Plains early in the spring. He said that he could not labour in the ministry, for he had lost all interest in the work. I did release him, and advised him to go at once, and I made provision for his passage ; but he did not go. I have since learned that it was not at the time his intention to go. He is still in this country, and is using his influence against the work, and, by his conduct and manner of living, is bringing disgrace upon the cause and the Priesthood. I therefore move that we withdraw fellowship from him and altogether discountenance him in this Mission.

The motion was seconded by Elder Budge and carried unanimously.

William Jenkins, who came from Utah on a mission some two years since, was disfellowshipped for refusing to fill his appointment and for disorderly and unchristianlike conduct.

Samuel John Cook, who also came from Utah about two years ago, and was appointed to labour in London, was disfellowshipped for refusing to discharge his duties and for endeavouring to create dissension and discontent among the Saints.

George Taylor (lately presiding over the Cheltenham Pastorate,) and wife were cut off from the Church for apostasy.

Elder PENROSE, by request, then read the releases and appointments.

President CALKIN said—I wish to make one remark in relation to those brethren who have been released from the ministry. They have been released from their own choice—at least, some of them, to provide for their families, and not because there is anything against their characters as Saints. They are good men, and have laboured faithfully according to their abilities, as far as I am informed. We will now hear from

brother Ross, if he has any instructions to give us.

President Ross said—Allow me to remark, brethren, in the first place, this morning, that I feel satisfied that the most judicious arrangements that could be made have been made for the real interests of the Mission. There are several Conferences, however, that require more Travelling Elders than they now have, which we are not in a position fully and properly to regulate. But, as we travel through the country, we shall be able to find those Conferences that have an over-supply, cut them short a little, and move the Elders to where they are really needed. There is still, no doubt, a vast amount of undiscovered talent in the British Mission. I will here take the liberty of remarking to the Pastors and Presidents that a duty devolves upon them to see that the talents the brethren possess are taken and properly used for the interest of the Church. There has been in times past, in my humble opinion, a false policy in some instances pursued, through a lack of experience and better information upon the subject. Some of us, in years past, have been inclined to think, if we saw a man—a Travelling Elder, or one of the local Priesthood—who possessed a little genius or talent superior to ours, that he must be kept back or he would eclipse ourselves, and have more influence with the people, and become more popular with them than we could. It has not been spoken, but it has been felt. That is altogether wrong. If a man presides with wisdom, he will put all the talent he can command in his Pastorate or Conference to use for the interest of the Church and kingdom of God. The Lord has placed these men here to be used in building up the Church and accomplishing his purposes. The true policy for advancement in the Church, in my opinion, is always to try and draw other people forward. Do not think of trying to push yourselves forward. You will rise, if there is anything in you to make you rise, and progress in the kingdom of God, by seeking all the time to take others by the hand and lead them forward—especially a man that is falling. If you see the smallest disposition to help to roll forth the kingdom of God, or the smallest spark of truth remaining within him, try and fan it into a flame. Put him in a position where he will have an opportunity to work and show his love for God and truth. President Calkin wishes me to speak a little on emigration and the Penny Fund. It is considered that the Saints can emigrate by handcarts for about £10. Understand, brethren, that this £10 must be clear money. There must be nothing taken from that for Liverpool expenses—for their own sustenance while there, or anything of that kind.

I will tell you how to advise the brethren to dispose of this £10. In the first place, deposit £5 in Liverpool, to begin with,—£1 in the shape of deposit for berth on ship-board, and the other £4 to procure handcart and other necessary outfit for the Plains. That leaves £5. They will probably have £2 or £3 to pay at Liverpool for passage money. The remaining £2 will take them, it is supposed, from the place where they land in America to where the handcarts are to be found. This will consume the entire £10. But you understand that the President at Liverpool is not responsible at all for their passage from New York, or Philadelphia, or any other place where they may land. The people have to find their own passage. We make calculation that, with management, £10 may do it: but again understand that President Calkin is not responsible for their passage-money from New York or Boston. The people pay their own passage when they get there, under the direction of those who are appointed to preside on their arrival at that port. The passage-money will be taken care of by the people themselves. Some of the brethren might say, Has it not been usual to give through-tickets for £10? Yes. That was when the emigration was conducted through the Perpetual Emigration Fund Company. This year it is not so conducted. The means that will be used during the present year for emigration will only be the means that the brethren deposit for that purpose. No Church funds—no Perpetual Emigration Fund will be used to get handcarts, waggons, oxen, or anything else. This is the Saints delivering themselves. I think I have said enough on this subject for my brethren to fully understand the wishes and designs of our President. I will say that President Calkin does not guarantee that £10 will do it. He expects to hear from the other side time enough to let the Saints know. If they cannot send in enough, the money they now deposit will not be forfeited. President Calkin will not give his instructions on the other side until he has obtained the terms; so that the money now deposited will be perfectly safe and for the interests of the Saints at any rate. All the difficulties on the £10 question will be in the extra expense for the handcart and the travelling from New York to Iowa City. With reference to the Penny Fund, I think that it requires a little more attention than has recently been given to, make it work more effectually in the different Conferences. A stricter and more complete organization is required to fully develop the real benefit that will accrue from this fund. I think, as a general thing, there is no regular, systematic way of collecting this fund in the

Conferences. There may be exceptions to this rule; but we are now talking for the general interests. Well, now, I would suggest the importance of having books for the collection of the Penny Fund, just the same as for the collection of Tithing, for every Branch and Conference throughout the Mission, so that the Saints may be solicited every week for the pennies as well as for the Tithing. I think it would have a tendency to do the people good. If it is left to the people themselves, when they come to meeting, if they want to deposit a shilling or a sixpence, they perhaps go away and forget it; or, on account of the crowd round the table, they cannot get to the brother who is appointed to receive it. I think it will be an advantage and a safety to have the names and the amounts collected written every week in a book got up precisely like the Teachers' books in every respect, with the difference of having it called the Penny Fund book instead of Tithe-Collector's book. Of course, if any books are got up for this purpose, the Saints will have to pay for them. You will have to devise some means of paying for them, without charging the Tithing with them. We think the Saints ought to pay for them. They will be got up at the same expense as the former ones. There is another practice that the brethren have, in some Conferences, which gives them and the brethren in the Office extra trouble, which I think might be avoided, and would not only save trouble, but also have a tendency to establish confidence between the Saints and the presiding authorities of the Church; and that is this: During the month, in some Conferences, there are some brethren who will put away five shillings every week, and pay it probably through the Branch Penny Fund during the month, and some, perhaps, take two months; but as soon as the sum amounts to a pound, they come to the President and wish to have it withdrawn. That they may spend it? No, no; but to send their names to Liverpool with this pound, that they may have a Liverpool receipt for it. This, you observe, causes the brethren at Liverpool to write their names on the books, instead of the name of the Conference, and to send them a receipt for it. This causes the brother who presides over these individuals to enter the names that were on the deposit side of the book on the withdrawal side, at the same time encouraging a feeling that has a tendency to weaken their confidence in the men who are immediately over them. Brethren, all our energies should be directed to the means of establishing confidence between the Saints and their Presidents. In the London Pastorate it is a very rare thing for anybody to ask for a Liver-

pool receipt. It is a long time since a word was mentioned about such a thing in that Pastorate. If it is £50 that comes in, they hardly think about a Liverpool receipt. Yet, if any person should bring in a pound, or over, to be sent directly off to the Liverpool Office, and want you to get a receipt, it is all right. Do it. We do not prohibit it, only in small sums, where it gives trouble for nothing. Now, one good way to establish confidence is this—let every Saint keep his own account. If every Saint has the Tithing he pays into the Teacher's hands put down in his own book as well as in the Teacher's every week, these books are a check on the Teachers' books and can be compared at any time; and they should also have the Penny Fund money put down every week. When this money is brought into Council, let the Teachers' books be brought in with them, so that it may be seen that all things are going on square. We do not intend that you should return any money to any parties, unless they bring in their own books and have the amount withdrawn entered on their own books as well as yours. They can then start afresh, and these measures will save trouble and inconvenience. Let your attention be turned to these things, brethren. You can do it all without preaching about it. The way to gain confidence is not to preach about it, but to be punctual and strict in all business and duties. If the Saints find all straightforward, and business attended to punctually and carefully according to the instructions given in the *Star*, they are satisfied. Your actions produce confidence far quicker than your sermons ever will do. I think it would be well, as a general thing, if the Branches would appoint a collector for the Penny Fund. In some Branches it is not practicable, for lack of men; but where you can, send two round together. Let them collect the Tithing and Penny Fund at the same time. In many of the country Branches it may be necessary for one man to do it. In some places the Travelling Elders have had to collect Tithing and emigration money, and preside as well. Well, it may keep them rather busy, but it will not hurt them. I am beginning to have far greater confidence in the Travelling Elders than ever before, in business matters, because with me they do all the business. I am not much in the London Pastorate; yet I do not find any of them wrong. Everything comes out square in the hands of the brethren. I believe that they are the proper men to be held responsible for all money transactions in the Branches committed to their charge in a district. If we appoint a man to preside over a district, we expect him to preside over everything. Now-a-days, when we

appoint a man to preside over a Conference, we do not sustain a treasurer, for the President is everything. It would be well to put all Book Agencies into the hands of Conference Presidents. They are the men to do all business connected with the Conference. They may have some presiding men travelling under their direction to superintend this business; but we want the idea of making money out of "Mormonism" knocked on the head. Now, you who are in the ministry prepare men to see to all these things—to control all profits and everything for the benefit of the Book Agency; for you will need them all. To keep the Book Agency all straight, it will need the profits. Heretofore the profits have been pocketed and the back stock left accumulating and getting the Conferences in debt. Now, we want the profits to be used in buying up any stock that may accumulate, and thus keep the thing clear. We want the Presidents and Travelling Elders to get the matter thoroughly in order and wholly into their own hands, because you are the men who are wholly and solely devoted to the interests of the kingdom of God. You should look after all its interests—not one or two of them, but all of them. Another thing by which you can facilitate business at the Liverpool Office is this: I do not think that President Calkin should be kept prisoner there all the time, waiting for little amounts, when there is a means by which he can personally see to it and be cut loose three weeks out of every four. How can you do it? By being punctual in your monthly remittances. Have one day in every Branch when your month will end. Balance all in the same day in every Branch. Of course you would balance the Conference books on the same day as the Branch books; for the Branch Tithing Record and the Conference Tithing Record should be precisely alike in all details. The money is generally collected from the Saints on a Sunday throughout the country: suppose we say the last Sunday but one in every month. Give the Saints credit for the money paid that day, and within a week after that the money will reach the President of the Conference. During the same week it is balanced in the Branches, and the Pastors make their arrangements with the Presidents of Conferences that it may reach them some two days at the farthest after it reaches the President of Conference; and in twenty-four hours afterwards it will be in Liverpool with all the ease in the world. By balancing all at the same time in your Branches, you perceive that within the same week it would be in Liverpool, booked and banked, and President Calkin could go where he liked, as far as money is concerned, know exactly what

bills he had to meet, and what instructions to give, and thus be able to cut himself loose and go about his business. Heretofore the brethren have sent in their moneys some at one time, and some at another; and though the moneys have been published in the *Star* monthly, they come dribbling in for about three weeks. There is another subject I will speak a few words upon—the cutting off of members from the Church. In some Conferences, I believe, the Branch Presidents and Councils have had, or rather exercised full power, when any case has been brought before them, to cut the individual off. By-and-by the President of the Conference finds so-and-so cut off, and he does not know anything about it. This is wrong. There should not be any person cut off from the Church till the President of the Conference gives his sanction thereto. This is a safeguard. I think men and women have been improperly cut off. Let us devise some means to study their salvation. Prevention is better than cure. The being once cut off and thrown out of the kingdom of God kills some men who otherwise might have been saved. They get the spirit of the Devil in them, and we have put it in them, for the want of proper care. If a man pursues a bad course in a Branch, he may be summoned to Council, and, if necessary, be suspended—disfellowshipped for a time. But, before cutting him off, let the whole of the particulars be placed in the hands of the President of the Conference. The Presidents of Branches should put it into the hands of the Travelling Elders. It is then their business to consult with the President of the Conference, and through them the President will speak to the Branches on the subject. Again, with reference to calling men to the ministry: If a Branch President recommends a man for the ministry, as I believe there is a space in your Monthly Report sheets for that purpose, let them be instructed to give that recommendation without speaking to the Council about it. It is a practice in some Branches, if the President of the Branch wishes to call a man to office, that, before he speaks to the President of the Conference, he will mention it to the Council. There is brother So-and-So—a pretty good fellow: I think he might have such an office. He gets the Council to hold up their hands that he should be ordained, or at least recommends him, and the recommendation goes to the President of the Conference. He does not approve of it, and word goes back to the Branch, and then things are not very pleasant. With a little management on our part, all these feelings might be avoided. Teach every Branch President to give the recommendation on his own responsibility,

without speaking to his Council at all. Let him so understand it. The Pastor or the President of a Conference may call a man out independently of any recommendation; but when a recommendation is required, the Branch President is the proper person to give it, because he is in a position to know the men; but he should never bring such a thing before the Council until he has obtained the sanction of the Conference President. That obtained, let the Council vote for him to be ordained at once. In calling out Elders to preach, seek men who have got good common sense. If they are also educated, so much the better; but if they have education without common sense, do not let mere education recommend them. Common sense is a most important ingredient in an Elder's constitution. Seek men also that you believe really love the truth, who are up to their duties, and who study in all things the wellbeing and interest of the Church of God. It will not do them any harm if you try them a little with hard times, because that proves the men. I called out some men, some years ago, and sent them out into the world. They were almost starved to death; yet they stuck to it bravely, through thick and thin. I was going to say that half-a-score of them have presided

over Conferences this year—men with as much ability and governing talent as I have ever seen manifested anywhere by any set of men. Pick out such men. They are the life of the Church. Do not let personal or partial feelings sway you in the matter. This has a damning influence. We have to look at the qualities of men. What is a man really qualified for? What position is he best adapted to fill in the Church? When you are able conscientiously to say what is the position for a man to fill, put him in it, and he will shine; but put the wrong man in the wrong place, and everything will go wrong about him. This is the only Special Council I can remember when all the brethren engaged in the ministry were invited to be together. I felt myself, along with brothers Calkin and Budge, that, in order to fully complete our systems in conformity with the mind of the Presidency, it was necessary for us all to meet together, that we might partake of the same spirit. I think we have pretty effectually done so. May God bless you, brethren. May his Spirit help us in all things to carry out the purposes of high Heaven in the establishment of his kingdom and in the rolling forth of his work on the earth, is my earnest prayer. Amen.

(To be continued.)

PASSING EVENTS.

GENERAL.—Numerous shipwrecks have occurred on the coast of Syria: 11 vessels were wrecked at Beyrout, 20 at Jaffa, and 15 at Tripoli. Some disturbances have lately broken out at Imola, in the Papal Legations. A conspiracy has arisen in the fleet at Naples, and 20 naval officers have been seized. Reinforcements continue to pour into Lombardy and cluster about the Piedmontese frontier. Venice is being fortified towards the sea, and many arrests have been made there. At Constantinople another political conspiracy has been discovered and frustrated. In Cochinchina the persecution of the Christians has increased with double fury.

AMERICAN.—Ecuador is still blockaded by the Peruvian fleet. Riots have taken place at Callao. At Chili the revolutionary movement appears to be bursting into a flame. The revolution in Hayti is spreading, and the Emperor has been twice beaten by the republican army.

VARIETIES.

ATTORNEY.—A cat that settles differences between mice.

THE man who fawns upon the great is apt to lose no opportunity of making himself amends by playing the "cock-of-the-walk" among others who will let him.

REMEMBER that the wheel of Providence is always in motion, and the spoke that is uppermost will sometimes be under. Be humble, therefore, in all your exaltations.

IN the condition of men, it frequently happens that grief and anxiety lie hid under the golden robes of prosperity, and the gloom of adversity is cheered by secret radiations of hope and comfort; as, in the works of nature, the bog is sometimes covered with flowers and the mine concealed in barren crags.

P O E T R Y.

THE GATHERING AND RESTITUTION.

Great God! and shall the earth for ever be
 Deluged with sorrow, woe, and misery?
 Shall violence from thee the kingdom wrest
 And curse for ever all that once was blest?
 Shall man thine image from his soul erase,
 And deeper still thy glorious gifts debase?
 Ah, no! Jehovah, speaking from on high,
 Reveals his power and brings salvation nigh.
 He hears creation's groan, sees martyrs' gore,
 And vengeance, long withheld, withholds no more:
 He hears the widow's sigh and orphan's prayer,
 And bids the oppressor for his wrath prepare:
 The lab'rer's unrequited toll he sees—
 The tyrant's pride and merciless decrees:
 The suppliant voices of his Saints he hears,
 And bids them trust his love—dismiss their fears.
 A glorious herald from the courts on high
 Proclaims Messiah's peaceful reign is nigh:
 A home for all the pure bath God prepared,
 Where peace and joy shall be for ever shared,—
 Where charity shall be the heavenly law,
 And love divine in every bosom glow,—
 Where peace and plenty kiss the smiling land:
 The pure in heart from every clime shall stand
 Where freedom's banner proudly waves unfurled
 And bids defiance to a raging world.
 Above the ancient hills, exalted high,
 He welcomes all who to that shelter fly:

The rich, the poor, the lame, the halt, the blind
 May there a safe and blest asylum find.
 'Tis God's command, ye Saints; come, gather home:
 The time of restitution now has come!
 The earth again shall from the curse be free,
 And onward roll in spotless purity,—
 Again in its primeval glory shine,
 And blest for ever be with truth divine.
 List, O ye winds, and catch the glorious sound,
 And with ten thousand thunders roll it round
 The earth, till joyful hearts the echoes loud resume,
 And tyrants tremble at their hastening doom,—
 The slave his snapping chains asunder breaks,
 And fierce oppression dark oblivion seeks;
 Till sorrow's signet stamps no human brow,
 And tears of grief for ever cease to flow:
 Till tyrants, quailing, lose their hell-born sway,
 And terror's minions haste from earth away;
 Till legion woe shall sink in Lethe's wave,
 And every sorrow find oblivion's grave;
 Till hate and war shall rear their heads no more,
 But love and freedom reign from shore to shore.
 E'en now the thunders of Jehovah roll,
 And soon shall shake the earth from pole to pole.
 Dry up your tears, ye Saints, and weep no more:
 Lift up your heads: redemption's at the door!

WILLIAM CLEGG.

ADDRESSES.—Charles R. Jones, } 6, Peel Street, Derby.
 Joseph Burrows, }
 Isaac Fox, 44, Gloucester Street, Kingston, Glasgow.
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 Joseph Stanford, }

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 9, Vol. XXI.

Saturday, February 26, 1859.

Price One Penny.

MAN'S PROGRESSIVE NATURE.

Dr. Arnold is the author of the following admirable passage of philosophy:—

"There is nothing so revolutionary, because there is nothing so unnatural and convulsive as the strain to keep things fixed, when all the world is by the very law of its creation in eternal progress."

This reaches one of the primary laws of existence and touches one of the deepest instincts of spiritual being. Consider man in what character we may, he is properly a progressive creature. He is thus in his very essential nature. Speaking of him in the most abstract and general sense, he is a being of motion, metaphysically as well as physically; that is to say, he changes from state to state and moves from degree to degree. This general affirmation does not define his course, whether upwards or downwards, but simply affirms that he is a creature of motion and subject to change. Properly, however, man is a progressive being, or a being whose nature, if properly directed, moves him onward and upward.

Indeed, but few would hesitate to admit the fact that man is a progressive being, coupled with the truth contained in our quotation, as self-evident truths to which the experience and instincts of every soul are witnesses. Nevertheless, nearly all men will on some point or other make this a mere admission; and though, if

brought severely to the point, they would not risk a blank denial of these truths, in effect they will often exclude them even from their theories. Popular theology, for instance, affords abundant proof of this. Does that theology admit man to be in religion a progressive being in the same constant sense that he is shown to be in science. While he receives revelation upon revelation from a bountiful, communicative nature, does it allow him to receive revelation upon revelation from nature's God? While he increases his store of knowledge of the truths of science and art, and becomes better acquainted with the physical works of the Creator, does popular theology permit him to increase his store of religious knowledge and to become every day better and more extensively acquainted with the spiritual world and the Father of spirits? Does generation in religion advance beyond generation, each throwing its amount of religious progress into the succeeding one, thus giving an ever-increasing blaze of present light. Or rather, does not that unnatural theology hinder and even forbid man's religious progress? and do not modern Christians make the celestial glimmerings of the early ages the sun to light the terrestrial and apostate sphere in which they revolve? Indeed, it is not unlikely that Dr. Arnold himself in religion would veto his own philosophy and make that "unnatural

and convulsive" "strain to keep things fixed" against "the very law" of a "creation in eternal progress."

Somewhere or other, men are almost certain to be found conservative, or in a stand-still state. Perhaps, however, precise thinkers will insist that the conservative principle is not incompatible with the progressive one; and doubtless they are right in their view. Just progress is neither destructive of authority nor productive of anarchy—neither a repealer of fixed laws nor a falsifier of truths already revealed. It is a fact, however, that a progressive course leaves behind circumstantial laws and passes the bridge of transitory states; yet this is quite consistent with a proper conservatism. But it is not in this correct sense that orthodox thinkers, theological or otherwise, interpret the term conservative; for in effect they make it to mean the opposite of progressiveness and increasiveness. It is in this sense that, even in this age of speed and progress, those ranked as its very leaders will

on some points be found conservative, or occupiers of a stand-still state! The fact is, that just where men are themselves progressive they receive the progressive principle; but on their stand-still points they exclude that principle. But be existing systems, theologies, and philosophies what they may—progressive or anti-progressive, man is properly progressive in all his characters, and therefore requires principles and training consistent with his progressive nature. To make a strain to keep him fixed in religion, or indeed in any of his characters, is most unnatural; and to suppress his instincts and not give room to his energies and powers will convulse his nature. All the universe, by its very eternal uncreated tendency points to an endless progress. To restrain or pervert that tendency distorts nature and brings forth misery and sin; and as man is eminently a progressive being, the path of eternal progress is his only natural course.

MINUTES OF THE SPECIAL COUNCIL.

(Continued from page 131.)

The Council, which had been adjourned for dinner, re-assembled in the afternoon, and was opened by singing and prayer.

President CALKIN rose and said—It has been already stated that there will be other Elders necessarily called into the ministry. That, however, is left for after consideration and will be done through the assistance of the Pastors and Presidents of Conferences. It was remarked here to-day, and it is a true remark, that there is talent enough in the Mission, and it is your duty to bring it out. It is true, brethren. Within a year since, the Priesthood then in active operation in this Mission were taken out of the land. Many of them honestly thought that there was not talent enough left in England to keep the Mission going. They were not to blame that I know of: they had no opportunity of knowing what talent was left. As has been remarked, the native talent in the Mission had not been brought out. Well, the result proves that there was enough left here to keep the Mission going. I do not think it has fallen back a particle within the last year. Now, brethren, there are some thousand or fifteen hundred Elders in this land; and if every one of us were removed,

in a month's time the Mission could be officered equally as well as now. There is talent enough here to do it—perhaps not so effectually just at first, because the men would not have that experience that we have; but there is talent enough, and the experience is all that is wanting. The time will come when you will be removed—called home to Zion, and somebody will have to take the places of all who are now here. It is your duty to hunt up the talent in the Mission and bring it out. It is the right of every man holding the Priesthood to improve his talents—to prove himself—to show to his brethren and the Lord that he is worthy of the Priesthood he holds; that he can magnify his calling, and do something towards building up the kingdom of God. It is our right to be engaged in the work of the Lord, in building up his kingdom. It is wrong to keep men who hold the Priesthood in the background and not allow them to magnify their callings.

We are about to separate, brethren: we are about to repair again to our several fields of labour, refreshed and strengthened by coming together. Let us take with us that good spirit that

has been with us here—that spirit of love, peace, and union that has been so universally felt here. Let us endeavour to infuse the same spirit into the local Priesthood over whom we are respectively called to preside, and infuse it throughout the whole Mission. Let us go to our several fields of labour with renewed energy and determination to roll on the work—seek to know and understand the mind, and will, and desire of our President, and walk in his counsels. This will secure the favour of God upon our labours, and we shall accomplish the desires of our hearts during this year. You, brethren, have been called out from among the hundreds who hold the Priesthood in this land: you are selected from that great body of men to preach the Gospel to the world, to administer life and salvation to those who are yet without, and to comfort, counsel, direct, bless, and instruct the Saints. There is a greater amount of responsibility resting on you than on the Saints. There is more expected of you, according to your position and opportunities of learning and understanding the principles of life and salvation, and the mind and will of our heavenly Father,—I say, there is a greater responsibility resting upon you than upon the Saints. They, the Saints, are oftentimes blind. They are blind to the principles of righteousness and truth; they are blind to the utility and wisdom of the counsels given them; they are blind to their own interests, both spiritual and temporal. It is your duty to see for them. They are often weak—weak to bear the burdens of every-day life—weak to keep the laws and commandments of God—weak and unstable in the faith. You will have to add your strength to theirs—to help them in their daily toils and labours by your counsels and instructions, by your planning for their welfare, by your sympathy for their real and the dispersion and scattering of their imaginary troubles, trials, and perplexities. You should help them to keep the commandments of God by your example, by your diligence, by your godly walk and conversation, by your firmness in rebuking and checking evil, and by your temperance and mercy in judging and condemning. Strengthen them in their faith by your diligence and zeal in rolling on the kingdom of God, and by the ready, strict, and willing obedience you yield to all the requirements and counsels of your President, and the faith and confidence you manifest in the Lord, in his work, and the Priesthood, and your readiness to sustain them. Call the Priesthood of your Conferences together. It is practised now in some places. Let it become universal throughout the Mission. Call them together from time to time as circumstances

will allow and the good of the cause requires. Try and get them in possession of the same spirit, power, and influence that you have felt here, and it will be felt by the Saints. Instruct them in the principles of life and salvation, in their duties and callings as Elders—as men holding the Priesthood. Regulate their appointments. See that each has his duties assigned him and is thoroughly instructed in them. Instruct and counsel them in their labours among the people, that they may go among them filled with the Spirit of the Lord and infuse its fire and life into them. See that the right man is set in the right place. If you have not got the right men for Presidents of Branches, remove them and appoint others; but do it in such a way as not to destroy the men. Give them to understand that it is for the good of the cause—that the work of God is too far advanced to be impeded by any man's standing in the way—that the car is under such headway that whoever stands before it will be crushed—that they must learn to place the kingdom of God first in all things, if they expect to remain in it and partake of her blessings. Select the best men you can find for Presidents of Branches, and teach them their duties. Instruct them that it is their duty and calling to preside—to set and keep the Branches in order—to see that the Gospel is preached, the Saints instructed in their duties, and the Priesthood kept at work, each in his proper sphere and at his appropriate calling. Show them that it is their duty to direct all things and to select good, judicious, sensible men for Teachers—men who have got principle within them—men who can instruct the people and will be in reality what they profess to be—teachers of righteousness to the people,—men who, when they go forth among the Saints, may be able to instruct them, who will carry the Holy Spirit with them, who can feed the Saints, and administer comfort and blessing to them, who will find something to talk about besides their brethren, and sisters, and neighbours, who will have some principle of righteousness, some instruction, counsel, and consolation—something that will benefit them and have a tendency to elevate their minds and thoughts, and draw them from the trifling, frivolous things of the day, and give them a relish for something more holy, noble, and exalting, and that will have a tendency to exalt them in the scale of being. Teach your Branch Presidents that it is their duty to select men of this kind to visit the Saints—to select also good, honest, faithful men to accompany these Teachers, to help to instruct the people, to collect moneys for their emigration, or the Penny Fund that has been spoken of to-day, and to teach the people the pro-

priety and necessity of emigrating—the principle of emigration—of gathering together for the purpose of building up the kingdom of God. When they have done that, then teach them how to economize their means—how to live so as to lay by a portion of their daily earnings or weekly wages for the express purpose of emigrating them from this land. Teach them economy. That will help them eventually to gather home to Zion. It is the duty of the Branch Presidents also to select good men—men of wisdom—men who possess at least an ordinary share of good, sound, common sense,—men who are qualified and have the Spirit of God—men who understand principles and are gifted with ideas and language to express them, to preach the Gospel,—men who, when they rise to preach the Gospel, will not preach everything else but that,—men who will preach the *Gospel*, and in plainness, so as to catch the attention and convince the judgment of the honest seeker after truth,—men who, when they speak, will avoid everything like slang or bravado, or tearing to pieces other denominations, or anything that will create excitement or angry feelings unnecessarily. Let them preach the Gospel, and nothing but the Gospel. It is the duty of a Branch President to select men of wisdom from his Branch to instruct, counsel, and direct the Saints, and teach them to live their religion, be honest, faithful, and upright in all things, and show to the world, by their everyday lives, that it is not a mere empty sound, but the power of life and salvation,—men whose characters for righteousness will give weight to the counsels which they advance to the Saints—men who not only talk but live their religion. Such men will be a benefit to the Branch and to the people, and will help to elevate them; and thus the Saints will soon live so that the real honest seekers after truth will follow after and gather around them to get the truth and the spirit which they possess and which make them so happy and so far above their neighbours. If your Branch President will attend to all this, he will do his legitimate work—his duty. If, in addition to all this, he can do a portion of the preaching, so much the better. But suppose he cannot—suppose he does not possess the faculty for preaching at all, he may be one of the best Presidents notwithstanding. If he understands his duties, he can call out men who can preach. Then the preaching will be done, and the governing and presiding will be done, and all will be right. Teach your Branch Presidents, brethren, that they are not to be all in all in their Branches. They are not required to do it all. The best Branch Presidents do but little work themselves, comparatively

speaking; that is, they do not go round and visit all the Saints, do all the preaching, and give all the counsel, and be all in all in the Branch, but they call out the talent in their Branches, and set the whole of it in operation, and thus accomplish many times more good than if they did it all themselves. These remarks apply equally as much to Pastors and Presidents of Conferences. The doctrine is correct, apply it where you will. A reformation is needed in your morning and mid-day Sunday meetings. In many places they have been and are now, many of them, converted into testimony meetings. I think that it would be wisdom to change the character of these meetings entirely. It has been said here two or three times that the talent in the Mission should be called out. You cannot get a better opportunity for that than would be afforded by converting your morning and mid-day meetings into meetings for instructing the Saints. Call out your young men—your boys. Nobody but Saints are in those meetings: there are no strangers by; and if they make a small blunder occasionally, nobody will be hurt by it. Your young men will have more confidence, until they get a little experience, to get up there than before a congregation of strangers, where, if they made a mistake, the consequence would be injurious to the cause. Call them out and let them show themselves. It is not long before the work will rest upon the shoulders of these young men. The burden of this kingdom will rest in a few years on the boys who are now in the Church. Call them out and give them an opportunity to show themselves. Three or four short pithy speeches from these young men would give new life to these meetings, change the monotony, give variety and interest to them, and the result would be to call the Saints out to them. There would be something to come for. It would bring out this talent, and the brethren would show what they are and prove themselves. There would be new life infused into the people, and the Holy Spirit would fill their hearts. There is more life and real energy of spirit in one of these boys than in a score of "old fogies." All they want is an opportunity to bring it out. A word now about the evening meetings. Strangers attend these meetings, and they come for the purpose of hearing the Gospel. Let them, when strangers are there, be devoted to preaching the Gospel. The Saints will have been preached to enough during the former part of the day. Let them alone and introduce the Gospel to the strangers. Make the meetings interesting, and avoid everything like vain declamation and talking about things the Elders do not understand and have no business with here. You need not

confine yourselves all the time to faith, repentance, and baptism. Preach the *Gospel*, however, and preach it in a way to convince the judgment. You will never convert them by ranting and tearing and pulling others to pieces. Such preaching did not convert us, and it will not others. Let good, sound, common sense characterize these evening meetings. Let men be called for this purpose who can preach the Gospel so as to interest the stranger, touch his understanding, set his judgment to work, and influence him to investigate the principles that are advanced. Then you will get the honest in heart to seek after the truth. Your testimony meetings also want reforming, most of them; and perhaps there are none but what might be improved. These meetings, many of them, that I have visited, have become rather stereotyped affairs. There are some three or four old men and women who have rung the same tale fifty-two times a year for the last eight or ten years—the same old story over and over again, until every man, woman, and child that ever goes to meeting knows just as well what they are going to say, when they begin, as they do themselves. You will see the people all over the room drop their heads, and for shame dare not look up. Is it not so, brethren? Well, what is the consequence? Sensible people are disgusted and the young people are ashamed: neither will take part in such testimony meetings, and these "old fogies" have it all to themselves. Just ask them to stop awhile. When you see them get up, ask them to sit down. Tell them that you know where they are, what they are, who they are, and all about it, just as well as themselves, and have known it for the last eight or ten years,—that you know where they were then, where they are now, and where they will be for the next ten or fifteen years to come. They are very good in their way and are always in their places in meeting as regularly as the day comes. The greatest difficulty with them is, they have no life, no soul, no spirit. The spirit of the work has left them a long way back. They do not advance with the Church: they do not increase. They require no looking after: there is no necessity for that. If you have occasion to look for them, you will find them any time in the next ten or twelve years exactly where they are now. Just ask them to wait and give the young people and others an opportunity once in a while to express their feelings; and perhaps—it is barely possible—they may get some fire into their dreamy souls, and their testimony might be varied a sentence or two. At all events, it will change the feature of these meetings: it will give new life to them and do good. There should also be more prayer, short-spirited testimonies, and exhortations. Make

them times of life and joy, instead of the dull, dreamy, yawning things they are now. They should be held on a week-night, as a general thing, and devoted to the brethren and sisters for bearing testimony; after which, if the President has any instruction or counsel to give, let him do it briefly and spiritedly. There is another kind of meetings we have in the Branches that it would not be amiss to say something about—I mean Council meetings. But, in the first place, I want to say something about Counsellors. A Counsellor is an individual called to assist a President in the discharge of those duties which he cannot personally attend to himself. In the British Mission two are required to assist the President at Liverpool. The Welsh Mission, as it is called, is too large for a Pastorate: one man could not attend to all the business and thoroughly visit all the Conferences. It has always been considered and treated as a Mission, and is so considered yet. The President of that Mission could not attend personally to all the duties that are required of him: it is too large. He therefore requires two Counsellors. The Scandinavian also, and any other that is too extensive to be attended to by one man. No other special Counsellors are required. Pastors and Presidents of Conferences need none. They would be detrimental. If there are any such in the Mission, let them be done away with at once, if you please. The Presidents of Conferences are the proper Counsellors to the Pastor: from their position, they come in naturally as his Counsellors. The Travelling Elders and the Presidents of Branches are the legitimate and natural Counsellors to the Presidents of Conferences, without any special appointment. The Priesthood of a Branch are the natural Counsellors to the President of the Branch. Now, then, I come to the duties of a Counsellor: I gave you a little hint the other night. It is not their privilege to attempt to dictate, direct, or control their President. It is not even their privilege to volunteer their counsels. It is his right to ask them for counsel, and it is theirs then to give it—to give all the assistance and information possible. If he asks their opinion upon any particular measure, it is their duty to give their opinion with all the wisdom and talent that they possess or have in requisition. After that is all done, they have no right to feel hurt should that counsel be rejected by the President. The President alone is the responsible party. It will never stand him in excuse, when he renders an account to his superior, provided the measure proves wrong, to say that he acted under the direction of a Counsellor. It is the President, not the Counsellor, who is the responsible party for the measure—for

the work. It is the President who is called upon to give a report, not his Counsellors; so that the Counsellors should not feel hurt or injured—they should not feel that they are slighted at all, if, upon mature reflection, the President should reject or not receive and act upon the counsel which they give—if he should deem it unwise or imprudent, and take another course. If he errs in that matter, he is responsible, not the Counsellors. A good and wise President—the right man in the right place—will call out and get all the information he can to assist him: he will receive every suggestion that is prudent and wise, and act upon it: he will know when to call for it and where to apply it. If he is not the right man in the right place—if he has not the spirit of his calling, he is unfit to preside, and his President will soon find him out and remove him before any great harm is done, and will place a man in his position who is really qualified for it. He will not remain long before it is discovered that he is the wrong man for that place. So it is with the Branch Council meetings. What is the duty of a Branch Council, when they meet together? Is it to litigate with their President? Is it to introduce matters and measures of their own? Is it to attempt to instruct him in his duties relative to the management of the Branch? No, it is not. Their legitimate duty is to report themselves to him—to report their labours, so that he may have a perfect understanding of the situation of the Branch and of all the Saints in it. They should give a faithful report of all their labours—of the standing and feelings of the people under their charge. That is their duty when they come together, and then, if he (the Branch President) wants any help or counsel, to give such counsel as from the circumstances of the case and their knowledge of the affair is deemed wisdom, and then leave it to him to say whether that is correct or not, and not feel that they have a right to vote him down or to carry any measure independently of him. It is not their prerogative. The President of a Branch is just as much President and just as much responsible for his Branch as the President of a Conference is for his Conference; and it would be just as contrary to the principles and order of this kingdom for the Branch Council to vote against him, rule him down, or attempt to instruct or direct him, as it would be to attempt to exercise this power over the Conference President. They should understand this. It is just as much the right of the local Priesthood of a Conference to direct the President and control the affairs of the Conference as of the President of the Branch. Indeed, that has literally been the case in this Mission. Heretofore, Branch

Presidents, with their Councils, in many instances, have had the entire control over almost everything. The amount of money that was to be raised, the voting of it away or disposal of it, the ordaining of Elders, and calling them out in many instances, the cutting off of members from the Church, and everything pertaining to the Branch, and by far too many things pertaining to the Church,—all these things have been controlled by the Branch Councils. More has been put upon them, or they have been permitted to assume more—much more authority and responsibility than were ever intended, or than legitimately belonged to them. The power and responsibility in a great measure rested on the wrong individuals. The consequence was that the whole movement was in the wrong direction, and confusion and disorder ensued. Time has been when, if the Conference President wanted a little money, he had to run to the Branch President and beg for it. If a Pastor wanted a shilling, he had to run to the Conference President for it. If he saw fit to let him have it, all right; if not, he might help himself the best way he could. Neither the Conference President nor the Pastor could exercise half the authority that the Branch Council could in these matters. Brethren, you know that this was the case. I know it has been so. I have seen it. It was all wrong. Everything moved in the wrong direction. Brethren, if there are any remains of it, let it be wiped out of existence at once. Give the men to understand their positions in the kingdom of God. Let them understand the order of that kingdom. Let these Branch Presidents and Branch Councils understand their duties, and see that they do not infringe on the rights of others. The doctrine that was introduced here this morning by brother Ross, with regard to cutting off members and ordaining men to the Priesthood, was good. I could say amen to it all. I could go a little farther in one thing than he did, and that is, I would not allow the Branch President to call men to the Priesthood or recommend them at all. When the President of a Conference feels that he wants a Travelling Elder, it is his privilege to say so to his Pastor, and, with his counsel, make his selection. But if there are Travelling Elders in the Conference and they understand their duties, they know all the men who are there. Let them inquire of their Travelling Elders. Let the Travelling Elder speak to the President of the Branch. Let the President of the Branch leave the matter entirely alone until he is called upon. He does not know whether it is necessary to call men out. Neither is it his province to call men out and ordain them, till he has the sanction of

the President of the Conference. The Travelling Elders ought to know every man in his district, and whether there is a necessity to call any one to the Priesthood and who is most worthy, and be first consulted in the matter.

The Travelling Elders are under the Presidents of Conferences, and they are or should be just as responsible for the Branches composing their districts as the President of the Conference is for his Conference. They are, in fact, the Presidents of the districts and of all those Presidents of Branches, and are just as much responsible for the condition of their districts as the President of the Conference is for the Conference. Let this be understood. I would like the brethren to understand their positions. Let the duties of the President be defined by the Pastor to the Priesthood of the Conference, as he is the ruling authority in that district. The President of a Conference is President over the various Travelling Elders. The Travelling Elder is President over his district, and ought to know every man in it and when it is necessary to call any one to the Priesthood, and the Presidents of Branches have no right to jump over him, or go beyond him, or stand between him and the President of the Conference. The President of a Conference has a right to do as he pleases—to go past the Travelling Elders; but the Presidents of Branches have no right to pass the Travelling Elders, or to go to the President of the Conference with their grievances, until there is an appeal or some other legal step taken in the matter. Brethren, understand your privileges, and teach the Saints to understand theirs and the local Priesthood to understand theirs, and everything will work like clockwork, will it not? I should object to the President of a Branch or the Branch Council having anything to do with either calling out men or recommending them for the Priesthood, until called upon. I should also object to their cutting anybody from the Church. Instruct them not to do it. Brother Ross presented that precisely as it should be. I endorse his sentiments in that respect. They can investigate, obtain an understanding of the case, and report to the President over them—the President of the district, if there is one. It is his duty to report to the President of the Conference, and to be very careful not to hastily and unadvisedly condemn any one—to be patient and forbearing when there is no positively wilful iniquity. Our business is to save, not destroy,—to nourish, cherish, and, so long as there is a spark of life remaining, to dig around them and try to preserve and save them. The people are not naturally bad, but have much to contend with in their traditions, prejudices, and

education, and the influences around them; and if they are weak and falter, it is our duty to encourage and strengthen them. If they are not wilfully wicked and corrupt, bear with them as long as there is any ground to build upon. In short, be fathers, not masters. The President of the Conference should understand the case thoroughly before he acts in the matter. It is his duty to do it. I have known Presidents of Conferences to exercise a great deal of unlawful authority in that respect. I have known a President of a Conference cut individuals off from the Church without any evidence whatever that they had erred, except the suggestions, surmisings, and jealousies of his own evil, suspicious, and unsanctified heart, and accuse individuals in good standing in the Church of crimes which they had never committed or desired to commit, and without investigation cut them off from the Church, and compel the brethren and sisters to raise their hands and sanction his unholy proceedings upon pain of being themselves excommunicated. I have known even a Pastor so full of revelation, that, without any complaint—without any accusation—without any charge against the individual, in a moment of inspiration, as he called it, he has risen and cut off men who were at that very moment miles and miles away from him engaged in the duties of their calling as Elders in the Church—men who were entirely unconscious of having offended any one, and never had a thought of doing wrong or injuring anybody. Through a tyrannical, self-sufficient, and self-important spirit, such men have listened to the whisperings of an Evil Spirit—the inspiration of the Devil, and in their pride and vanity have ascribed the influence to the Spirit of the Lord, and acted accordingly. Such men disregard the commandments and dishonour God and his Priesthood. There is a day of reckoning between them and the individuals whom they thus unjustly wrong. They must some day make atonement for the wrongs which they, in their foolish vanity and wicked pomposity and tyranny, have inflicted upon innocent brothers and sisters. Brethren, be wise and cautious; and while you do not countenance iniquity in any shape, be careful that you do not unjustly condemn. I am perfectly confident in my own mind that hundreds in this country have been unjustly cut off from the Church. There have been large numbers cut off from a too rigid and tyrannical exercise of power on the subject of the Word of Wisdom, for instance. At the time the Reformation was introduced into this country, the Word of Wisdom was talked of and preached pretty strongly. I know many men who ran almost wild off

the subject. I have not the least doubt that many good honest souls in this Mission were unjustly cut off through running to the very extreme on the subject of the Word of Wisdom. There are others that have been cut off unjustly on the subject of Tithing. I have heard of instances where good, honest men, whose hearts were in this work and whose desires were to build up this kingdom, who, through lack of employment, got a little behindhand, had their families to support, and could not earn enough to do it—could not procure bread enough for them to eat; and because they did not tithe the little pittance they did earn, when they had not half enough to bread their families from day to day, they have been at once severed from the Church. It is all wrong. They are the very individuals who ought to have been lifted up, strengthened, and helped along by all means till the hard times had passed over. Then, if they had been encouraged and strengthened, they would have paid their Tithing when they had anything to pay it out of. Do not understand me to say that a man cannot pay a penny, if he only earns tennence. He can do it—he can pay his penny: he should do it, if he only gets tennence. But if it takes twenty pence day by day to bread his family, and he only gets tennence, it would be very hard to take the penny off him while he has only just half enough for bread. Let him keep his penny and keep an exact account, and he will pay it when he gets the means. Let him use it, if he has not enough to bread his family without it, and let him understand that he owes it to the Lord; and when the Lord blesses him with means

to live, he will take of that means and pay it back to the Lord, and be an honest, good Saint all the time. It is better to do that than to cut him off and lose him. We are sent to save men. But when we take the opposite course and destroy them, let us remember that there is a day of reckoning. Brethren, be careful. The Priesthood is an almighty power for good or evil to ourselves and those over whom we exercise it. Be careful, then, how you use it.

I have enjoyed this Council well. I felt in my heart, when I determined to bring it here, that we should have one of the best holiday times we ever had. I believe we have had it. I believe that Birmingham has been blest and will be blest from these Meetings. The excellent Conference of yesterday and the excellent Councils of Saturday and to-day will produce a good and healthy influence over this place. Our work here is accomplished. The Saints want to see you at home among them again, and the work requires your presence there. It will not be necessary to hold another meeting. If there is anything you wish to speak about, or if you have any questions to ask, use your privilege. If there are any brethren who are dissatisfied with the appointments we have made to-day, just raise your hands and let us know who you are. Well, brethren, I feel like saying, God bless you! May his Holy Spirit rest upon you, and may you have the desires of your hearts this year in building up his kingdom, and prove to yourselves and before the Lord that you are worthy of the Priesthood you hold! Amen.

(Continued on page 145.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 26, 1859.

TO THE UNGATHERED.—We deem it wise to keep the subject of emigration before the Saints until our design is answered. That design is to thoroughly imbue the ungathered with the spirit of gathering and to give all correct views upon the matter and such counsel as shall assist them in working out the desired end.

The gathering of Israel should be considered as a practical matter, which must be practically worked out; and as the Saints believe themselves to be the Israel of God, let every one engage in that work.

Faith is not only the first principle of the Gospel and the work of God in a general sense, but is also the case in the various branches and views thereof. Thus faith is the first point in the gathering. Doubtless all in the Mission believe in this branch of the Latter-day Work. But a person might believe therein and even in his

duty to perform his part, and yet make no efforts for emigration, and perhaps may never be gathered in consequence. Such, however, is not *faith* in its true sense; for that always brings forth results. The Saints should not be contented with a mere belief, but manifest faith producing results and bringing the Zion-bound nearer home.

Have faith in your power to gather. This is a point of considerable importance. Reach but the point of practical faith in your power to gather, and that alone will bring you near to Zion—much nearer, indeed, than many will credit. It is not unlikely that hundreds are ungathered simply because they have not reached this faith in their power to emigrate. The consequence is, they have made no efforts to that end, and have continued so long in unbelief upon this point that many are settled in a conviction that they cannot bring about so great a result as their own emigration. We consider this point of such cardinal importance, that, when we find a person with this faith in his own power, under the blessing of Heaven, to bring about any result, whether of the gathering or otherwise, we ourselves have great faith that he will accomplish it. But when we meet one with little faith in his power to do and little self-reliance, we have also but little faith in him; and such a man, for instance, we should never think of calling to be a Travelling Elder or to bear much responsibility of any kind. It is of great importance, then, that the ungathered should have faith in their power to emigrate and manifest self-reliance.

Have faith in God, both as the groundwork of all your hopes and undertakings, and also as the companion of self-reliance and faith in your own power to emigrate. Believe that God has not called upon you to perform that which you cannot accomplish. The nations are evidently on the eve of great convulsions, which at the best cannot be long kept back. Think not, then, that the Lord has opened the door of emigration at such a time, and yet left you incapable of gathering to the place of refuge before the coming events shall again hedge up the way, nor that he will leave the Zion-bound *struggler* comfortless and helpless. Believe that he will help you, and that according to your difficulties will be his aid. Faithfully and resolutely perform your part; and though your family may be large, your prospects seem poor, and your weekly earnings small, still be hopeful and believe that as your day your strength will be. But you must be wise and persevering, struggling and economical. Then He who never fails will open your way, the Strong One will support you, and wisdom will be found at your seeking. We have much confidence in the Lord's helping his Saints and Providence smiling on their labours, when they are truly and energetically working out his purposes. We are assured that if the Saints will do their part, the Lord will perform his; and never did we yet know him to fail or to require a work that could not be performed.

Let those who have not yet commenced preparations for their emigration come to the conclusion that the time has now arrived when, if they would stand justified, they must no longer put it off. Behold, now is the accepted time—now is *your* day of salvation. This should be accompanied with the solemn conviction that if you neglect this your day of opportunities, it is likely that to *you* it will never return again. If this period of temporal salvation now begun closes without your embracing it, you may never see Zion in the flesh, but, like the antediluvians, be lost in the deluge of judgments to come. We apply this particularly to all those now in the Church rather than to those who shall hereafter be brought in; for unto them also God will doubtless give a day of salvation. But to those who are now in the Church the day of salvation has come. Many of them have seen seasons of emigration pass away and tens of thousands gathered, and they themselves remained ungathered.

Let not such lose the opportunity now given them, but prepare and act well their part. Even should they fail, if they are performing their duties, they will be justified. But we are persuaded that, if they perform their part, they will not fail. Let, then, all the ungathered earnestly endeavour to bring about their emigration before this day of opportunities shall have closed, and let all be impressed with the truth that, though God in his goodness may wink at non-compliance with his laws during our period of spiritual infancy and ignorance, the time will assuredly come in every case when not to comply will bring upon us loss to ourselves and also his displeasure.

HISTORY OF JOSEPH SMITH.

(Continued from page 108.)

[May, 1843.]

Wednesday, 17th. Partook of breakfast at brother Perkins'; after which, we took a pleasure-ride through Fountain Green.

At ten, a.m., preached from 2nd Peter, 1st chapter, and showed that knowledge is power; and the man who has the most knowledge has the greatest power.

Salvation means a man's being placed beyond the power of all his enemies. The more sure word of prophecy means a man's knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy, through the power of the holy Priesthood. It is impossible for a man to be saved in ignorance. Paul has seen the third heavens, and I more. Peter penned the most sublime language of any of the Apostles.

In the afternoon, attended Council, and afterwards rode with B. F. Johnson's family.

In the evening, went to hear a Methodist preacher lecture. After he got through, I offered some corrections as follows:—

"The 7th verse of 2nd chapter of Genesis ought to read—God breathed into Adam his spirit or breath of life; but when the word 'ruach' applies to Eve, it should be translated lives.

Speaking of eternal duration of matter, I said—There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter."

The priest seemed pleased with the correction, and stated his intention to visit Nauvoo.

A Conference was held in the Columbian Hall, Grand-street, New York, where 15 Branches, 6 High Priests, 36 Elders, 19 Priests, 16 Teachers, 5 Deacons, and 387 members were represented. 49 have been baptised since last Conference; many have moved to Nauvoo; and 28 have been excommunicated. Four Elders and one Priest were ordained.

Thursday, 18th. We left Macedonia about half-past eight, a.m., and arrived at Carthage at ten.

The following brief account is from the journal of William Clayton, who was present:—

"Dined with Judge Stephen A. Douglass, who is presiding at Court. After dinner, Judge Douglass requested President Joseph to give him a history of the Missouri persecution, which he did in a very minute manner for about three hours. He also gave a relation of his journey to Washington city, and his application in behalf of the Saints to Mr. Van Buren, the President of the United States, for redress; and Mr. Van Buren's pusillanimous reply—'Gentlemen, your cause is just, but I can do nothing for you;' and the cold, unfeeling manner in which he was treated by most of the senators and representatives in relation to the subject, Clay saying, 'You had better go to Oregon,' and Calhoun shaking his head solemnly, saying, 'It's a nice question—a critical question; but it will not do to agitate it.'

The Judge listened with the greatest attention, and then spoke warmly in deprecation of the conduct of Governor Boggs and the authorities of Missouri, who had taken part in the extermination, and said that any people that would do as the mobs of Missouri have done ought to be brought to judgment: they ought to be punished.

President Smith, in concluding his remarks, said that if the Government, which received into its coffers the money of citizens for its public lands, while its officials are rolling in luxury at the expense of its public treasury, cannot protect such citizens in their lives and property, it is an old granny anyhow; and I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the Government will be utterly overthrown and wasted, and there will not be so much as a potsherd left, for their wickedness in permitting the murder of men, women, and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States; and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have testified the truth to you; for the conversation of this day will stick to you through life.

He appeared very friendly, and acknowledged the truth and propriety of President Smith's remarks."

We then rode home, where we arrived about half-past five, p.m., and found my family all well.

Mr. Joseph H. Jackson, who professed to be a Catholic priest, was at my house awaiting my arrival.

At six, p.m., I called in my Office for Arlington Bennett's letter.

Friday, 19th. I borrowed of O. Hyde \$50, which I paid to Mr. Eric Rhodes, which he is either to repay or let me have lumber.

I rode out with Mr. Jackson in the afternoon.

Told brother Phelps a dream, that the History must go ahead before anything else.

Elder George P. Dykes writes:—

"One year since, I visited a settlement of Norwegians in La Salle County, Illinois, and baptised five, and ordained one Elder, when I left them for about one month; then returned and organized the Branch, and called it the La Salle Branch of the Church of Jesus Christ of Latter-day Saints, and

ordained brother Goodman Hougus an Elder—a man of strong mind and well skilled in the Scriptures. He can preach in Norway, Sweden, and Denmark, having an understanding of their languages.

I returned to Nauvoo, and in a few days I was appointed by the Special Conference, in August, to labour in Illinois. I travelled through eighteen different counties, baptised six in Perry County, and returned home in December.

In January I left again and went to St. Clair County, where I was joined by brother Henry B. Jacobs, who baptised twelve; and I baptised a German after he left.

I preached in Chester, Sparta, and Bellville. From thence returned home, and again visited Ottawa, La Salle County. Spent two weeks, and baptised seven. I found the Church there in good spirits and in the enjoyment of the spiritual gifts.

The La Salle Branch now numbers 53 in good standing. Elder Oley Hayer was chosen to preside over them. He is well worthy of the office.

Elder Goodman Hougus and brother J. R. Anderson visited the Norwegian settlement in Lee County, Iowa, in January last. Spent three weeks, baptised ten, ordained one Priest, and left them and went home to La Salle County.

From thence brothers Hougus and Hayer visited a large body from Norway, in Wisconsin Territory, and have laid the foundation of a great work, to all appearance. There are now 57 members of the Church from Norway; and the time is not far distant when the saying of Micah iv. 2 will be fulfilled."

Saturday, 20th. Received of Ezra Oakley a certificate of deposit in the Fulton Bank, New York, value \$500, and gave a receipt payable in lands or money ten days from date.

At Court-room, and adjourned the case of Samuel Fuller.

Corrected and sent to the *Times and Seasons* the following:—

"EDITOR OF THE 'TIMES AND SEASONS.'

Sir,—Through the medium of your paper I wish to correct an error among men that profess to be learned, liberal, and wise; and I do it the more cheerfully because I hope sober-thinking and sound-reasoning people will sooner listen to the voice of truth than be led away by the vain pretensions of the self-wise.

The error I speak of is the definition of the word 'Mormon.' It has been stated that this word was derived from the Greek word *mormo*. This is not the case. There was no Greek or Latin upon the plates from

which I, through the grace of God, translated the Book of Mormon. Let the language of that book speak for itself.

On the 523rd page of the fourth edition it reads, 'And now, behold we have written this record according to our knowledge in the characters which are called among us the Reformed Egyptian, being handed down and altered by us, according to our manner of speech; and if our plates had been sufficiently large, we should have written in Hebrew: but the Hebrew hath been altered by us also; and if we could have written in Hebrew, behold, ye would have no imperfection in our record. But the Lord knoweth the things which we have written, and also that none other people knoweth our language; therefore he hath prepared means for the interpretation thereof.'

Here, then, the subject is put to silence; for '*none other people knoweth our language*': therefore the Lord, and not man, had to interpret, after the people were all dead. And, as Paul said, 'The world by wisdom know not God,' so the world by speculation are destitute of revelation; and as God in his superior wisdom has always given his Saints, wherever he had any on the earth, the same spirit, and that spirit, as John says, is the true spirit of prophecy, which is the testimony of Jesus. I may

safely say that the word 'Mormon' stands independent of the learning and wisdom of this generation.

Before I give a definition, however, to the word, let me say that the Bible, in its widest sense, means *good*; for the Saviour says, according to the Gospel of John, 'I am the *good* shepherd;' and it will not be beyond the common use of terms to say that *good* is among the most important in use; and though known by various names in different languages, still its meaning is the same, and is ever in opposition to *bad*. We say from the Saxon, *good*; the Dane, *god*; the Goth, *goda*; the German, *gut*; the Dutch, *goed*; the Latin, *bonus*; the Greek, *kalos*; the Hebrew, *tob*; and the Egyptian, *mon*. Hence, with the addition of *more*, or the contraction *mor*, we have the word *Mormon*, which means, literally, *more good*.

Yours,
JOSEPH SMITH."

Mr. Jackson representing himself as being out of employment and destitute of funds, he desired I would employ him and relieve his necessities. I took compassion and employed him as clerk to sell lands, so as to give him a chance in the world.

(To be continued.)

THE ANCIENT PLAN.

BY ELDER GEORGE D. KEATON.

God has revealed a plan for the salvation of the human family; and, in order for us to be saved, it is essentially necessary that we become acquainted with it. It is a subject which concerns alike all mankind, from the monarch on his throne to the peasant in his cottage. Salvation is to be desired by all: it is the *ultimatum* of our existence. Yet there are millions in the world who are perfectly indifferent about the matter, and live only for this world, as if, when they depart this life, they go out of existence.

If a gentleman were to notify the public that he would give gratis a few simple and certain rules for speedily acquiring a fortune, his residence would be thronged with persons eager to learn the art of "money-getting." As man, then, is so anxious to procure the perishable things of this life, how much more

anxious ought he to be to learn the way of salvation and walk therein, thereby securing to himself the riches of eternity!

There are doubtless many thousands of honest-hearted, truth-seeking individuals who are wandering through life in a doubting, perplexing state of mind with regard to their future state of existence, but who would gladly walk in the way of eternal life, if they only knew it. There are many views abroad respecting the plan of salvation. In fact, every religious denomination has some particular views peculiar to itself respecting it. But it is not with the opinions of men that we have to do. We will therefore come at once to the law and testimony as recorded in Scripture.

The way to obtain the remission of our sins and to become members of the Church of Christ is so clearly laid down

n the Bible, the Book of Mormon, and the Doctrines and Covenants, that the wayfaring man, though a fool, need not err therein. But for the benefit of those not conversant with the contents of these books, I will quote a few passages bearing directly on the subject.

"And Jesus came and spake unto his disciples, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world." (Matt. xxviii. 18-20.)

"And Jesus said unto his disciples, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." (Mark xvi. 15, 16.)

"Now, when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 37, 38.)

"And he commandeth all men that they must repent and be baptised in his name, having perfect faith in the Holy One of Israel, or they cannot be saved in the kingdom of God. And if they will not repent, and believe in his name, and be baptised in his name, and endure to the end, they must be damned; for the Lord God, the Holy One of Israel, has spoken it." (Book of Mormon, page 74.)

"Therefore go ye into all the world, and whatsoever place ye cannot go into ye shall send, that the testimony may go from you into all the world unto every creature. And as I said unto mine Apostles, even so I say unto you, for you are mine Apostles, even God's High Priests; and ye are they whom my Father hath given me: ye are my friends; therefore, as I said unto mine

Apostles, I say unto you again, that every soul who believeth on your words, and is baptised by water for the remission of sins, shall receive the Holy Ghost. * * *

Verily, verily, I say unto you, they who believe not on your words, and are not baptised in water, in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom, where my Father and I am." (Doc. & Cov. sec. 4, pars. 10, 12.)

The foregoing testimonies of the above-mentioned books harmonize beautifully, and from them we learn—first, that all must have faith in Jesus; secondly, that all must repent; and, thirdly, that all must be baptised. To all who comply with the foregoing conditions two great promises are made—namely, remission of sins and the gift of the Holy Ghost. None, then, need remain in their sins and under condemnation. To all who wander in darkness I would say—Why remain in doubt and uncertainty? Why not obey the Gospel and be free and filled with light?

If a criminal before a bar of justice were offered pardon on certain conditions which he could easily comply with, he would gladly accept the offer and feel very grateful to the kind judge for showing him so much mercy. How much more, then, ought man to accept the conditions of forgiveness and salvation offered to him in the Gospel!

There are hundreds of thousands who have in these days complied with the above conditions of salvation, and know of a surety that their sins are remitted—that they are the children of God and in the way of salvation. All who will comply with the same conditions can know for themselves, and thus prove the words of Jesus—"He that doeth the will of my Father shall know of the doctrine whether it be of God or whether I speak of myself."

MINUTES OF THE SPECIAL COUNCIL.

(Concluded from page 140.)

President BUDOX, in conclusion, said—I am very glad, beloved brethren, to make a few remarks to you before we separate, as our meetings are now being brought to a

close. There is not anything particularly resting on my mind that I should say with regard to business matters, because everything has been talked about that seems

necessary at present. I am happy and thankful to God for the privilege of meeting with so many of my brethren with whom I have formed an acquaintance that cannot be forgotten, and with whom I have laboured with so much pleasure during the past year. I have been delighted, during this Council, to hear so much that is really good and applicable to our circumstances, because I know that such instruction will tend to fit and prepare us for further usefulness and make us better able to fulfil our duties this year than we have been in the past; and with the growing, willing spirit that is cherished by this people and Priesthood, I am satisfied that every advantage will be taken of the instructions now given and that may be given from time to time by our brethren for our good. There is every prospect of success for us, inasmuch as we seek the blessings of God and live humbly and faithfully before him. We certainly have had a very great feast this afternoon in having our positions defined so clearly. There is not anything that gives us so much assurance as having an explanation given to us concerning the sphere of labour to which we are appointed—to know as nearly as possible what is expected from us in the fulfilment of our callings. I attribute, to a very great extent, our success of last year to the fact that our President has been at great pains to explain this matter to the Priesthood throughout the whole Mission. Now, I have many times seen in my experience such things as have been stated by President Calkin. I have seen Travelling Elders in this Mission go into the Branches and endeavour to obtain the necessary means to enable them to fulfil their duties. I have seen Presidents of Conferences humbled before men in Branches, seeking the same assistance. I have also seen Pastors too glad to take the offerings of friendship from Travelling Elders, and going so reduced, that they were quite unable to execute the work which had been given them to do. It seemed as if some of these men were placed to teach the Saints, but had no right to see that the Saints carried out their instructions. They were bound and crippled, and had not the power to work so freely as we have had this last year. God's work is being developed. The teachings of the Priesthood are given to us in plainness. We understand better how things ought to be. We know in what relation we stand to each other; and it is the assurance we feel, after having these things taught us, that gives us that freedom and joy which we have had during the last year above all the years we have passed through before. I feel grateful to God for this. I feel that we have had a great feast this afternoon in

having more instructions given on this subject. There is one thing among the rest that has been alluded to, concerning which I will say a word or two,—that is, the Conference Priesthood meetings. As far as this could be accomplished, it would result in the good that has been promised. Now, I would just state, for the benefit of some of the brethren, how we proceed in these matters in this the Birmingham Conference. We have in this same place (Farm St. Chapel), once a month, a meeting of the Priesthood of the whole Conference. Before that Priesthood we lay the business that we wish to be carried out in the Branches. The brethren meet with humble hearts and listen and prepare themselves, having the Spirit by which those instructions are given, and they carry them out among the Saints. In the districts of the Conference the same meetings are held about once in three, four, or five weeks. Our general Priesthood meetings interfere with the regularity of those district meetings, because we wish the Priesthood of the whole Conference to be at the Conference Priesthood meetings. However, it does not interrupt business. These meetings are held as regularly as possible. As we have been taught, the Travelling Elders are Presidents of their districts. You see they are able at these district meetings to teach the Saints and the Priesthood under their care, being acquainted with the circumstances of the people, and so forth. If this were attended to in many of the country Conferences as regularly as possible, I am sure that the blessings promised us this afternoon would result to the Saints from it. It can be done in some, if not all the districts of each Conference. I think that in almost every Conference these meetings might be held. I know I have one or two Conferences spread over a large extent of territory. In some parts there are but few Saints; yet in the more thickly populated parts we hold these meetings, and the brethren are made strong through seeing the Priesthood collected and having the privilege of instructing them according to their necessities. Well, I feel, brethren, that if we will remember and practise what we have heard at our Council, we shall be able to say in times to come that it was good to have this privilege. Not only do we feel at present that God does bless us and that we have the approbation of his servants upon our labours, but in years to come the effect created now as well as throughout the past year will produce its fruits. We shall realise the benefits of the instructions given us and the reward promised us through our faithful labours. I feel that this Priesthood have laboured faithfully and attentively. This

has been proved; for the instructions given by President Calkin in the *Star* and otherwise have been carried out in the Conferences most extended and farthest from him in point of distance. The Priesthood have carried the instructions from one to another, and we have seen that they have been carried out: those instructions have not been given in vain. Let us maintain this order. Let us endeavour to understand more clearly what is required at our hands, what we are called to do, the place we fill, and the duties we have to perform, and the

blessing of the Lord will be with us, his Holy Spirit will fill us with light and intelligence, and we shall be powerful in his hands. May God bless us, brethren. May we ever live to take delight in seeing each other. May we be able to look at each other in faith, have prayers to offer up for each other's good, to work for God and for his cause, to bless his people, to save the Saints, and to protect and bless each other. May that Spirit rest and abide with us continually, is my prayer, through Jesus Christ. Amen.

Copenhagen, Feb. 10, 1859.

Dear President Calkin,—On reading the "Minutes of the Special Council," as given in the *Millennial Star* No. 5, present Volume, I am sorry to see that my language has been so imperfect as to convey the idea that 50 Saints have been cut off for not paying Tithing. I meant to convey that their not paying Tithing had caused the Spirit to be withdrawn from them, and that they thereby being neglectful, indifferent, and unfruitful members, had lost their standing in the

Church. None have been cut off for only not paying Tithing.

If you should think it necessary to give this more correct statement a place in the *Millennial Star*, I shall be much obliged to you for doing so; and to me it will be a lesson to try to be more perfect and correct in the English.

I remain your humble and affectionate brother in the Gospel of Christ,

C. WIDEBORG.

PASSING EVENTS.

GENERAL.—The serf emancipation question is reported to be progressing satisfactorily in St. Petersburg. At the time the peninsular mail left Bahia, a large fire was raging there, and it was believed that the city would be burnt down. Letters from Palermo, Sicily, state that the whole country is as agitated now as it was in 1847, and that things are taking much the same turn: a great number of arrests of persons of station and education have taken place in Palermo. Military preparations are continued to be made upon a large scale at Milan, especially as to artillery. The Governor-General of India has issued a decree disarming the whole of Upper India.

AMERICAN.—News from Mexico state that the Government Palace at Guadalupe was destroyed on the 10th ult. by the explosion of the Magazine, when 100 to 200 persons were killed. The condition of Senora is represented to be deplorable in the extreme, owing to the prevalence of domestic dissensions.

MEMORABILIA.

BIRTHPLACE OF CONSTANTINE.—The English city of York was the birthplace of Constantine the Great.

PARISHES.—The number of parishes into which England and Wales are divided unitedly amount to about 10,000.

HUGUENOTS.—The appellation Huguenots (or Hugonots) was given to the French Protestants in the year 1561.

HIGHEST WELSH MOUNTAIN.—The highest mountain in Wales is Snowdon, in Carnarvonshire, which is 3,600 feet high.

ENGLISH PROVINCES.—England is ecclesiastically divided into two provinces (each an archbishopric)—the one of Canterbury, and the other of York.

FIRST REFORMER.—John Wiclif, who flourished in the reign of Edward the Third, was the first who publicly protested against the doctrines of Popery. His followers were called Wickliffites and English Lollards.

VARIETIES.

HONESTY.—Those who are honest merely as *the best policy* are already half-way to being rogues.

ADVICE that is given arrogantly or sharply can scarcely be expected to be received with humility and gratitude.

AUTHORITY.—Nothing tends more to impair authority than a too frequent or indiscreet exertion of it. If thunder itself were to be continual, it would excite no more terror than the noise of a mill, and we should sleep in tranquillity when it roared the loudest.

A CHEAP TELESCOPE.—Procure from an optician a 36-inch object-glass (that is, a convex glass which produces a focus of the sun's rays at the distance of 36 inches, and a one-inch eye-glass (that is, a convex glass producing a focus at one inch). Employ a tin-plate worker to make two tin tubes, one 30 inches long, and about one-and-a-quarter inch diameter; the other ten or twelve inches long, and its diameter such that it will just slide comfortably inside the larger. The inside of these tubes should be first painted, or otherwise lined with a dull black. At the end of the larger tube an ingenious workman will have no difficulty in securing the object-glass, so that not more than an inch diameter of it shall be exposed; and at the end of the smaller tube the eye-glass must be fixed. When the open end of one tube is inserted in the open end of the other, so that the two glasses shall be about 37 inches apart, a telescope will be formed, which will magnify the diameter of objects 36 times, or, in other words, will make heavenly objects appear 36 times nearer. With such a telescope, the satellites of Jupiter, the crescent of Venus, and the inequalities of the surface of the moon may be distinguished. This kind of telescope will cost about 4s.; but for double that sum a much superior one may be constructed by obtaining a larger and better object-glass, of 40 inches to 48 inches focal distance, the cost of which will be 3s. 6d., retaining the one-inch eye-glass, and having the tubes made to suit the additional greater length of focus and diameter of object-glass.

P O E T R Y .

FREEDOM OF THE MIND.

(Selected.)

Free is the eagle's wing,
Cleaving the sun's warm ray;
Free is the mountain's spring
As it rushes forth to-day.

But freer far the mind—
Priceless its liberty:
No hand must dare to bind—
God made it to be free!

You may chain the eagle's wing,
No more on clouds to soar;
You may seal the mountain spring,
That it leap to light no more.

But the mind, let none dare chain;
Better it cease to be:
Born not to serve, but reign—
God made it to be free!

Then guard the gift divine,
Than gems or gold more rare;
Keep watch o'er the sacred shrine—
No foe must enter there.
Oh, let not error blind,
Nor passion reign o'er thee:
Keep the freedom of the mind—
God made it to be free!

ADDRESSES.—George Teasdale, } 2, Abbey Green, Bath.
Mark H. Forscutt, }
Thomas Llew, 4, St. Peter's Street, Preston, Lancashire.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 10, Vol. XXI.

Saturday, March 5, 1859.

Price One Penny.

GOD'S JUST DEALINGS WITH MANKIND.

BY ELDER CHARLES F. JONES.

"The Lord is known by the judgments which he executeth: the wicked is snared in the work of his own hands. The Lord is righteous: he hath cut asunder the cords of the wicked. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off."—DAVID.

That God has been just in all his dealings with his creatures is evident to every person acquainted with sacred history. In every instance he has dealt with mankind according to their amount and degree of light and intelligence. Where little has been bestowed little has been demanded; but where much has been given much has been required. Justice enacts that he who knoweth his master's will and doeth it not shall be deemed worthy of many stripes, whilst he who knoweth it not, or only imperfectly understands it, shall be judged according to his opportunities or means of knowing and fulfilling his duties.

Cain became the guilty instrument of introducing death into the world. As a just punishment, God denounced a curse upon him—namely, that he should be a fugitive and a vagabond in the earth. Those acquainted with his history know that he neglected the worship of God and indulged in iniquity. In process of time, others, partaking of his spirit, followed his pernicious example; and thus the earth became filled with violence and every species of wickedness.

Another and most striking instance of

God's just dealings with mankind is recorded in antediluvian history, where we see that his mercy and forbearance endured 125 years. Doubtless the reasons why he withheld his judgments so long was—first, because time was required to complete the ark of preservation; and secondly, that the people might be made acquainted with the impending deluge. As Noah and his sons were the only preachers of righteousness, time would be requisite to warn the people; for God never takes advantage of man's ignorance, but always employs means to reveal his intentions, and at the same time also provides a way of escape; then, if he proves rebellious, he justly punishes him, as may be seen in the foregoing instances.

The justice of God is clearly seen in his dealings with the Egyptians, in whose bondage his chosen people had been for the space of 430 years. The Israelites, during their stay in Egypt, had greatly increased from 70 souls (which was the number of Jacob's family when he went there,) to 600,000 men, besides women and children, which excited the fear of the Egyptian monarch, Pharaoh, who

imposed heavy tasks upon them, reduced them to a state of severe bondage, and, to put a check to their increase, ordered all their male children to be thrown into the river Nile. In course of time, Moses, by Divine command, demanded the release of Israel. God's just claim was refused, and he commenced to humble Pharaoh by judgments, in bringing upon Egypt ten different plagues. The haughty monarch ultimately yielded to an unconditional departure, and Israel, numbering over two millions, took up their march for the land of Canaan. Pharaoh afterwards repented of giving them permission to go and pursued them. Then was the justice of God made manifest; for, while Israel were allowed to cross the bed of the sea dryshod, Pharaoh and his hosts perished in the closing waters.

God, through his Prophet, pronounced a curse upon the rebuilder of Jericho, that he should lay the foundation thereof in his firstborn, and in his youngest son should he set up the gates of it. This prediction was exactly fulfilled in the reign of Ahab. Hiel, a Bethelite, ventured to rebuild it; but he lost his son Abiram at the beginning of the work, and his youngest son Segub when he had finished it.

The just dealings of God with abusers of the Priesthood is seen in the life of Eli, who for some time governed Israel; but, becoming aged, he administered public affairs with much negligence and was too indulgent to his unworthy sons, whose conduct not only reflected great dishonour upon God and brought contempt upon the priestly office, but the vices of their private life were so infamous as to pollute the Tabernacle, disgrace the worshippers, and demoralize the people. Instead of Eli administering justice to them, (which for such conduct in those days was death,) he gently reproved them. This offended God, who sent his servant to remind Eli of his duties. But the warning proved ineffectual, and the Almighty denounced the ruin of his family. In a short time after, the Philistines renewed their assaults upon Israel, and 4,000 perished on the field of battle. The two sons of Eli, Hophni and Phinehas, received their just reward—death; and Eli, who sat by the way-side, on hearing of the terrible calamity which had happened, fell back, and his neck brake.

God determined on the extirpation of

the Amalekites, the descendants of Canaan, lying between the Dead and Red Seas. Samuel the Prophet directed Saul to march against them and destroy them, without exception or reserve of person, cattle, or property. The king with 210,000 of Israel advanced to the task, but was tempted to serve Agag, king of Amalek, and to bring home the best of the cattle and spoil. Samuel, apprised by the Lord of Saul's disobedience, was ordered to see him and rebuke his sinfulness, and to add, "Thou hast rejected the word of the Lord, and he will reject thee from being king over Israel." Agag was then executed by the Prophet in the presence of Saul.

Joshua and the princes of Israel made a solemn oath that the Gibeonites should be secure from the interference of the Israelites; but Saul, out of zeal to the children of Israel, slew many of them; which act of injustice offended God, who caused a severe famine to rage in the land three years. David enquired of the Lord the cause of it, and was informed that it was in consequence of the Israelites violating their promise with the Gibeonites. David then enquired of the Gibeonites what atonement would satisfy them, and they demanded seven men of the family of Saul, which were granted,—namely, the two sons of Rizpah, wife of Saul, and the five sons of Merab, Saul's eldest daughter. The justice of God being satisfied, the famine ceased.

We are further informed that Ahab was anxious to obtain Naboth's vineyard. Jezebel, knowing his desires, had Naboth put to death under a false accusation. Ahab then took possession of it; but this act of injustice brought upon his house the judgments of God. Elijah the Prophet said, "Hast thou killed and taken possession? In the place where the dogs licked the blood of Naboth shall dogs lick thy blood." Three years afterwards, Ahab in anger marched to the attack of Ramoth-Gilead. He disguised himself to avoid his predicted doom; but he was wounded and died at even, and the blood ran out of the wound into his chariot. He was brought to Samaria, and there the dogs licked his blood. He was thus another sample of God's just dealings with those who were covetous and murderous.

The Jews were under greater condemnation than any people in any pre-

vious age, because their opportunities were greater. Before their eyes the mightiest works of Christ had been performed and the most solemn warnings given. They were also acquainted with the history of the past, which should have made them wiser. But they scorned these advantages, and treated so contemptuously God's Son and servants, that he was fully justified in pronouncing certain woes upon them, which we find have been justly fulfilled. At the time of the siege, Jerusalem was crowded with people from all parts, who had come up to celebrate the passover, and they soon became a prey to the most awful famine ever recorded in history. 600,000 died, and after a siege of six months, the city was captured by the Romans. 1,364,000 are said to have fallen in the war, and 97,000 were taken prisoners. These details show the just fulfilment of God's decree.

Not only is the attribute of justice possessed by the Divine Being, but even man, with all his faults and degeneracy, exhibits in a degree this quality of Deity. All will acknowledge that men should be dealt with according to their opportunities, circumstances, and the nature and character of their deeds. Thus we find that even earthly tribunals profess to administer upon the principle of justice and to impress their decision with the stamp of equity. But although the making of justice the standard of profession may be considered as an acknowledgment of her laws, men nevertheless fall far short of practically administering them. By profession, they are her votaries, but they dole out equity with niggardly hands, or strangle it in their administrations. The greatest villain often escapes the law, while the innocent and unfortunate are made to suffer its severest penalties. Such has ever been the case, and such will still continue to be, so long as the ungodly possess the reins of power and merely man-appointed judges sit upon the judgment seat.

No man without the Spirit of God is able to make satisfactory laws and administer them. This has been seen in former times, and is visible in present governments. Laws may have been made in times past, which answered the wants of those for whom they were framed. But that does not prove, however just they may have been, that such would always

be applicable to that same people, and especially to another. As time flits by and circumstances change, new laws need to be made to meet various new and peculiar wants.

But God has declared to Israel that in the dispensation of the fulness of times he would commence a great and marvellous work, which should be the means of gathering a people together from every nation under heaven to compose his great kingdom. He has said that he will make its laws; and in order that the same shall be administered with equity, he has promised to restore judges as at the first, and counsellors as at the beginning. Zion will be redeemed with judgment, and her converts with righteousness. Daniel says that those who shall compose this Latter-day Kingdom shall be called Saints of the Most High.

This is the time for the establishment of that kingdom, and the Latter-day Saints are its members. From among them will be raised up judges like those of olden times—honourable men, possessing the wisdom of God, whose duty it will be to administer his laws with equity and justice.

The destiny of the Latter-day Saints being to perform such an important work, and whose authority will render them judges of men, they should now daily make the laws of God their study and store their minds with knowledge, so as to enable them to administer them with justice to all mankind. Those whose business it now is to sit in judgment on men's doings should be very careful how they give their decisions. Selfishness, prejudice, and animosity should not be engendered by a person thus trusted. *Right*, and not *might*, should always form their decisions; and, as God's ministers, they should faithfully administer justice to all without respect or favouritism, and should endeavour to keep their own eyes free from smuts, so that they may clearly see the condition of others. As the kingdom grows, the responsibility of the Priesthood will increase, and more wisdom and a fuller understanding of God's laws will be requisite to enable them to deal justly with those whose wellbeing is entrusted to them; and having built up the kingdom to the satisfaction of the Father, he will present it to his Saints for an everlasting possession.

THE BIBLE.

BY ELDER JOHN WILLIAMS.

God has at various times made known his will to man, by giving him such laws and commandments as were suited to his condition and circumstances. To them he has required implicit obedience, promising reward to those who would keep them, and punishment to those who disobeyed them.

These revelations were at first verbal ones; for men were so pure as to be enabled to speak with God: but as they became more wicked, he withdrew his Spirit from them, giving it to such only as were keeping his laws, until at the time of the flood but one family remained of those who served him. All the rest of the world had strayed from the knowledge of God and were swept from the face of the earth by the deluge of waters. After the flood, God continued to reveal to men such things as were necessary for their guidance from day to day and year to year; and Moses afterwards wrote, by inspiration of the Spirit, a history of those dealings of God with man up to his own time, this history being the first part of the book known to us as the Bible.

The books of Moses contain also a compilation of moral, religious, and political laws; and God commanded the children of Israel to neither add to nor diminish from his word contained in them: yet he still continued to reveal to his servants his will concerning them; and those revelations accumulated until about 400 years before Christ, when they ceased, and men were left to themselves. We find that then the Jews soon split up into sects and factions, each pretending to derive his doctrine from those Scriptures which, in the absence of God's Spirit, were their only guide.

Such was the state of the Jewish people when the Messiah was revealed to those few fishermen who were humble enough to believe on him. The members of the various sects, hostile as they were on other points, all agreed in persecuting him. They seem to have known that there was danger to the whole of them in the person and teachings of Jesus. He gave evidences in his miracles and life of

being the Messiah who was to come; yet the sects who opposed him shut their eyes to the fact; and while professing to be waiting for the Messiah, they fulfilled the prophecies by persecuting him unto death. Before his ascension, he gave to the Apostles of the Church he had organized a commission to preach to all the world those principles which he had taught them during his ministry. In obedience to that command, they went forth, accompanied by those signs of his power and approbation which he had promised. In a short time churches were established in various places; and, to instruct and comfort them, the Gospels and Epistles contained in the New Testament, with others now lost or rejected, were written by the various Apostles and Elders of the Church.

The Apostles died as martyrs in various parts of the earth, and the churches which they had founded yielded one after another to that "mystery of iniquity" which in their own day had begun to work; and as the living guide was withdrawn by God, because of the evils that existed, men soon discovered the want of some acknowledged guide, and thus made one of the dead letter of the word. Then it was that they began to dispute about what books should be received as the inspired word. One "father" after another would make out a list, each differing from the other. Even the Councils of Nice and Laodicea could not decide it; and it was not settled until the Council of Carthage made out a list of those works now called the New Testament, and declared that none others were to be received as Scripture. Such was the origin of the compilation of the Scriptures of the Old and New Testament.

Now, a very important question here suggests itself—What place ought those Scriptures to hold in the Church of Christ? And in endeavouring to answer it, let us see what place has been assigned to them in the various professing Christian churches.

On this subject, they may be divided

into two great parties—namely, Catholics and Protestants, the first claiming to be guided by the Bible and tradition, and the second by the Bible only. They both, however, agree in taking the Bible as their most important guide. The Church of England, in her 6th Article, declares that the “Holy Scriptures contain all things necessary to salvation; so that whatsoever is not read therein nor may be proved thereby is not to be required of any man that it should be believed as an article of faith, or be thought necessary to salvation.” She defines as the “holy Scriptures” those books “concerning whose authority there never was any doubt in the church.” Now, if she acted upon this definition, she would have to exclude many of the Epistles now contained in the New Testament. For some 400 years the Epistle to the Hebrews was not included in the sacred canon. The old Syriac version does not contain the 2nd Epistle of Peter, nor the 2nd and 3rd of John, nor that of St. Jude. Origen, in the year 210, in giving a list of books to be received, does not include the Epistles of James and Jude. Cyril, in 340, and the Council of Laodicea, in 364, both exclude the Revelations of John. St. Jerome, a great authority in the Latin Church, speaks dubiously of the Epistle to the Hebrews. So that, if the Church of England kept to her own definition, she would exclude these six books from the compilation which she acknowledges to be her only guide as a church. The books composing the New Testament were selected by men who were uninspired from a very great number of Epistles, &c., written by the Apostles and Elders of the early Church. Many of them are lost, but some are still in existence, said to be written by James, Paul, Barnabas, Clement, Polycarp, and others,—which, for aught their readers know, are just as authentic as those which were retained in the canon. Many of the early fathers considered them so, and quote many of them in their works—the Epistle of Barnabas in particular, a belief in which has been avowed by many eminent men of modern times, such as Dr. Clark, Archbishop Wake, Whiston, and others.

Thus we see that if Scripture contains the whole truth, its professed believers possess it not; for, by their own showing, they have included some books which ought

not to have been included, because doubted by the church, and have excluded others that their own dignitaries and authorities believe in.

Again: Even supposing them to possess the whole canon of Scripture, and free from errors, where is their authority for declaring them sufficient for salvation? They quote 2 Tim. iii. 17 to prove it; but it must be evident to any person of common understanding that the Scriptures there alluded to are not those of the New Testament, for they were not written at the time referred to. The oft-quoted passage in Rev. xxii. 18, 19 cannot be taken as referring to the New Testament, which was not compiled even at that time. It evidently refers, as does a similar passage in Deut. iv. 2, to the particular book in which the prohibition is given. These passages seem to be the only authority which can be assumed for the professed doctrine. Indeed, most people seem to have believed it because they were taught it, and feel almost horrified when it is called into question.

To say that the Scripture contains all that is necessary to salvation is to accuse God and the sacred authors of being the cause of all the confusion and discord which have arisen from the very vague manner in which its doctrines are laid down. Can we suppose that, if God had intended the books of the Bible to be our only guide, he would have left them to the mercy of uninspired men to accept or reject what they chose for all future generations? There is not the slightest evidence in the Scripture of its being intended by its authors for such a purpose. They nowhere profess to give more than some necessary advice or exhortation on the existing duties of the Saints. The mention of doctrine is in many cases merely incidental; and where doctrines are expounded, they are never given in the shape of a confession of faith, but are argued singly and to those particular churches which most stood in need of such instructions. The various Gospels and Epistles show no sign of being parts of a whole. There is no connection between them other than the fact of their being dictated by the same Spirit, and that, although on widely different subjects, they have one object in view—namely, the upbuilding of the various churches to which they were written.

Thus we see that the Church of England does not act up to her own definition of what is Scripture, and can bring forward no proof for giving the Bible the place which it holds among the various Protestant churches. It is evident that it has been taken from its original place of instructor to fill up the void created by the withdrawal of God's Spirit, which always was and ever will be the guide of the true Church. What was the guide given by God to the Israelites? Did he, when he had by the hand of Moses given to them the law, which was a complete code of rules, withdraw his Spirit? No. He continued to speak to his servants, to teach them their duties, and even to expound and enforce those laws that he had given for their benefit. What was the guide Jesus gave to his disciples? Did he promise that at some future time he would give them a revelation which would last them for all time? No. He told them that he would send the Comforter, the Holy Spirit, through whose influence the Prophets had prophesied, and by whom God's people had been taught in times past. This was the guide by whose inspiration the Apostles wrote and spoke, and which continued to guide the Church of God so long as it was upon the earth.

But, say our Protestant opponents, "We are led and guided by the Spirit." This is a statement very easily made, but not so easily demonstrated. If their church has been led by the inspiration of the Spirit of God, why do they not believe as the word of God the teachings of their prelates? Surely the Spirit is as worthy of belief now as ever. Then they would no longer have any need to appeal to the law courts or other tribunals to decide what are their doctrines. If they had that Spirit which was once in the possession of the Saints and which cannot err, all would be well. "Ah!" say they, "but God does not reveal himself by his Spirit now: all that is for ever done away with." But we would ask, When did he declare this assumed fact that he would speak no more to man? The apologists for this popular notion know that he does not speak to them, and that is all they know about it. They conclude, because they cannot see, that the whole world is blind. It is a thing hardly to be believed that God would remove his

Holy Spirit from the position which Jesus assigned to it as guide, comforter, representative, and substitute for his own more immediate presence, and give in its stead the dead letter of past revelation, which has proved to be, through its liability to corruption and misinterpretation, unsuited for such a purpose.

Is it not more in accordance with reason and past experience to look for the cause of the confusion which exists around us in the statement of the Church of England, that the church had gone back into a state of idolatry for eight hundred years, after which it is said to have become purified and restored. But it is difficult to discover where restoration is to be seen; for she is a worthy daughter of so lost a mother! And so glaring are her faults, that one after another have left her, and all professedly preach from the Bible totally different doctrines!

To end this sad and deplorable state of things, God has, in fulfilment of the prophecies, revealed anew the Gospel of his kingdom; and, in accordance with its principles, the Church has been again built upon the foundation of Apostles and Prophets—officers taught by the Holy Spirit, and not subject to be controlled by false constructions of Scripture, but teaching by its influence the word of God.

Seen by the light of the Spirit, the Scripture ceases to be a sealed book, because the Spirit under whose direction it was written reveals its meaning for the instruction of the Saints; and in this way, and in no other, can the Bible be read to advantage. Understood thus, it will furnish us with authentic accounts of God's past dealings with men and of the great blessings conferred in times past upon those who served him, holding out promises and furnishing examples of the greatest utility to the Church. Used thus, and subject to the revelations of God's Spirit, the Scriptures are of vast benefit. But when they are read by men void of that Spirit, and are dragged, forced, and twisted about to suit men's own fancies, they are wrested to the condemnation of the reader, and tend to render the confusion, which is already so great, still more and more dangerous to the wellbeing of the human family.

SELF-IMPROVEMENT.

BY PRIEST W. H. PERKES.

In this age of progression and enlightenment, and now that the kingdom of God is making rapid strides towards that eminence foreseen by all the holy Prophets, perhaps a few words upon the subject of self-improvement to those of my young brethren who desire to progress and make themselves useful in assisting to accomplish the great work of the last days will not be out of place.

We have been told that the young brethren at some future day will become the pillars and supporters of this Church and kingdom, after the present ones have ended their work and gone beyond the veil. But we all know that we can never expect to have this honour unless we first show, by our conduct, desires, and love of the truth, that we are worthy, and also, by our knowledge, wisdom, and ability, that we are capable of performing the duties required.

The great and mighty work of the last days will have to be rolled forth with the knowledge, experience, and resources of civilized life, as well as by the power and revelations of the Holy Ghost. We require a knowledge of the rudiments of education and of the arts and sciences, as well as things of a spiritual nature. Grammar, arithmetic, book-keeping, &c., should be brought into our first course of study; and then we may take the higher branches and learn how and by what means the great universe in which we dwell performs its revolutions through the immensity of space, and how the various changes and wonders of nature are produced around us. These and many other things of importance we can gain a knowledge of here; and it is a duty binding upon us to inform ourselves in these as well as every other useful branches of knowledge and education, so that we may adorn Zion and make her the head of all the nations of the earth.

What is more pleasant and agreeable than to hear a good orator uttering divine truths? His words seem sweet and musical to the ear, and do not grate upon the feelings of the hearer. And how easy is he to be understood, especially by those who possess a sound and extensive

knowledge of language! We ought to make the study of the English language one of our first objects; for it is in that language and to the people who speak it that the God of heaven has revealed again the pure principles of life and salvation. In the English language all the principles, revelations, and doctrines of our most holy faith were first and are now mostly published; and we shall find a greater meaning and beauty in perusing those works, after gaining a knowledge thereof, than we did before. The wisdom they impart and the principles they contain will be plainer, and we shall understand more the bearings of one part of the subject upon another.

Arithmetical and mathematical studies also tend to sharpen the intellect and brighten the ideas. If we find a man eminent in this branch of education, we find one whose intellect is acute and who can see and understand the results of causes and the amount of things at a glance, and also tell what effects a certain cause will produce. We may get along in life without a knowledge of grammar; but without this branch of education, we shall be at great loss. We should acquire a knowledge of this and also of writing and book-keeping; for these branches are most useful in practical life, and we shall thereby be able to fill with more honour to ourselves and the cause we have espoused such offices and positions as we may be called upon to fulfil.

Such knowledge and acquirements we need in our every-day life, and we must not expect that they will be given to us momentarily without study or sacrifice on our part. If we want to be something, we must make ourselves so, as our brethren have done before us and are doing from day to day.

There are many ways in which many of us may increase that little knowledge that we already have. We can work until six o'clock in the evening; and instead of spending the remainder of our time in bad or frivolous company, or wasting it in seeking vain and foolish amusements in which no edification or instruction can be gained, we may spend it more

usefully to ourselves and to the cause by attending an evening school, or by studying at home ourselves. The latter will and does, I have no doubt, appear very dry to many. But if we persevere and endeavour to improve our minds, though we may not afford to attend school, we shall find our labours profitable and successful in the end. The gain will be most valuable to ourselves and useful to others: if not at present, it will in the future. Knowledge gets no heavier by carrying; and when we eventually find that our leisure time spent thus has been profitable, we shall feel glad that we ever took such a course.

Perhaps some will say, "We work exceedingly hard throughout the day; and when we return home in the evening, we feel too tired and too drowsy to enter upon dry study." But without sacrifice we cannot accomplish much; and a young man who desires to see himself on an equality with his brethren, to be able to meet whatever may come up in his life, to progress in this kingdom, and to never have it said that he had to turn his back upon anything, will not urge such a frivolous excuse; and those who do have but little energy or praiseworthy ambition in them.

In reading through the history of our beloved Prophet, Joseph Smith, we cannot but be forcibly struck with what quickness and energy of mind he progressed in the attainment of a vast amount of knowledge. And how was that knowledge gained? Under the most trying and perilous situations in life, his life being continually sought after by bloodthirsty mobs. It has not only been the case with him, but also with many others of our leading men. They have had to gain their education and knowledge under some of the most painful trials and discouraging circumstances.

Should we, then, sleep in our youth and care nothing whatever about education or self-improvement? No, my young brethren; let us not do this. We have all covenanted to reform our lives and character before God; and now let us endeavour to reform in this and become men of knowledge. If we do not, and are not competent to fulfil responsible positions, we shall not obtain them nor those blessings that we otherwise would enjoy. If we fail, the Lord will call others that are seeking to qualify themselves for the performance of his purposes.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 5, 1859.

THE BEGINNING.—In former editorials we have treated the gathering in its religious character. We will now take up the more common and business part of the matter. The course the Saints should take for the working out of their emigration, with matters on economy, &c., will form the subjects which now remain for consideration. Upon these points we design to offer our views and give some practical counsel on these homely yet important matters.

To make the beginning and pass beyond the starting-point even but a short step is of immense importance in every undertaking, and can hardly be valued too highly. Thousands never accomplish anything worth mentioning, simply because they do not make the beginning. We are convinced that there are vast numbers who do not reach more than ordinary ends, from the bare reason that they never pass the starting-point, and not because they lack the disposition to do or the power to bring about important results. Especially is this true of the Anglo-Saxon race, whose very nature is activity, whose characteristic is self-reliance, and whose irresistible instincts lead to adventure and great achievements. Now, the Saints are chiefly of the Anglo-

Saxon family and of kindred branches of a race from which that family sprang. Moreover, their past history and the extraordinary results which they have brought about show that they have not been surpassed, if equalled, by any of the members of that indomitable race. It is our firm conviction that in nearly every case where they have not accomplished a work, whether of their own emigration or any other movement, it has been simply because they have not begun with a purpose to accomplish it, if possible, and taken it up in that honest, earnest spirit in which they took up the movement for the establishment of Tithing or the one for clearing off the book debt. We believe that they would have accomplished very much more than they have, in many ways, had they taken the matter up thus earnestly and made a beginning. Indeed, to have accomplished much more than they have would have been very gratifying to that strong yearning of their souls to do great things; for, as every one acquainted with the matter knows, this is eminently a "Mormon" peculiarity. There can be no doubt that the accomplishment of more for their own emigration would have filled the hearts of thousands with joyfulness. And the cause that this desirable result has not been brought about is, in nine cases out of ten, from the bare fact that they have not had faith that they could emigrate themselves and have not begun in the spirit of an earnest purpose.

How momentous, then, is the beginning of every movement and every undertaking. Now, as all good Saints earnestly desire to be gathered and to have a part to perform in the great emigration movements of the last days, how important it is that they should all lay hold of the undertaking and begin in earnest at once. If this be done, they will realize that we are correct in placing great weight on the importance of beginning.

BEGIN AT ONCE.—There are but few who are so ungodly in spirit or so unprofitable in their intentions as to never purpose beginning their good works and performing the duties which God or society require at their hands. Nearly every one intends to do his part at some time or other, though many very frequently put the performance of those duties far in the future—to a time when perhaps the sand of life will be most run out and themselves be incapable of doing much good. Thus it is generally found that even the greatest reprobates hope to be better and to serve God at some future day before it is too late. Indeed, the most hardened wretch would shudder to be convinced that he would never perform his duties and would be found altogether too late.

Now, we hope that none of the Saints will pursue such an unprofitable course regarding any of their duties, whether owed to God or to society. As their gathering to Zion is the point now before us, we particularly urge upon them not to put off the duty of preparing for their emigration in this manner. If any have done so heretofore, let them manifest a genuine repentance upon the matter by turning from such an unprofitable course to one more acceptable in the sight of Heaven. No matter how strong the intentions of those may be who thus put off the performance of their duties to the future, almost invariably nothing results therefrom; for even if they ever do begin, it is seldom the determined fulfilment of their long-indulged intentions, but rather from a repentance of that indulgence and a godly determination to begin their duties at once. How many of the ungathered and the unprepared are thus because they have followed this bad course and put off the beginning of their preparations for emigration! They, like those who put off their commencement to serve God until old age, have left their duties unperformed, though not from the lack of good intentions, but because they did not begin at once. The consequence

is, they are no more prepared for their emigration now than they were ten or fifteen years ago. Yet we hope that many are much nearer being prepared and much nearer Zion; for we believe that they have now clearer views upon the matter and much more experience, which they have paid for by years of longing and hopes deferred. We also believe that many will now pursue a wiser course and begin at once. To do so is not only the wisest course, but it is the only safe one.

Excepting those engaged in the public service of the Church, all who have not yet begun should commence preparations for their emigration at once. Do not, we advise you, put it off to the length of a week or even a day more than necessary; but make a beginning at once, though it should be but with a penny. Then if, having begun, you continue to the end, almost before you imagine it possible your feet will be treading the soil of your long-looked-for Zion, and perhaps our earnest exhortation to "begin at once" will be brought forcibly to your minds.

HISTORY OF JOSEPH SMITH.

(Continued from page 144.)

[May, 1843.]

Sunday, 21st. At half-past ten, a.m., I arrived at the Temple, and had to press my way through the crowd in the aisles to get to the stand, when I remarked that there were some people who thought it a terrible thing that anybody should exercise a little power. I thought it a pity that anybody should give occasion to have power exercised, and requested the people to keep out of the alleys; for if they did not, I might some time run up and down and hit some of them; and called on two constables to keep the alleys clear.

After singing and prayer, I read 1st chapter of 2nd Epistle of Peter, and preached thereon. The following synopsis was written by Dr. Richards:—

"I do not know when I shall have the privilege of speaking in a house large enough to convene the people. I find my lungs are failing with continual preaching in the open air to large assemblies.

I do not think there have been many good men on the earth since the days of Adam; but there was one good man, and his name was Jesus. Many persons think a prophet must be a great deal better than anybody else. Suppose I would condescend—yes, I will call it condescend, to be a great deal better than any of you, I would be raised up to the highest heaven; and who should I have to accompany me?

I love that man better who swears a

stream as long my arm, yet deals justice to his neighbours and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite.

I do not want you to think that I am very righteous, for I am not. God judges men according to the use they make of the light which he gives them.

'We have a more sure word of prophecy, whereunto you do well to take heed, as unto a light that shineth in a dark place: We were eye-witnesses of his majesty and heard the voice of his excellent glory.' And what could be more sure? When he was transfigured on the mount, what could be more sure to them? Divines have been quarrelling for ages about the meaning of this.

I am like a huge, rough stone rolling down from a high mountain; and the only polishing I get is when some corner gets rubbed off by coming in contact with something else, striking with accelerated force against religious bigotry, priestcraft, lawyer-craft, doctor-craft, lying editors, suborned judges and jurors, and the authority of perjured executives, backed by mobs, blasphemers, licentious and corrupt men and women,—all hell knocking off a corner here and a corner there. Thus I will become a smooth and polished shaft in the quiver of the Almighty, who will give me demerit over all and every one of them, when their refuge of lies shall fail, and their hiding-place shall be destroyed, while these smooth-polished stones with which I come in contact become marred.

There are three grand secrets lying in this chapter, which no man can dig out, unless by the light of revelation, and which unlocks the whole chapter, as the things that are written are only hints of things which existed in the Prophet's mind, which are not written concerning eternal glory.

I am going to take up this subject by virtue of the knowledge of God in me, which I have received from heaven. The opinions of men, so far as I am concerned, are to me as the crackling of thorns under the pot or the whistling of the wind. I break the ground; I lead the way, like Columbus when he was invited to a banquet, where he was assigned the most honourable place at table, and served with the ceremonials which were observed towards sovereigns. A shallow courtier present, who was meanly jealous of him, abruptly asked him whether he thought that in case he had not discovered the Indies, there were not other men in Spain who would have been capable of the enterprise? Columbus made no reply, but took an egg and invited the company to make it stand on end. They all attempted it, but in vain; whereupon he struck it upon the table so as to break one end, and left it standing on the broken part, illustrating that when he had once shown the way to the New World, nothing was easier than to follow it.

Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob's ladder—the celestial, the terrestrial, and the celestial glories or kingdoms, where Paul saw and heard things which were not lawful for him to utter. I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it.

The Lord deals with this people as a tender parent with a child, communicating light and intelligence and the knowledge of his ways as they can bear it. The inhabitants of the earth are asleep: they know not the day of their visitation. The Lord hath set the bow in the cloud for a sign that while it shall be seen, seed time and harvest, summer and winter shall not fail; but when it shall disappear, woe to that generation, for behold the end cometh quickly.

Contend earnestly for the like precious faith with the Apostle Peter, 'and add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity; for if these things be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.' Another point, after having all these qualifications, he lays this injunction upon the people—'But rather make your calling and election sure.' He is emphatic

upon this subject—after adding all this virtue, knowledge, &c., 'make your calling and election sure.' What is the secret—the starting point? 'According to his Divine power which hath given unto us all things that pertain to life and godliness.' How did he obtain all things? 'Through the knowledge of him who hath called him.' There could not anything be given, pertaining to life and godliness, without knowledge. Woe! woe! woe to Christendom!—especially the divines and priests, if this be true.

Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the Priesthood alone will do this.

The spirits in the eternal world are like the spirits in this world. When those spirits have come into this world and received tabernacles, then died, and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have no bodies, or kept not their first estate, like the Devil. The punishment of the Devil was, that he should not have a habitation like men. The Devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation.

The design of the great God in sending us into this world and organizing us to prepare us for the eternal worlds, I shall keep in my own bosom at present.

We have no claim in our eternal compact, in relation to eternal things, unless our actions and contracts and all things tend to this end. But after all this, you have got to make your calling and election sure. If this injunction would lie largely on those to whom it was spoken, how much more those of the present generation.

1st key: Knowledge is the power of salvation. 2nd key: Make your calling and election sure. 3rd key: It is one thing to be on the mount and hear the excellent voice, &c., &c.; and another to hear the voice declare to you, 'You have a part and lot in that kingdom.'

Judge Adams arrived at my house from Springfield.

Monday, 22nd. Called at the Office at nine, a.m., having received letters from sisters Armstrong and Nicholson, of Philadelphia, complaining of the slanderous conduct of Benjamin Winchester; and I directed the Twelve Apostles to act upon the matter.

This morning, received a large hickory walking stick, having a silver head, with the motto, "BEWARE."

Rode out to my farm; dined at Cornelius P. Lott's; then rode to the Lima road, and returned home at half-past seven, p.m.

Wrote Editor of *Times and Seasons*:—

"Dear Brother,—In answer to yours of May 4th, concerning the Latter-day Saints' forming a Temperance Society, we would say as Paul said—'Be not unequally yoked with unbelievers, but contend for the faith once delivered to the Saints;' and as Peter advises, so say we, 'Add to your knowledge, temperance.' As Paul said he had to become all things to all men, that he might thereby save some, so must the Elders of the last days do; and, being sent out to preach the Gospel and warn the world of the judgments to come, we are sure, when they teach as directed by the Spirit, according to the revelations of Jesus Christ, that they will preach the truth and prosper, without complaint. Thus we have no new commandment to give, but admonish Elders and members to live by every word that proceedeth forth from the mouth of God, lest they come short of the glory that is reserved for the faithful.

W. RICHARDS, Clerk."

Tuesday, 23rd. In conversation with Judge Adams and others.

At eight, a.m., rode out to visit the sick.

Two, p.m., B. Young, H. C. Kimball, P. P. Pratt, O. Pratt, O. Hyde, W. Woodruff, J. Taylor, George A. Smith, W. Richards, and others met in the Office.

Elder Addison Pratt was ordained into the Seventies and blessed and set apart to go to the Society Isles, by President Young, assisted by H. C. Kimball, O. Hyde, P. P. Pratt,—that he should be a swift messenger to the nations of the earth, have power over the elements, and not fear when tempests arise. "Do not be hasty and passionate, but acknowledge goodness in all, where you find it. Harken ye, they will say, one to another, to this man; and they will carry you and give you presents, &c.: shall have power over the ship's course, and shall return again to this land and rejoice with your family, if you are faithful."

Elder Noah Rogers, of the Seventies, was blessed by the same, Elder Kimball being mouth,—that he might have power to discern between good and evil, be filled with the power of God, have faith to heal the sick, cast out devils, cause the lame to walk, and

have the heavens opened, and have an appointment from on high, even from God, if thou art faithful. "Except thou art willing to be led, thou shalt never lead. Thou shalt return to this place:" and set apart to accompany brother Pratt to the Sandwich Islands.

Elder Benjamin F. Grouard was ordained into the Seventies by the same brethren, O. Hyde mouth. Prayed that the angel of God might watch over him and deliver him from his enemies and the tempests and troubles of the sea, that he might perform the mission with honour to himself, and be returned in safety.

Elder Knowlton F. Hanks was also set apart to the Islands.

Reuben Hedlock, High Priest, was blessed and set apart to go to England.

Elder John Cairns was ordained High Priest and set apart to accompany brother Hedlock.

President Young said to brother Addison Pratt and his associates—We commit the keys of opening the Gospel to the Society Isles to you; when all the Twelve said, Aye.

Elder Rogers was appointed President of the Mission.

Reuben Hedlock's mission was to preside over the churches in England, over the emigration, and over business in general, by vote of the quorum.

Elder Young said he wanted the funds in in Liverpool to pay the passage of those who were expected to be sent for by brother John Benbow and his wife, on account of moneys lent by him to commence the printing of the Book of Mormon, *Millennial Star*, Hymn Book, &c., and to send the worthy poor Saints to this country, and let brother Hedlock use what is necessary for his own convenience; and voted unanimously that the foregoing be carried into execution.

Let the Books of Mormon be sold as fast as they can in England, and the avails be retained by Elder Hedlock till further orders.

Voted that sister Ann Dawson and her family, sister Ann Braddock and her family, William Bradbury with his family, brother Leech, of Preston, and family, brother Anderson, of Stoke-upon-Trent, and all the poor Saints be brought over to this country.

Voted, on reading Elder Ward's letters of March 1st and 16th to the First Presidency and Twelve, that the printing in England be stopped, according to previous instructions, and Elders Ward and Fielding come to this place, and the funds referred to in Ward's letters be expended by Elder Hedlock, as before stated.

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 66.)

(From the *Edinburgh Evening Courant*, Oct. 16, 1848.)

"The papers received from the United States by the last mail contain several very curious and important matters deserving particular notice. Amongst these we notice—first, the pointed and remarkable account given, that at Durango, the capital of the province of that name, in Mexico, (say lat. 24 deg. 30 min., and long. 103 deg. 35 min. W.), caverns have been discovered and entered, containing hundreds of thousands of mummies, similar to those of ancient Egypt. This is a most remarkable point and fact in the history of man, and the further development of these ancient remains will be awaited with impatience by ourselves and an inquiring public. In the meantime, the discovery clearly points out these remains to be of Egyptian or Phœnician extraction, or more properly of both. There are many reasons, from recent discoveries, to believe that the continent of America was known to the nations of the ancient world; and a nation who, like the Egyptian, circumnavigated Africa, as the Egyptians certainly did, may readily be supposed to have crossed the Atlantic and got to America. At any rate, if once they got to the southward, and clear of land, within the sphere of the trade wind, they had no alternative but to run before it to the western world. The Red Charibs of the Windward Islands, Grenada, and St. Vincent (now, we believe, extinct,) were most certainly, from their manner, customs, and religion, of the Phœnician and Carthaginian race. But, from the discovery above alluded to, and those some time ago made in Central America by Stephens, it would appear that all the western portion of the American continent had been discovered and peopled by Eastern Asiatic nations. It would exceed our limits to quote references to show this fact. We shall here simply remark that whoever looks at the able drawings in Stephens's book on Central America will perceive them to be covered with Egyptian hieroglyphics and Hamyarotic letters, such as those lately discovered in Southern Arabia, and at once perceive that the figures and lineaments are those of superior civilized Asiatic nations, in which portion of the world vast civilized empires were found in very ancient times, as also in Egypt, one of the most ancient and powerful of the whole, and which,

though strictly speaking an African power, yet her sway extended both in Africa and in Asia; and, above all, was, in the African portion, comprehended in what was called the Land of Cush or Ethiopia, in its early and most extended sense, including both Arabia and Africa, from the Red Sea to the banks of the Nile throughout its course."

(From the *National [Michigan] Democrat*.)

"Upper Peninsula, National Mine.

"A. Kingsbury, Esq. Dear Sir,—You requested me to write you what success attended our labours in excavating the ancient works on which we were engaged when you were here; and, so far as time will permit, I will endeavour to comply with that request. After opening the shaft on which we were engaged, 18 feet deep, the loose rock in the bottom gave way and sank, leaving nothing but water to be seen at the bottom. We drained this out, and continued our excavations to the depth of 32 feet, where we found the loose dirt full of copper, one piece of which weighed 30 pounds. The opening at this depth is 31 inches wide, 19 inches of the vein being left standing next the head wall, and has been worked away 15 feet on the course of the vein. In either end of this opening is a sheet of pure copper; that in the east being two, and that in the west one-and-a-half inches thick. The lode here changes from the north to the south wall, and is 18 inches thick, bearing, in addition to the above-named sheet, a large amount of barrel-copper—i.e., small masses. This opening extends 18 feet deep, which, added to the 32 feet already named, makes the whole depth of the work 50 feet. No place in the country has ever been opened showing their operations to an equal extent; and, in the course of excavation, numerous hammers and a large quantity of timber have been taken out. The latter, though apparently sound, is so soft as to be readily crushed by the pressure of the hand. The timber consists principally of oak and ironwood, and in some instances is deeply charred, the coal having, when dried, all the consistence of recently-burned charcoal. Whether it will ignite I could not say, for I have not yet tried to re-light these long-extinguished fires, and the experiment remains to be tried when I have more leisure. The first

of these works was opened at the Minnesota Mine in 1848, and from one of them was taken a mass of pure copper weighing over six tons, 'pure as a penny, and bright as gold.' This mass was 10½ feet long, and in parts three feet wide. It had been raised some 12 feet by means of wedges and rollers, and bore unmistakable evidences of years of toil in trying to detach sundry projections from its sides. Since 1848 numerous discoveries of ancient works have been made, till in length they are known as extending over more than 100 miles of the country from N.E. to S.W.; and the assurance of having them on a mineral tract is considered very good evidence of its being valuable. The tools used in these works consisted entirely, so far as we are able to judge, of boulders of hard stone, weighing from two to 40 pounds, some with single, some with double grooves cut round them, by which fasten a withe for a handle. They evidently heated the rock, and then applied water to soften it before working; and all this was accomplished by these simple means. When this was done it is impossible to determine; but conclusive evidence exists of its being a work of a very remote period. Trees of several hundred years' growth are found extending their roots on the surface of an earth and soil that has required ages to accumulate over some of their deepest works. As yet no trace has been found of their authors—nothing to throw the remotest light on their origin. They evidently belong to a race and age passed away long before the inhabitants of Europe dreamed of the existence of a Western Continent.—I remain, sir, with much respect, very truly yours,

P. B. EASTMAN."

(From the *New Orleans Picayune*.)

"About three weeks since, a gentleman, who had recently returned from Tehuantepec, placed in our hands a volume composed of a number of layers of parchment, bound together with brazen clamps, and presenting appearances of great antiquity. It was obtained from an Indian curate—there are many such in that part of Mexico—and the history of it, as related by himself, is this:—He said that he had purchased it from a native trader, who once a-year was in the habit of visiting a city among the mountains towards the south, which is inhabited exclusively by Aztecs. The name of this city is Coaxchencingo, which, in the language of the tribe to which the curate belongs, signifies, 'The mystery of the mountains.' Within an inner apartment of the grand temple of Coaxchencingo are kept about fifty volumes similar in appearance to the one referred to, which, it is said by the priests, were preserved from the extensive collection of re-

cords known to have existed in Mexico at the time of the conquest, and which were destroyed by Cortez in the heat of his intemperate zeal against the paganism of the Aztecs. The volumes preserved at Coaxchencingo are regarded as holy things, and are only to be seen on days of great public rejoicing or solemnity. It was on an occasion of this kind that the Indian trader succeeded in abstracting one of them. This volume, which we have now before us, is filled with hieroglyphical characters, almost all of which are of course perfectly unintelligible to us. But one circumstance connected with it is of the highest importance, and tends to confirm the theory that the Aztecs are the descendants of a race which migrated to this continent from the eastern shores of Asia, about twenty centuries ago. It is remarkable that on one or two pages of the volume, immediately beneath the hieroglyphics, there are inscriptions in Greek characters, forming words in that language, but written backwards, in the Oriental style. On the first page these Greek inscriptions run thus (we give English characters for want of Greek):—*Netsep not eogol*, which, reversed, reads, *O logos ten panton*,—literally, 'world of all,' or 'of all things.' It is to be presumed from this that the book is a history of the mysterious people among whom it was found; and, could it be thoroughly deciphered, it would no doubt thoroughly solve the problem of our aboriginal archaeology. On another page there is a picture of water, and under it is the word *seesalaht*, which is evidently *thalassus*,—Greek for 'the sea.' A representation of a vessel full of men accompanies this, and conveys the impression that it refers to a voyage or emigration from beyond the sea. The existence of these Greek words in this volume is a very singular circumstance, and proves conclusively that it must have been the work of some nation from the old continent, which held sufficient communication with Greeks to learn the language. That it is Asiatic is proved by the fact of the reversed writing, which method is used by all the Oriental nations. A coincident fact with this one is the discovery lately made of a Hebrew volume, found in the possession of a western tribe of Indians; an account of which has already been given in almost all the newspapers, and will doubtless be remembered by our readers. To what nation the authors of this Aztec volume belonged is yet a mystery, though the facts would seem to indicate a Jewish origin; for although there are no Hebrew characters in the book, the known fact of the disappearance of the Ten Tribes, the many similarities between the customs, rites, and ceremonies of the Aztecs and those of the ancient Jews,

and other circumstances of the same nature, lend plausibility to the theory of a Hebrew origin. The Elders and Priests among the Jews were well acquainted with Greek. In fact, it was the polite language of that era; and it is not surprising that, with a certain affectation of erudition, they should have made use of it in their writings. However, this is a point which we leave to those more learned than we are to decide. We may

remark, nevertheless, *en passant*, that the physiognomy of the Aztec children, as described by the northern papers, is essentially Jewish. We understand that it is the intention of the proprietor of the strange volume referred to to submit it to the inspection of Professor Gliddon, whose hieroglyphic attainments may enable him to make some interesting discoveries in this new field of investigation."

(To be continued.)

PASSING EVENTS.

GENERAL.—A serious riot is reported between the Greek and Ionian population of Soulini. An Austrian journal states that 1,000 guns of the largest calibre are to be cast at Marizall, in Styria, this year. The fortifications at Venice are being rapidly strengthened and armed with heavier artillery. A battle with great slaughter has taken place at Nizam, in India: 30,000 rebels of Rohilkund have also been beaten, with great loss on their side, and routed. The rebels at Dewsha were also defeated and dispersed, and about 300 killed.

AMERICAN.—The National Telegraph line is now working in an unbroken circuit from New York to Leavenworth, Kansas, a distance of nearly 2,000 miles, despatches being dropped at all the principal cities on the way. Major Copening, the contractor for the Salt Lake and Placerville route, arrived in St. Louis Feb. 4th, *en route* to Washington, having left Utah in the depth of winter in order to test and report the practicability of the route. Late despatches state that Judges Smclair and Cradbaugh will leave Utah Territory in the spring.

MEMORABILIA.

LARGEST WELSH TOWN.—The largest town in Wales is Merthyr Tydfil, in Glamorgan-shire.

THE DECEMVIRI.—The Decemviri were a body of ten Roman magistrates elected from the Senate and invested with absolute authority for two years. The office was called the Decemvirate.

THE CÆSARS.—The twelve Roman Emperors that consecutively bore the name of Cæsar, were—Julius, Augustus, Tiberius, Caligula, Nero, Galba, Otho, Vitellius, Vespasian, Titus, and Domitian.

GREAT BRITAIN.—The kingdom of Great Britain is composed of England, Scotland, and the principality of Wales. These, with Ireland, comprise what is called "The United Kingdom of Great Britain and Ireland."

THE CRUSADES.—The Crusades, or Holy Wars, were eight expeditions undertaken by Catholics to rescue Palestine, or the Holy Land, from the Turks. The first took place in the year 1096, and the last in 1270.

EDICT OF NANTZ.—The famous Edict of Nantz was issued in the year 1598, by Henry the Fourth, securing to all Protestants in France the free exercise of their religion. It was afterwards, however, revoked by Louis the Fourteenth.

IRISH PROVINCES.—Ireland is divided into four provinces—Connaught, on the west; Ulster, on the north; Leinster, on the east; and Munster, on the south. The word "culm" will serve as a remembrancer of their names, as it contains the first letter of each.

THE INQUISITION.—The Inquisition was a tribunal set up by papal authority for the examination and punishment of those who were deemed heretics. It originated in the 12th century, when Pope Innocent the Third despatched Dominic and others to inquire into the number and character of heretics, and report the same to Rome. Hence they were termed Inquisitors, and their court the Inquisition.

VARIETIES.

MISER—One who, though he loves himself better than all the world, uses himself worse. **PLAGIARISTS** are purloiners, who filch the fruit which others have gathered, and then throw away the basket.

AN HONEST CONFESSION.—"You are under solemn obligations to go forward. The state of the world requires it. Popery is going forward. Other erroneous systems are going forward. Infidelity marches on. The world is still in darkness,—error reigns in it,—Satan possesses it,—and the dark places of it are still the habitations of cruelty. Hundreds of millions have never heard the Gospel. Millions who have heard it have not believed it. Thousands are falling into hell every day, and thousands are coming into life to take their places, imitate their folly, and meet their doom. By the ignorance that prevails, by the cruelties that are practised, by the crimes that are committed, by the millions that are perishing, by the myriads that fall into hell, we beseech you, go forward! The condition of the church calls for it. What shall we say of the church's condition? She is weak and feeble. She is carnal and selfish. She is poor and miserable. Her converts are few. Her soldiers are cowards. Her divisions are many. Her Lord is dishonoured. Her enemies triumph. Her rival makes head against her."—*Rev. J. Smith.*

P O E T R Y.

A SONG FOR SCATTERED ISRAEL.

Up, Israel! fly to your mountain home,
For the clouds are gathering fast,
The earthquake rumbles, the storm-sends come,
'Mid the plague's pestiferous blast;
For a night of horror and gloom does shroud
The gathering hosts of hell,
And the bursting thunder of yon black cloud
Will the fearful onslaught tell.
Then away on the wings of magic steam;
Bid the Truth span earth and sea,
Till the groaning nations hail the gleam
Of the coming jubilee.

Up, Israel! now is no time to sleep
Nor slumber with folded hands:
From the east, from the west the shadows creep
O'er these God-forsaken lands;
And the mighty bulwarks that gird the north,
Soon, soon shall bursting fall,
While the countless trains of the "lost" come forth
At royal Ephraim's call.
Then away on the wings of magic steam;
Bid the Truth span earth and sea,
Till the groaning nations hail the gleam
Of the coming jubilee.

Up, Israel, up! for the standard waves
On the world's proud castle-keep,
Floating proudly o'er the hallowed graves
Where the mighty martyrs sleep;
And the wealth and the woe, the squalor and glare,
The wretchedness, crime, and pride
Of the world assemble in wild despair,
Their dying strife to 'bide.
Then away on the wings of magic steam;
Bid the Truth span earth and sea,
Till the groaning nations hail the gloom
Of the coming jubilee.

Up, Israel! see how the powers rush
Like maddened bulls to the fight:
In the grasp of conflict they blindly crush
Their valour, their strength, and might:
The power and pomp of the despots fall,
The might of the wicked is gone,
And the honest in heart of the nations hail
The bursting of Freedom's dawn.
Then away, then away, to your posts with speed;
Bid the Truth span earth and sea;
For the hosts of the Lord shall with triumph speed
In the coming jubilee.

E. L. SLOAN.

ADDRESSES.—Charles W. Penrose, 46, St. Paul's Street North, Cheltenham.
James Payne, care of George Bradfield, Corn Wharf, Newbury, Berks.
E. Harding, care of James Burt, spring maker, Holytown Bridge, Scotland.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, BIRKINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 38, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 11, Vol. XXI.

Saturday, March 12, 1859.

Price One Penny.

THE LATTER-DAY WORK.

BY ELDER J. JACKSON.

Well might the Prophet Isaiah, when speaking of the Latter-day Kingdom, call it a marvellous work and a wonder! To the Saint whose mind is enlightened by the Spirit of truth, and who in a measure comprehends the magnitude, grandeur, and sublimity to which this kingdom will arrive, the designation seems very appropriate. Whenever God's kingdom has been on the earth, it has produced wonderful effects. But when we take into consideration the work to be accomplished in these last times, and that too in a very short period, the miracles, powers, and majesty of former dispensations will, when compared with the mighty work of the last days, sink into comparative insignificance.

In former dispensations the officers and subjects of God's kingdom have eventually apostatized, been destroyed by their enemies, or, Enoch-like, have been too perfect to remain longer amongst the fallen sons and daughters of men, and have been admitted into more perfect and congenial spheres. But such will not be the case in the last days; for although the kingdom of heaven has suffered violence and been impeded in its progress by the power of the Evil One, who has worked in the hearts of the children of disobedience, and although Satan has had almost universal sway over the nations for nearly six thousand years, the kingdom

of God will yet prevail, might submit to right, truth triumph over error, wickedness be swept from the earth, Satan be bound, and the earth be purified and filled with righteous beings. But much has to be done before this can be accomplished, and nothing short of the wisdom and power of the great Jehovah can bring it about.

We have an abundance of prophetic evidence in support of the foregoing assertions, and there are no true believers in holy writ but what will admit that such a state of things will yet be brought about, though they may differ as to the way and manner in which it is to be done, or as to the means which will be used for its accomplishment, and the time when that eventful epoch in the world's history will arrive. But such differences of opinion upon these important topics do not exist among the Saints of God who are in possession of that Spirit by which the Scriptures were written. They are no longer left in the labyrinth of doubt. They begin to understand many parts of the great drama to be enacted in these last days about as clearly as those will who in future shall have it from the pen of the historian. It is obvious to them that human wisdom, however great the combination, (for the world's history for six thousand years has proved its imbecility,) is inadequate to the work

designed—namely, the enlightenment of the world in the laws of God, which would raise mankind from their present degraded state, bring about universal peace, unite all the nations of the earth into one great family, fill the earth with the knowledge of the Lord, restore the animal creations to their former state of docility, remove the curse from the earth, and place man in that noble and dignified position which he held before the transgression of our first parents. It is very evident to us that the skill and ingenuity of men, however good their intentions, unaided by the inspirations of God's Spirit, can never bring about this much-to-be-desired state of things.

Man, who is made in the image of his Maker, and who is the noblest part of God's creation, enjoyed, before he sinned, constant felicity, and was often visited by his Maker. Angels were his companions. He swayed an undisputed sceptre over the whole creation, and the earth was made a paradise for his sake. But, through neglecting the laws of the Great Jehovah, following the desires of their own hearts, and assuming positions which only belong to God, the nations in a great measure have been for many ages the subjects of woe and misery, and forsaken of God, through their disobedience to the mandates of heaven and their violation of the sacred laws of nature. Man has fallen far below that standard of morality which he once aspired to, has incurred the displeasure of the Almighty, and by his degraded actions has so far displeased the Creator and Controller of the universe, that for centuries He has not spoken to or visited the human family.

Seeing, then, that disobedience has been the cause of the many evils and misery to which the human family have been subject, and from which the present generation are far from being free, it appears evident that obedience would remove the cause, and thus the effects would soon disappear. We may safely conclude, therefore, that nothing short of the direct interference on the part of the Creator can redeem the works of his creation. The everlasting Gospel or plan of salvation must be made known and observed. The ancient Prophets have foretold in the plainest terms the restoration of the Gospel in the latter days, and have shown it to be the only means by which the millennial reign of peace would

be brought about. While on the lonely Isle of Patmos, the much-favoured disciple John, wrapt in heavenly vision, beheld the angel who should first bear the glad tidings of great joy in the latter days. Hear his own testimony:—"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Daniel also speaks very definitely on the matter when he says, in reference to the latter days, that the God of heaven would set up his kingdom upon the earth,—that though at its commencement it might to human eyes appear very feeble, it should grow out of obscurity into a great and formidable kingdom,—that its power and strength should be so stupendous that all other kingdoms, however great, should give way before it,—that this kingdom should cause all others to succumb to its superior power, and that it should at last even fill the whole earth. The subjects of this conquering empire will be those who obey the Gospel—those who obey the message borne by the Elias, or harbinger of the last days; or, in other words, they are the Saints of God. Hence the saying of Daniel, that "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High," who shall possess it for ever and ever, and it shall never be given to another people. This one prediction proves the statement made at the commencement of this article,—namely, that the last would surpass in power and dominion all former dispensations. In previous dispensations, the wicked powers of the earth persecuted, foully treated, and put to death the servants of God, and finally banished his kingdom from the earth; but in the last or final dispensation, the heaven-born kingdom shall predominate and subvert all opposing powers. When the Saviour sojourned upon the earth, he was hated, persecuted, ridiculed, despised, and finally suffered an ignominious death. At his second coming he will be accompanied by thousands of the heavenly host. He will come in the character of a Saviour, a conqueror, and a God. He will take vengeance on the ungodly and those who dishonour his laws. On the other hand, he will reward the righteous, plead the

cause of the poor, cast down the scorner, the proud, and the haughty, give the earth to the meek and pure in heart, dwell with them for a thousand years, and prepare them for still more exalted spheres.

The everlasting Gospel has been restored; a people are preparing for the reception of the Saviour; a house is being built to his name in the tops of the mountains, according to the prediction of the son of Amos; and the various powers pertaining to the holy Priesthood which have been held by the ancient worthies in their respective dispensations are now conferred upon the Prophet Brigham Young and his fellow-servants in the latter-day ministry. Hence we see the great wisdom,

power, and influence of those men. They are equal to any emergency, however perilous; for God is with them and his Priesthood is upon them.

The Prophet Joseph lived to accomplish the noble work assigned him, and is now numbered amongst those who have died martyrs for the truth. Brigham, his worthy successor, who is inspired by the Spirit of God in all his movements, has become a mighty man of God and is wisely rearing the superstructure of that kingdom of which Joseph laid the foundation, and which is destined to fill the earth and bring to pass the restitution of all things which God has spoken of by the mouths of all his holy Prophets since the world began.

ORIGINAL SIN.

The doctrine of "original sin" is as widely taught, and as firmly believed in as any other propounded by the multifarious sects of the day. It has come down for centuries with the hoary fabric of error which generation after generation has so assiduously erected. It is the Roman Catholic's groundwork for infant sprinkling, and therefore the parent of that most senseless article of belief. It is the reason assigned by the whole homogeneous mass of sectarianism for what is termed "man's innate depravity;" and, in fact, upon it rests the whole superstructure of unreasonable fallacies received by professors of Christianity, and climaxed with the "only believe, and you shall be saved" doctrine. It presupposes that man is born with sin engendered in him, lives a sinner, and dies a sinner,—no moment of his life passing without sinning either in thought, word, or deed. This seems such an outrage on common sense, revelation, and all the promises of the Gospel, that various sects have tried to modify it and make it more palatable, some going so far as to avow that a man might live free from sin, if only during the act of prayer!

But to cite all the foolish, whimsical, and monstrous views upon the subject would occupy too much space, which can be used to better advantage. Let us examine the subject by the twin lights

of revelation and reason, and deduce the truths disclosed thereby.

Original, of course, means primary, or first; therefore original sin must mean the first sin; and since sin exists so widespread and desolating, there necessarily must have been a first sin. On this all parties are unanimously agreed. It is in the effects of that sin where the disagreement of opinion lies. The popular theory is, that as Adam, the first man and father of all the human race, sinned, so not only were all mankind to suffer the effects of that sin physically by death passing upon all, but it was propagated with the propagation of the human family and operates prejudicially upon all the descendants of Adam, who are thereby held morally responsible for it.

There are some texts quoted in favour of this view, such as, "By one man sin entered into the world, and death by sin." "As in Adam all die, so in Christ shall all be made alive." But these have evidently reference to nothing but the physical effects of that sin—death, and the redemption from that penalty—the resurrection. Some other portions of sacred writ are quoted in like manner, which are perfectly foreign to the subject, but are eagerly clutched at by uninspired men in support of a favourite theory, when they find themselves unable to account for man's present condition.

That a sin can only exist with the transgressor is a truism which needs no argument to prove; but that the effects of that sin may exist and operate for many generations, all our experience and knowledge of humanity fully bear out. The first sin, therefore, could only exist with the first transgressor; but its baneful effects might be borne down the stream of time and affect unnumbered generations.

Reason here enquires if all mankind are to be held accountable for that sin morally, or is the justice of God satisfied with the ruin it physically produces by causing death and all its attendant train of horrors to stalk in frightful and unchecked majesty through the earth? Revelation aids us in solving this problem, as it emphatically informs us that as death passes upon all through the act of one, without any concurrence on their part, so does the resurrection from the dead come to all through the propitiation of one, without any effort on their part. That the sins of parents operate upon the physical condition of their offspring is patent to every observer, for nature will not have her laws transgressed with impunity; and if, by opposition to the workings of nature, we inherit debility and disease, our offspring must partake of the baneful results.

If, by extravagance and prodigality, a wealthy individual courses through his means, and if, by inattention to economy, or other causes, he is reduced to poverty, his children necessarily partake of the bitter fruits of his extravagance or carelessness and endure the biting pangs of want. But to suppose that they are morally accountable for acts over which they had no control is flinging an insult at the justice of both nature and nature's God. When the great I AM thundered from Mount Sinai those eternal principles of equity known as the ten commandments, and said, "I will visit the sins of the fathers upon the children to the third and fourth generation," it had evident reference to their temporal condition, as all his future dealings with that people amply prove. Preserved as a distinct and peculiar people, they are abiding witnesses of the promises made to the fathers, while the repeated punishments inflicted upon them, including both innocent and guilty in their effects, were but the necessary workings of an eternal law

of justice, which claims to be honoured; and which, when transgressed, will in its grand operations punish not only the really guilty, but through them the innocent, who are so closely associated with them as to have their interests identified with theirs.

Thus the drunkard and gambler not only suffer themselves for their wrongdoings, but their innocent partners and offspring taste the bitter fruits of their evil sowing. So all mankind must meet the common lot and fall before the great Destroyer, while it is for their own transgressions alone that they are held accountable by the Divine Judge, who has gratuitously placed them, by the resurrection, in possession of all that was lost to them through the first departure from the celestial law.

Bards, Prophets, inspired men of all ages, and even the Son of God himself loved to dwell upon the innocence of childhood's hours and the spotless purity of the infant mind. "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." "Except ye become as a little child, ye shall in nowise enter into the kingdom of heaven." Are these expressions engendered by a knowledge of infant helplessness coming into the world laden with the weight of original sin? Are they not rather the emanations, from a source that never errs, of a consciousness of infant purity?

The spirit of man will return to the God who gave it—return to render up an account of its mission in this lower sphere and of the causes that have dimmed the spotless hue which it carried from the spirit world, but not to account for a sin it had never committed, nor for another's actions over which it had no control. Revelation and reason combine in saying that man must account for the deeds done in the body, and justice joins them in proclaiming that for "original sin" a propitiatory offering has been prepared, which will burst the bonds of death and restore to man his full organization. For his own transgressions a ransom has been paid; and if he will accept the terms and fulfil the conditions of the Gospel thus mercifully offered to him, his salvation and exaltation in the kingdom of God are sure, and an eternity of bliss awaits him.

S.

HISTORY OF JOSEPH SMITH.

(Continued from page 160.)

[May, 1843.]

Wednesday, 24th. Elder Addison Pratt presented the tooth of a whale, coral, bones of an Alabattross' wing and skin of a foot, jaw-bone of a porpoise, and tooth of a South Sea seal, as the beginning for a Museum in Nauvoo.

I bought eleven quarter-sections of land from Judge Adams, and then rode on the hill.

I find in the *Boston Bee* of this date a letter; and as it is so remarkable that any editor will publish anything in the columns of his paper concerning me or the Saints but slander, I take pleasure in transcribing the following:—

"Sir, in bygone years, and long before I heard of the Prophet Joseph Smith, and indeed before he had existence, I had formed some very curious ideas about the *ancient Prophets*. From reading their history in the Bible, I supposed they must have been men of no ordinary proportions; or, if so, that there was something about them different from other men, by which they might be distinguished at sight. As a matter of course, I thought they must have had gray hairs for a covering to make them appear very dignified, and beard as long as a Jew's; for if they shaved, it would show that they were men; and could I have had the privilege of looking at one, I should have expected to have seen him clad in sheep, goat, bear, or wolf skin, wandering about on the mountains like the beasts he had robbed of their garments, lodging in the caves and dens of the earth, and subsisting on the fruits and nuts of the forests,—a being too holy, too sanctified, too exalted, by his high calling, to appear in the habitations or among the society of men, unless he had some important message to communicate direct from heaven—some revelation or commandment to promulgate to his fellows; and then he would just come forth and cry out, like the beasts in the wilderness, with so much sacred sanctity, that *everybody would know* he was a *Prophet*, and if by nothing else, when they saw his nails like bird's claws, and his hairs like eagle's feathers, and his face and hands as filthy as a baboon; for it never occurred to me that clean hands, in administering before the Lord, as mentioned in the Scripture,

meant anything more than a good conscience; and I had never supposed but that a man could worship God just as acceptably all covered with dirt, and filth, and slime, as though he had bathed in Siloam every hour, until I heard the Mormon Prophet lecturing his people on the subject of neatness and cleanliness, teaching them that all was clean in heaven, and that Jesus was going to make the place of his feet glorious; and if the Mormons did not keep their feet out of the ashes, they could not stand with him on Mount Zion.

I had no thought before but that dirty people could get to heaven as well as clean ones; and that if the priests offered sacrifice with polluted hands, the fire would cleanse both the offering and the hands that offered it. I cannot say how much there may be in Scripture to contradict my views, neither can I vouch for it that the churches of the day believe any such doctrine; for I never belonged to any of them, but have rather been called an infidel. As to that, I have not altered much. I like consistency, and it where I may.

With all these curious notions, I fell into the Mormon settlement, and saw the Prophet; but having never heard a Mormon preach, you can imagine me not quite ready to receive all the impressions incident to an interview with such a distinguished personage. But I will give it as I find it, hit or miss the faith or feelings of any one.

I have had an interview since my last, and found anything but the truth in the current reports. 'The Prophet Joseph' (as he is called among his people,) said, in a conversation with a gentleman present, that he no more professed to be a Prophet than every man must who professes to be a preacher of righteousness or a minister of the New Testament.

To be a minister of Jesus, a man must testify of Jesus; and to testify of Jesus, a man must have the Spirit of prophecy; for, according to John, the testimony of Jesus is the Spirit of prophecy.

If a man professes to be a minister of Jesus and has not the Spirit of prophecy, he must be a false witness, for he is not in possession of that gift which qualifies him for his office; and the difference between himself and the clergy of this generation is, he claims to be in possession of that Spirit of prophecy which qualifies him to testify of Jesus and the Gospel of salvation; while

the clergy deny that Spirit, even the Spirit of prophecy, which alone could constitute them true witnesses or testators of the Lord Jesus, and yet claim to be true ministers of salvation.

In this, said he, I am honest and they are dishonest, and that is the difference between us. Were they true and honest witnesses of Jesus Christ, they would acknowledge they have the testimony of him, and that is the Spirit of prophecy; and every man who possesses that Spirit is a Prophet.

I said he claims no more than what every servant of Christ must possess to qualify himself for his office, while the clergy of the 19th century deny that which alone could constitute them what they profess to be. He said he did not profess to be a very good man; but acknowledged himself a sinner like other men, or, as all men are, imperfect; and it is necessary for all men to grow into the stature of manhood in the Gospel.

I could not help noticing that he dressed, talked, and acted like other men, and in every respect the perfect counterpart of what I had conjured up in my imagination for a Prophet.

The Mormons have not yet completed their great Temple, and have no commodious place of worship; but the Apostles and Elders preach in private houses on the Sabbath and at other times, though I seldom attend these latter meetings. But when the weather will admit, they meet in the Grove, or on the rough floor of the basement of the Temple, and then the Prophet frequently preaches. On one of these occasions I heard him preach concerning the Prodigal Son.

After naming his text, the Prophet remarked that some one had asked him the meaning of the expression of Jesus—'Among these born of women, there has not arisen a greater than John'—and said he had promised to answer it in public, and he would do it then. 'It could not have been on account of the miracles John performed, for he did no miracles; but it was—First, because he was trusted with a divine mission of preparing the way before the face of the Lord: Who was trusted with such a mission before or since? No man.' Second, he was trusted and it was required at his hand to baptize the Son of Man. Who ever did that? Who ever had so great a privilege or glory? Who ever led the Son of God into the waters of baptism, beholding the *Elder Ghost* descend upon him in the sign of a dove? No man. Third, John at that time was the only legal administrator holding the keys of power there was on earth. The keys, the kingdom, the power, the glory that departed from the Jews; and John, the son of Zachariah, by

the holy anointing and decree of heaven, held the keys of power at that time."

Elder H. Tate writes that in Cuba, Illinois, the people were anxious to hear him, when the Rev. John Rigdon, a Campbellite preacher, refused to let him preach in the chapel, because Elder Tate was "sent by the authority of Jesus Christ," saying, "That recommend will not do, for the world has condemned it already," but at Pekin baptised six in twelve days, and many more were favourable.

Received a long letter from Thomas Ranciff, complaining of William and Wilson Law and Dr. Foster swindling him, which is another example that people will not obey counsel, although it was pointedly made known to the people on the 18th of April last.

Thursday, 25th. Sent William Clayton to Carthage to redeem the city lots on the Galland tract, which had been sold for taxes.

Dr. Imbert, Messrs. Ophastan and Magalan, missionaries, with seventy Christians, were beheaded, and 180 strangled in Corea, Eastern Asia.

The town of Tallahassee, Florida, destroyed by fire.

Friday, 26th. At five, p.m., I met in council in the upper room, with my brother Hyrum, B. Young, H. C. Kimball, W. Richards, Judge James Adams, Bishop N. K. Whitney, and William Law, and gave them their endowments and also instructions in the Priesthood, on the new and everlasting covenant, &c.

Wrote a letter of instructions to Reuben Hedlock.

Saturday, 27th. In the morning received visitors.

At two, p.m., I met brother Hyrum, the Twelve, Judge Adams, Bishop Whitney, and others, in council, to investigate the conduct of Benjamin Winchester, charges having been preferred against him by letter from Sybilla Armstrong and others, in Philadelphia, sisters Jarman and Adams. G. J. Adams and others gave their testimony, when they disfellowshipped Winchester and took his license until he made satisfaction to the aggrieved parties.

EXTRACT FROM W. WOODRUFF'S JOURNAL.

"A rainy day.
In the afternoon I met in council with the Twelve and First Presidency when the

case of Benjamin Winchester was brought up on trial for improper conduct, slandering the Saints in Philadelphia, for rejecting the counsel of Hyrum, Joseph, and the Twelve, and tearing to pieces the Saints, instead of building them up.

Hyrum pleaded for mercy, Joseph for justice, and the Twelve decided according to testimony; and in all we had an interesting time. Elder Winchester was refractory and out of order. Joseph wished the Twelve or President of the Quorum to call the house to order.

Several letters were read touching the subject; after which, Elder Winchester made a lengthy speech, trying to justify himself. Was followed by President Hyrum Smith, who pleaded in behalf of Winchester on the side of mercy.

Elder George J. Adams gave his testimony against Winchester; then Elder Winchester followed Adams, and both spoke several times. Then President Joseph Smith arose and rebuked Elder Winchester in the sharpest manner; said he had a lying spirit and had lied about him, and told him of many of his errors.

After hearing the testimony, Elder B. Young, President of the Quorum of the Twelve, said he had made up his mind, and his decision was that Elder Winchester should give up his license and cease preaching until he should reform.

President H. Smith said he should not like to have such a decision given without another trial and giving Elder Winchester a chance to get more testimony if he could.

President Young said he should then prefer to have the case turned over to the High Council.

President Joseph Smith said it was not the business of the High Council. They could not try him. It belonged to the Twelve, and them alone; for it was concerning matters abroad, and not in Nauvoo. The High Council was to try cases that belong to this State, and the Twelve to regulate the Churches and Elders abroad in all the world; and Elder Winchester's case comes under the jurisdiction of the Twelve, and them alone.

President H. Smith urged that the case should be put off until to-morrow. President J. Smith said that the case might be put off until to-morrow at ten o'clock, if it would do anybody any good.

President B. Young arose and spoke in the majesty of his calling; and, among other remarks, said that his mind was made up, and the remarks of brother Hyrum or of brother Joseph had not altered it. As for himself, he would not sit upon the case another day. He considered the course brother Winchester had taken an insult upon his

office and calling as an Apostle of Jesus Christ, and he would not bear it. As for the rest of the Twelve, they might do as they pleased. As for himself, he would not submit to it. Benjamin Winchester has despised and rejected the counsel of the Presidency and the Twelve—has said they had no jurisdiction over him in Philadelphia, and to say where he should go, &c. But he and others will find there is power in the Twelve. We know through whom we have received our power and who are our benefactors, and we are thankful for it. Benjamin Winchester has never for the first time received our counsel, but has gone contrary to it. No one is safe in his hands. He calls Hyrum an old granny, and slanders everybody. He says there is a contradiction between Hyrum and the Twelve. There is no contradiction between Hyrum and the Twelve—is there, brother Hyrum? [Hyrum answered, "No."]

After B. Young closed, President J. Smith said he would give us a little counsel, if we saw fit to accept it. He thought it proper for us to silence Elder Winchester, take his license, and have him bring his family to Nauvoo; and if he would not do that, let him go out of the Church.

It was then moved and seconded that Elder Winchester be silenced, and give up his license, and come with his family to Nauvoo; which was carried unanimously.

Brother Joseph then addressed the Twelve, and said that in all our counsels, especially while on trial of any one, we should see and observe all things appertaining to the subject, and discern the spirit by which either party was governed. We should be in a situation to understand every spirit and judge righteous judgment, and not be asleep. We should keep order, and not let the Council be imposed upon by unruly conduct. The Saints need not think, because I am familiar with them and am playful and cheerful, that I am ignorant of what is going on. Iniquity cannot be retained in the Church of any kind, and it will not fare well where I am; for I am determined, while I do lead the Church, to lead them right.

Brother Joseph further remarked, concerning Elder Adams, that he had given satisfaction to him concerning the thing whereof he was accused. He had confessed all wherein he had done wrong, and had asked for mercy, and he had taken the right course to save himself; that he would now begin anew in the Church.

After much instruction was given from Joseph, the Council adjourned."

I then instructed the Twelve to investigate the condition of the whole Philadelphia Church while in Council.

Voted that the following persons be assisted to emigrate from England—viz., Mrs. Elizabeth Pixton, Mrs. Sarah Taylor, Jeremiah Taylor, Mrs. Mary Greenhalgh, Mrs. Elizabeth Clayton and two children, Hugh Patrick and family, Mrs. Ann Farrar and three children, Maria Barrows and children, Alice Bailey and two children, William Player's family, Prudence Parr and six children, Rebecca Partington.

A tremendous rain-storm all day, commencing with thunder in the morning.

Four hundred and fifty thousand persons met at Menagh, Ireland, to petition for a repeal of the Parliamentary Union.

Sunday, 28th. Cold rainy day.

At five, p.m., I met with brother Hyrum,

(To be continued.)

B. Young, H. C. Kimball, W. Richards, N. K. Whitney, and James Adams, in the upper room, to attend to ordinances and counselling. Prayed that James Adams might be delivered from his enemies, and that O. P. Rockwell might be delivered from prison, and that the Twelve be prospered in collecting means to build the Nauvoo House.

Of the first Twelve Apostles chosen in Kirtland, and ordained under the hands of Oliver Cowdery, David Whitmer, and myself, there have been but two but what have lifted their heel against me—namely, Brigham Young and Heber C. Kimball.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 12, 1859.

SMALL BEGINNINGS.—It is reasonable to expect that all will feel a strong desire to engage in any undertaking which they believe to be tending to their personal good; and few would hesitate for a moment in making up their minds to enter heartily into the matter or procrastinate their beginning for a day, providing they could "do the thing handsomely;" but the majority are very reluctant and careless about beginning with anything small. The wise man will understand that no action or effort with a good object in view deserves to be considered as mean, no matter how small that action or how feeble that effort may be, and that no step, however short, leading to an important end, is an unimportant step. But the majority do not thus wisely consider the matter. On one hand, it seems to them somewhat mean to have a small beginning; on the other hand, they cannot see that it would amount to much good; and therefore that it is not only unworthy of them to begin with trifles, but is also not worth consideration. They would proudly begin with the pounds, and gladly have the power to continue the appropriation of large sums to accomplish a much-desired object; but to commence with the pence seems so much like no beginning at all, and to expect much to grow out of such small savings appears like the magnifying expectation of children saving their pennies to be wealthy at some coming fair or holiday. They do not understand the great importance of a beginning, nor how great a sum small accumulations will make. After all the superior wisdom and experience of manhood, the fact is that the young urchin, hoarding his penny accumulations for the coming fair, manifests more common sense and even philosophy than some grown up people do in their affairs and duties of life.

Now, we have no preference for the pence above the pounds. Indeed, our readers will readily believe that the latter are preferred. It is the *beginning* that we have such a faith in, providing it is made with the fixed purpose of continuation. The beginning of an undertaking has a large meaning to us. We know that, if followed up, the results springing therefrom are oftentimes immense both in quantity and

importance, while we have some notion of the immensity that can be lost, has been lost, and will be lost, because the beginning has not been made.

A penny at the commencement is sometimes worth a thousand pounds, and indeed much more,—not because it is a penny, but because it is a commencement and because pennies have been the basis even of millions. There have been men who during their lives have become possessed of almost fabulous wealth through laying by the first penny and then following it up; and many more would have become possessed of equal wealth, but did not, simply because they did not commence the accumulation of wealth with small beginnings. There are doubtless cases where the loss has been wholly caused by this fact, and where, had the beginning been made, there would have been the continuation and the end.

Nearly every one possessing even an ordinary degree of spirit and continuity will, having begun in earnest, continue. This is the case even in spiritual growth and the noble pursuit of knowledge; but especially is it the case in the accumulation of wealth. A beginning is always a strong inducement for continuation. But in money matters it is remarkably so; and here, though the beginning is not so important as in nobler pursuits, it is more strikingly manifested. Wherever money is concerned, the general fact is that a commencement has a peculiar charm to induce a continuation. It invites increase, and increase brings greater increase, and has such a magic power that it seems to transmute the pence into pounds. Indeed, it is often the case that those who commence with small accumulations and think it impossible for them to exceed it soon find themselves able to amass large amounts. The fact is, that when men begin to acquire and possess, their desire to increase more and more becomes stronger. Thereby they are urged to exertion, and they put forth powers and energies which bring forth great results, but which before the beginning were sleeping. Their wits are sharpened and they learn to manage from small to great, until they are capable of managing large concerns. They become acquainted with more of their powers, and prove what men can do when they undertake a thing with fixed purposes and continue with determination. They grow vigorous by exertions and charmed with their doings, and those who once thought themselves capable of only little things will undertake nearly any amount of purposes. Though at first they might have felt a small exertion burdensome and considered it even cruel in others to urge it, they have reached that stage of activity where they could not live without a host of great exertions on their shoulders, and would even carry them from the bare love of doing it rather than not carry them at all.

We have chosen for our illustration the accumulation of wealth, not because we are Mammon-worshippers, but to bring home to our readers the importance of beginning, and to show what great results may grow out of small beginnings. Why should not the children of the kingdom be as wise as those who serve the god of this world? When they show to us how much they can do, even when acting upon sordid motives and for worldly ends, shall we not do as much when acting upon nobler motives and working for the accomplishment of the great designs of God? To bring about the glorious purposes of the gathering of Israel, shall not we be as wise and persevering as the miser, whose highest ambition is to fill his coffers with gold? Let the Saints, then, place due importance in laying the foundation of preparations for their emigration, and let the great results which have grown from the small beginnings of worldly men prove to them how vast are the purposes that may be accomplished for the good of the kingdom and the gathering of Israel by the small beginnings of the faithful.

OUR UTAH CORRESPONDENCE.—We have received correspondence from Utah up to the date of January 14, from which we gather some interesting and important items. The District Court had held a prolonged session. The general transaction of the Court was unusual, the Judge in nearly every case making innovations and departing from the ordinary course pursued by similar courts. The Legislature then in session in the Social Hall were quietly transacting necessary business and had under consideration several important bills. A general good understanding exists between Governor Cumming and the Legislature. The Governor is spoken of by our correspondent as honourable and gentlemanly and as meriting both respect and praise. A portion of the winter has been severe, which has furnished much amusement in sleighing. The health of the community is good; quiet has prevailed generally throughout the Territory; and the holidays have passed with universal satisfaction, even more so than was anticipated. Crime was not so prevalent as previously since the entrance of the army followers, though some few unsuccessful attempts had been made to steal horses to get out of the Territory; but the parties had been taken and convicted. It was anticipated that considerable business would be carried on in the spring, and the coming season is expected to be an unusually prosperous one in business of every kind, especially in agriculture, improvements, and home manufacture. But few of the army visit the city, and the citizens have but little annoyance from that quarter. "Indeed," says our correspondent, "everything seems propitious for a time of comparative peace and abundant prosperity."

OPINIONS OF THE PRESS ON LATE UTAH AFFAIRS.

We extract the following from the *New York Herald* upon Utah affairs and the efforts made by the camp followers, on the one hand, to demoralize society, and of the United States judges, on the other, to embarrass the settlement of recent difficulties:—

"That Utah is still troubled is beyond peradventure. Otherwise, we should not have two or three thousand troops there, when they can be maintained at much less expense elsewhere. With the troops there are numerous camp followers, drunken, fierce, and disorderly, as camp followers always have been and always will be, without doubt. There are quarrels between these hangers-on and the Mormons, as a matter of course; and it is no wonder that 'revolvers were freely drawn.' The wonder, if any, is that they are not freely used. Let it be understood that we are not defending the Mormons nor assailing the Gentiles. We believe that there is blame on both sides. In the first place, the civil officers in Utah have not always displayed that temperance of conduct and calm firmness of judgment so absolutely necessary to the settlement of the troubles in the Territory. Judges Sinclair and Eckels are both charged with attempting to embarrass the settlement of

affairs, by delaying the action of the President's amnesty, and thereby exasperating rather than conciliating the Mormons. We do not endorse these charges; but we are in duty bound to call attention to the notorious fact that frontier troubles, Indian wars, and so on, are fostered and encouraged by contractors who are interested in keeping a large body of troops at a particular depot. The profits upon supplies furnished to the army at points remote from the seat of Government are enormous; and there is too much reason to believe that the Utah war has been not an affair of the Mormons, nor of the Federal Government, but rather of the army-contractors, sutlers, and so forth. We are free to say also that, since the army has been stationed at Salt Lake City, the criminal calendar has swelled to an alarming degree; and we shall regret to see any new difficulties arise to keep the troops there. We believe in fair play for everybody—the Mormons not excepted."

It is not necessary for us to dwell upon this "drunken, fierce, and disorderly" crew let loose upon the peaceful community of Utah; nor is it necessary to show that the case seems too clear against the judges even for a defence in their behalf, nor to call attention to the significant fact that, "since the army has been stationed at Salt Lake City, its criminal calendar has swelled to an alarming degree." On the first points, the editor has said sufficient to give a clear view of the case, and his admission on the latter point speaks volumes in itself. We will, however, take up one point in his remarks, which seems too important to be passed over.

The *Herald* prefers against "the army contractors, sutlers, and so forth," the serious charge of having worked up the "Utah war" for vile purposes. This we are not disposed to question. But does not the editor remember that no one did more in the way of publishing everything from any source which came to hand of a nature calculated to forward the fiendish designs of those against whom he now complains—that no editor did more than himself in aiding the workings-up of the war by these same army-contractors, sutlers, and so forth?

It appears, however, that editors and people generally not only did their best to victimize the Saints, but also succeeded wonderfully in fooling and victimizing everybody; and among all the dupes none seem so conspicuous as the United States Government, and none more victimized than "Uncle Sam." Hear the *Herald's* humiliating admission:—

"There is too much reason to believe that the Utah war has been not an affair of the Mormons nor of the Federal Government, but rather of the army-contractors, sutlers, and so forth."

Here the matter does indeed become serious. We have pointed out to us a great nation as the dupe of speculators and unprincipled rascals. Moreover, that same nation appears before us as constantly receiving inspiration from this source and talking from the vilest portion of its society the cue of its most solemn and responsible movements; for that which involves the lives of thousands is indeed a solemn matter; and if war be a necessary evil, it certainly also brings an awful responsibility on those who undertake it. No greater satire could have been penned by the *Herald* against the American nation generally and its Government in particular than its attributing to such characters so great a power as that of involving the nation in war.

But there is something still more serious connected with the matter. It would certainly have been serious enough had the United States been merely duped. Had it further resulted in an Indian war, the seriousness of the affair would have been increased. But it was more than all this. It was a fratricidal war—a strife worked up to crush a hated, long-oppressed member of the national family. We do not design to make a distinction between the responsibility of taking the life of an Indian and that of taking the life of a white man, but would make it equal in both cases. Yet, according to all civilized laws and feelings, there is something awfully unnatural in the Federal Government rising up to destroy one of its own children, and in the sight of countrymen rushing to stain their hands in kindred blood. Yet to this point was the Government worked up, and the nation only saved from an awful Cain-like act by the remarkable forbearance of the Saints, which was at last climaxed by the Exodus. Surely the citizens of Utah preserved the nation from a horrid deed, and the Government from a damning responsibility!

And even still these "army-contractors, sutlers, and so forth," are at their fiendish designs. The judges sent out by the Government, it appears, must be particularly included in the "so forth;" for they are "charged with attempting to embarrass the settlement of affairs by delaying the action of the President's amnesty, and thereby exacerbating rather than conciliating the Mormons." But we hope that the Government of the United States will effectually frustrate their designs by some future measures, though we have not much cause for faith in any but ourselves and a few honorable exceptions. Surely the nation's humiliation is too recent for any admission to be so easily duped again upon a similar case. For the honour of the nation, now the conviction has come that it was nearly fooled into an awful crime, let us hope that some justice will be done and the nation saved from anything at once so shameful and so humiliating in the future.

THE KING AND THE PROPHET.

BY ELDER JOHN HYDE.

Actuated by some strange impulse, Judah's good king Jehoshaphat visited Samaria, chief city of Ahab, king of Israel,—a man upon whose character rests the dark notoriety of having sold himself to work iniquity. Strange, indeed, must have been the hallucination that led Jehoshaphat to forget that intimacy with the vile engenders contamination and involves danger!

When Canaan was allotted by Joshua, Ramoth-Gilead was given to Israel, but was then in the hand of Syria. In order to wrest it from the usurper's grasp, Jehoshaphat and Ahab resolved to unite their forces and go up against it in battle.

Jehoshaphat, however, remembered that, under the government of God, good men always regarded it as a duty and a privilege, before embarking in any movement involving important consequences, to seek, through the Prophet of God, new revelation for their direction. He therefore said to Ahab, "Enquire, I pray thee, at the word of the Lord to-day."

Ahab commanded the presence of his prophets—a numerous band of 400. To them he said, "Shall I go against Ramoth-Gilead to battle, or shall I forbear?" They all obsequiously replied, "Go up; for the Lord shall deliver it into the hand of the king."

Jehoshaphat, though darkened, felt dissatisfied with what he had heard, and therefore said to Ahab, "Is there not here a prophet of the Lord besides, that we might enquire of him?" And Ahab exclaimed, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. He denounces the priests I have appointed, the altars I have reared, and the prophets I maintain. He requires me to renounce all priesthood but that of Levi, and every altar but the one in the Temple at Jerusalem."

Did Jehoshaphat fearlessly defend the Prophet of God, who was thus assailed? No. But spirits of evil surrounded him; the spell of their power was upon him; and, in tones of smoothness, he only said, "Let not the king say so!"

A messenger was sent for Micaiah. Where was he to be found? In a cold, dark dungeon. No better place could be afforded for a Prophet of the Lord! He was shut out from men, but God did not forsake him. The messenger conveyed to him the king's mandate and said to him, "All the prophets predict triumph for the king. If you speak contrary to them—400 to one—you must be wrong. Besides, how necessary it will be for you to secure the favour and patronage of the king! Let your word be like theirs, and to the king utter that which is good." But Micaiah replied, "As Jehovah lives, what the Lord saith unto me that will I speak."

The monarchs, surrounded by the pomp and circumstance of royalty, sat each enthroned. Perchance they hoped to daunt the soul and influence the words of Micaiah.

Before the kings Jehoshaphat and Ahab the Prophet was brought, and Ahab demanded, "Shall we go up against Ramoth-Gilead to battle, or shall we forbear?"

Micaiah, in scathing irony, replied, "Go, and prosper; for the Lord shall deliver it into the hand of the king."

Micaiah had thus spoken as Ahab's prophets had done; but was the king satisfied? No. He knew that their fulsome predictions Micaiah could never verify as Divine. He therefore said to him, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" Under the inspiration of God's own Spirit, the Prophet then said, "I saw all Israel scattered upon the hills, as sheep that have not a shepherd; and the Lord said, 'These have no master: let them return every man to his house in peace.'"

Writhing under these words, Ahab exclaimed, "Treason! Am not I their king, their shepherd, and their master? Did I not tell thee, Jehoshaphat, that he would prophesy no good concerning me, but evil?"

In tones that thrilled, the fearless and faithful Prophet replied, "You asked for truth. Hear, then, further, the word of

the Lord. In my dreary dungeon I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, 'Ahab lives but to sin. He shall fall! Who will persuade him to go up to Ramoth-Gilead, that he may meet his doom?' Beings so benevolent, who joy over each humble and repentant man, demur to volunteer upon so dread a mission. But a spirit, dark and malignant, stood up before that throne and said, 'I will go and persuade king Ahab. I will be in all his prophets a lying spirit; and by promises of success I will allure him to his fate.' And the Lord said, 'Thou shalt persuade him and prevail also. Go forth, and do so.' Now, therefore, behold the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Ahab, on hearing these words, cried—"Take Micaiah back to his dungeon; feed him with bread and water, and afflict him till I return in triumph." Micaiah replied aloud, "Hearken, O ye people: If Ahab return in peace, the Lord hath not spoken by me!"

In spite of warnings so plain and definite, Ahab and Jehoshaphat went to the battle. To evade his predicted doom,

Ahab disguised himself. The Syrian monarch commanded his ruling captains—"Fight neither with the small nor great, save only with the king of Israel."

During the battle they saw Jehoshaphat, and supposing him to be Ahab, they pursued him close. Destruction threatening him, he cried out; and his pursuers, discovering that he was not the king of Israel, allowed him to escape. This was to him a life-long lesson; for we read that he afterwards "served the Lord with all his heart." Ahab flattered himself that he should escape. An arrow from a Syrian bow pierced his body between the joints of his armour. "I am wounded," moaned he to his charioteer: take me from the conflict." They bore him to Samaria. But who shall describe his anguish as the memory of the insulted Prophet and his words of fire rose before him? There was no reprieve for him. His doom was sealed and resistless. His guilt was great, his cup of iniquity was full to the brim, and, with Jehovah's anger resting on him, he died.

How inspiring is the example of Micaiah, and how resplendent the halo of glory that must encircle his character for ever!

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 163.)

(From the *New York Herald*.)

"San Diego, California, Dec. 10th, 1849.

"Having promised you the earliest information relative to any discoveries of interest to the antiquarian that we might make while exploring, for this purpose, the hitherto unknown countries of northern California and New Mexico, I hasten to give you, and through you to the world, an account of the actual existence of the ancient ruins, which, whether it regards their immense extent or the size and grandeur of a single structure, have no equal on the face of the globe, and compared with which the ruined temples and edifices of Southern Mexico and Yucatan, discovered by Stephens and other travellers, dwindle into the most minor insigni-

fiance. And even the largest of the Egyptian pyramids, however vast, is but a child's toy in comparison to the chief structure of this group of mighty ruins; and which has and probably ever will remain an enduring memento of a race of men inhabiting this continent long anterior to the time that Divine revelation or the Book of Genesis gives as the period of the creation of the world. However startling the assertion may appear to a large majority of the Christian world, there is the most incontrovertible evidence exhibited in the symbolic writings and inscriptions upon every part of these now dilapidated monuments of their having existed from before, and during, and even long after the general deluge, admitting such an event to have taken place. But the most interesting as well as satisfactory

record as yet deciphered from the numerous hieroglyphics that everywhere abound is a savage and cruel people from the north and east, making a slow but sure conquest of the beautiful land, waging a war of extermination, sparing no captive. But of this, as well as their general history from a remote antiquity, I will give you in a series of letters, and as fast as we can satisfactorily and correctly translate it. I will say, however, in addition to the foregoing, that the writings, as we call them, are entirely made up of pictures, symbols, or hieroglyphics, requiring the most careful, close, and laborious attention, investigation, and comparison, in order to trace both backward and forward from a certain period the connection that exists between them. For, unlike anything heretofore discovered on this continent, or indeed in the whole world, we here have presented to our views, as we now firmly believe, the unbroken history of a people that existed not only for a great length of time since the building of the Egyptian pyramids, but contemporary with them, and, what is more wonderful still, far back and yet still farther into the mazes of antiquity. For not only do we find the characters so common to all the ruins of Central America, but, tracing them back, without as yet knowing precisely their import, we reach by progressive though receding steps a period when they were identical with and purely the Egyptian hieroglyphic, easily deciphered and as easily understood. But on arriving at this period, we find these also taking their rise or having their origin in other characters or symbols as far removed from the more common Egyptian hieroglyphics as are the characters the last in use by this highly intelligent but extinct race, and yet as clearly connected as is the now written though gradually changed language of the last ten centuries. Permit me here to make a single digression. You recollect the strong belief I entertained and expressed to you of the existence somewhere on the American Continent, if not totally obliterated by the corrodings of time, of the works of a people, which, if a record could be obtained, would carry us back to a period in the age of the world of which all history is silent. My predictions were based upon the light obtained by the recent examination of the interior of a newly-discovered pyramid in lower Egypt, which for ages has remained unknown, from having been entirely buried beneath the sands of the desert. There, in one of its hidden recesses, upon a table of imperishable stone, is the record of the existence of a country beyond the most distant islands of the Eastern Seas, inhabited by a numerous, happy, and highly intelligent

people, and from whom the mysteries of writing by symbols and a knowledge of the arts and sciences had been obtained. And never was prediction or conjecture more amply verified. America must be that country beyond the Eastern Seas; and though its numerous and happy people are all gone, and century after century of storm and sunshine, earthquake and convulsion, and the spoiliations of succeeding races of barbarous men have passed over it, yet all combined has not been able to blot out the evidences of their superior learning and skill in architectural science, as exhibited in the numerous and vastly magnificent structures scattered here and there over a large part of Central and Northern America; and the veil of obscurity that has been so long wrapt around these relics of an unknown people seems to be drawn aside, and an era in the world's history introduced, of which, though with all the accumulated learning of centuries, we know nothing. By an easy ascent over a beautiful country, covered with every possible variety of forest timber, with here and there the residence of some miserable Mexican half-breed, we reached the summit of an elevated table of land, extending to the south and west in trees and piles of stones innumerable, and in every form and position unimaginable. For the most part, however, the blocks are from 10 to 14 inches square and from 15 inches to 5 feet in length, but many of them broken in numberless fragments, and lying in ridges from 3 to 15 feet high, and forming enclosures of every conceivable shape and size; but the greater part about 40 feet square, while some were 60, 80, and even 100 feet, with ridges of the same material crossing their centres, at right angles. Near the centre of the Plain is an immense mound or pyramid or loose stones, 200 feet square at its base, and 40 feet high, having an irregular crater or basin in its top 15 feet deep. Surrounding this pyramid, 140 yards from its base, in a perfect circle, and at equal distances from each other, are seven circular ridges of the same everlasting loose and broken fragments of stone 60 yards in circumference at their base on the inner side, with an average of 20 feet in height. In the centre of each is a conical mound of the same material, and about the same height, with one exception; and this is the only instance where anything like a perfect wall remains visible amid this vast assemblage of unmeaning ruins. In this is a round solid column of masonry, 36 feet high, 30 feet in circumference at the surface, with an accumulation of stone about its base 8 feet high, that must have, at some greatly remote period, fallen from its top.

(To be continued.)

PASSING EVENTS.

GENERAL.—Formidable preparations for war continue to be made in France: there are 30 regiments of Artillery, besides the crack Artillery *corps* of the Imperial Guard: every regiment will be augmented by two batteries, each of six guns: at Marseilles the circulation of military stores and provisions for the army is greater than during any period of the Crimean war. The political excitement in Germany increases from day to day, and the Government find it impossible to prevent popular demonstrations against France, or rather against the Emperor. At the date of the last despatch from Greece, Turkish troops were assembling on the frontiers. At Venice contracts have been entered into for the construction of three new forts, which are to be completed in six weeks: 5,000 workmen, collected from all parts of the Venetian territory, are already occupied on these works. The last accounts from Turin, Piedmont, announce 50,000 volunteers from the well-to-do classes in Lombardy, the Legations, Tuscany, and Modena. Numerous arrests of Christians have taken place at Thessaly.

AMERICAN.—Late Mexican news state that Zuloaga abdicated in favour of Miramon on the 2nd Feb., when the latter was installed as President. There have been some disturbances and riots in the state of Magdalena. In Chili most of the provinces were under the rule of martial law, and the entire republic was very much excited: many prominent politicians adverse to the existing Government had been exiled: all the newspapers hostile to the Executive were silenced. There was a prospect of a general revolution in Peru. The war in Ecuador was continued. Two trifling skirmishes had taken place between the troops of General Rosas and the Peruvians, in which the latter seem to have lost ground. The revolution in Hayti is at an end: Geffrard entered Port-au-Prince in triumph on the 14th of January, and was proclaimed President of the Republic of Hayti, amid great rejoicings, illuminations, and the wildest joy of the people.

MEMORABILIA.

LARGEST ENGLISH RIVER.—The largest river in England is the Thames.

LAKE OF PITCH.—At Tar Point, Trinidad island, there is a lake of pitch, three miles in circumference, the chasms in which are in many parts unfathomable.

THE ZENITH AND THE NADIR.—That point in the heavens which is immediately over the head of an observer is termed the *zenith*; and that point which is directly opposite to the zenith, or exactly under the feet of the observer, is termed the *nadir*.

LEGISLATION OF DRACO.—The laws of Draco, in Athens, which were said to be written in blood, punished all crimes with death. They were, however, soon abolished; and Draco, who was forced to leave Athens, was suffocated in a theatre at Ægina, beneath a shower of cloaks and garments, and was buried in the theatre.

PARALLAX.—The *diurnal parallax* of any celestial body is the difference between its angular position, if seen from the centre of the earth, and its apparent position as seen from a point on the earth's surface. The *annual parallax* is the angular difference between the apparent positions of a heavenly body as seen from the earth in opposite points of its orbit.

OLYMPIADS.—The ancient Greeks reckoned time by Olympiads (or periods of four full years), so called from certain public games celebrated about the summer solstice, every fourth year, at Olympia, a town in Peloponnesus (now called the Morea). The conqueror in the chariot-race gave his name to the Olympiad. The series of Olympiads were reckoned from the time of the full moon immediately following the summer solstice, about the 1st of July, 776 B.C. This mode of quadrennial computation ceased at the 364th Olympiad, in the year 440 A.C.

THE GREAT FIRE OF LONDON.—The great fire of London, which immediately followed the abatement of the Plague, commenced on the 2nd of September, 1666, in the reign of Charles the Second, and lasted five days. The ruins of the fire covered 436 acres, consisting of 400 streets, containing 13,200 dwelling-houses, nearly 100 churches and chapels, a number of various public buildings, and other property; the total loss of which by the fire amounted to nearly £11,000,000.

VARIETIES.

See how odd this line looks without any spaces!

CURIOUS CALCULATIONS.—The ocean, accepting the supposed average depth of it as 1,000 feet, contains 29 millions of cubic miles of water; and to fill its basin would require all the rivers of the earth pouring their waters into it for 40,000 years. The amount of heat received from the sun every year would suffice to melt a crust of ice 32 feet thick, enveloping the whole earth. According to the technical reckoning, the solar heat which annually raises the sea water in the form of vapour corresponds to the enormous sum of sixteen billions of horse-power.

RATHER FORGETFUL.—At a country village church, not long since, the officiating parson sat in his "honoured seat" for some time after the appointed hour for commencing the service. Finding his visual organs meeting nothing but empty pews, he sagely looked down to the clerk and said, "I think, Richard, we had better retire, as we seem to be entirely alone this morning." "Not entirely alone, your reverence," said Richard. The parson elevated his eyebrows, looked round the empty church, and replied in a surprised tone, "Why, there is not a solitary being here but ourselves!" "Oh, yes," quietly remarked Richard, "The Lord is here." "Ah! I declare I had quite forgotten *Him*," said the parson.

MARRIED.—On Sunday, Nov. 29, 1858, by President Lorin Farr, Mr. Lewis Alvin West and Miss Elizabeth Anne Baker, both of Ogden City.

DIED.—On the 9th Jan., 1859, at Great Salt Lake City, in the 23rd year of his age, Arthur Wheatly Harris. On the 8th Jan., 1859, Georgina Maria, wife of Francis Hawkes, in her 18th year. On the 1st Oct., 1858, Georgina Eliza Ann, daughter of the above, aged 14 days.

POETRY.

KIND WORDS.

(Selected.)

Kind words are like the morning sun that gilds the opening flower;	Remember, too, that one kind word may blunt affliction's dart,
Kind words are like the blessings spread by ev'ry summer shower:	And softly fall, like healing balm, upon the wounded heart.
They light the heart with sunny beams—they shed a filigent ray,	Let us hear none but gentle words—no tales of dismal strife,
And cheer the weary pilgrim as he wanders on his way.	But only kind things whisper, as you tread this vale of life;
If you have naught to give the poor, when winter's snow-clouds loom,	Then try, by every word and glance, the suffering to beguile,
Oh, ne'er forget that one sweet smile may chase away their gloom!	And watch them, when you speak kind words, how happily they smile!

ADDRESSES.—George Reed, 7, Coley Street, Reading.
James Evans, 46, St. Paul's Street North, Cheltenham.
Edward Samuel, 11, Edward Street, St. Helens, Lancashire.
R. R. Hodson, 53, Brougham Street, Bishopwearmouth, Sunderland.
John Redington, Rose Cottage, St. Clement's Place, St. John's, Worcester.

ERRATUM.—In the Poetry, in last Number, 2nd column, 11th line, instead of "gloom," read gleam.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS;

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 12, Vol. XXI.

Saturday, March 19, 1859.

Price One Penny.

THE BINDING AND LOOSING POWER.

BY ELDER CHARLES W. FENROSE.

"Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven."—JESUS CHRIST.

Of all power ever committed to mortals, this is the greatest. Its effects are the most important and its results the most lasting. In contemplating it, the mind peers into eternity, and heaven and earth seem linked together. Blessed are they to whom such power is given! Blessed are they also who receive their administrations!

This authority has been held by the Priesthood of God in all ages. By it, God has been present with his people. Unprepared for actual personal communication with the Deity, mortals have received his pardon, his rebukes, his promises and blessings through the authorized administrations of his proxies; and by the intelligence conveyed to them through these mediums of heaven, they have been able to prepare themselves to see his face and dwell with him in the everlasting brightness.

Until mankind are greatly altered from their present condition, they will never hold personal intercourse with the Almighty. They will have to deal with men Divinely commissioned. If they obtain the remission of their sins, the gift of the Holy Ghost, the knowledge of the road to the heavenly city, the passwords for the sentinels of eternity, the key to open the celestial gate, they will obtain

these blessings from men—mortal men endowed with power from on high.

Perhaps some one will exclaim, "What! has a mortal man power to forgive sins?" Yes. This power is with the Priesthood of God, to be used under certain conditions, in the name of the Lord. Those conditions are repentance and a covenant of future righteousness. When the humble, penitent believer in Christ presents himself before a servant of the Most High, covenanting to keep the Divine commandments, God's agent remits his sins, in the name of Jesus Christ, by the sacred ordinance of baptism.

When a Saint who, through temptation and weakness, has fallen into transgression, humbles himself, and with repentant spirit craves the forgiveness of God and the Church, the Priesthood of God point out his path of duty, show wherein restitution can be made, and their vote restoring him to fellowship and confidence is the voice of God to him proclaiming pardon for the past.

And is it in the power of man to bestow the gift of the Holy Ghost? There is power with God's Priesthood to seal upon the heads of those who are purified from their sins that glorious Spirit of promise, which comes like a light from the realms of day to guide the

sons of God through the midnight gloom which has curtained the world. Aye, and what they seal on earth is sealed in heaven, and the constant whisperings of the Spirit's voice is a testimony sure and unmistakable that God honours and acknowledges the acts of his representatives!

If the Priesthood hold power to confirm individuals and bind them as members of the Church, they also hold the power to loose them and cast them out, when their transgressions prove them no longer worthy of their position.

Sometimes we hear those who have been excommunicated, and who yet possess some faith in the work of God, exclaim—"Ah, if the Church has cut me off, God has not cut me off." But let such reflect for a moment, and they must see that the binding and loosing power exist together—that one is as potent as the other—that God honours both equally, and that he has declared concerning his servants, not only that what they "bind on earth shall be bound in heaven," but that what they "loose on earth shall be loosed in heaven." Did they receive the remission of their sins and the gift of the Holy Ghost through the administrations of the Priesthood? Yes—so they testified, while walking the road of life. Then what further argument can they need to prove, that God acknowledges the official acts of his delegates?

"But suppose an individual is cut off wrongfully!" Then there is the privilege of *appeal*. God has so organized his Church that justice shall be meted out to all, and the weakest Saint will in the end obtain equity therein, while the most exalted, if unrighteous, will be punished.

Some will contend that though the authorities of God's Church can ordain a man to the Priesthood, they have not power to take it away. They also seem to forget that the power that binds can also loose. It would be just as reasonable to say that they possess power to baptize and confirm, but have not power to excommunicate.

Look at a man ordained to the Priesthood who magnifies his calling and possesses the confidence of his brethren: what an influence there is in his presence! He cheers wherever he goes. There is a gleam of sunshine around him; gladness beams in his face, and intelligence sparkles in his eyes: there is firmness in his voice, and goodwill and

blissing in the grip of his hand. But let him become slack in his duties and careless of his position, and let the servants of God deprive him of his Priesthood: how dull and lifeless he looks now! He is dry as a chip, sapless and powerless. The sunshine has departed from his brow, and all declare that "he is not the man that he used to be."

If any doubt be entertained upon the principle, see Book of Doctrine and Covenants, where we read of a man being deprived of his authority and calling, and being placed to stand as a member in the Church, by the voice of God.

Thus reason, experience, and revelation combine to show that the binding and loosing power are co-existent.

But the fulness of this power cannot be comprehended or realized by the Saints abroad. At home in Zion, in holy places, they will learn further of its operations. There, in the administrations of sacred ordinances, they will receive eternal blessings—loosings that shall make them cleaner and purer—sealings that shall bind them more closely to each other and to their God. There, links will be forged that will weld together, in a chain of everlasting union, the families of the righteous from the beginning to the end of time; and far into the eternities will it be continued, linking indissolubly together the past, the present, and the future.

Blessed be the name of God for the restoration of his holy Priesthood! Without it, there could be no Church of Christ, no remissions, and no sealings. "Mormonism" would be as lifeless and dead as the cold, rotting carcasses of dissolving sects around it. Destitute of it, the glorious Latter-day Work could not have commenced. Deprived of it, the work accomplished would go for naught, darkness would again gather in thick folds, and the hosts of hell would hold a jubilee! But the sealing and loosing power, brought back to the earth by ancient Prophets and Apostles, will never be taken away again. Through it, redemption will come to the dead by the vicarious acts of the living, salvation will be brought to Israel and Judah, and the way be prepared for his coming who is a King and Priest for ever, and without whose name the ordinances of sealing and loosing would be valueless and without effect.

DOMESTIC ECONOMY.

BY ELDER EDWARD OLIVER.

Much has been said and written about the Saints economizing their means for the interest of the kingdom of God and their deliverance from these lands; but I beg to offer a few remarks upon the subject in addition to those already sent forth, and slightly enter into a few details. The subject of gathering seems to be the all-absorbing theme of the faithful Saints. When they meet together, it forms the principal part of their conversation. They pray about it continually, and they dream about it when they lie down to sleep. And how often have we heard the Saints, when bowed down with Gentile tyranny and oppression, singing very feelingly—

"O Zion, when I think on thee,
I long for pinions like the dove," &c.

And when realizing their helpless condition and the very dim and distant prospect of deliverance, they despairingly continue—

"The few that I can call my friends,
Are, like myself, in fetters bound," &c.

Then, as if catching a faint gleam of hope that relief will be sent for them from some mysterious source at some uncertain day, they break out afresh—

"But yet we hope to see the day
When Zion's children shall return."

I would earnestly impress it upon the faithful Saints who desire to gather to Zion, that *now* is the time for them to arise and break the fetters that bind them; and if they will hearken to the counsel of the servants of God who are placed over them, very many will speedily be delivered from these lands.

In dealing plainly with this subject, it is necessary for us to enquire what are the fetters which bind the Saints in these lands; and if we can arrive at a correct understanding of the evils that exist, some remedy may be devised for the removal of the same. Some are ready to reply—"They are the heavy and excessive taxes, &c., with which we are burdened; and if we could only have reform and get the taxes reduced, we should get along better."

Now, if we admit of this being true,

the same truth will apply to our domestic affairs at home. Let us see whether we burden ourselves with any unnecessary taxation, or whether we use the means that come into our hands with that economy which will secure to ourselves the greatest good. It is a most lamentable fact that thousands of the poorer classes in these countries not only have to bear the burden of heavy taxation imposed upon them by their rulers, but they also tax themselves with unnecessary burdens through not using their earnings to the best advantage. Many men who earn about 20s. per week do not actually receive the benefit of 15s. for the use of their families, the remainder being lost to them through the unwise manner in which the means are used.

In the first place, they are in the habit of going on credit at some shop for the food they consume; that is, their stomachs are seven days ahead of their income, and consequently they have to be taxed for the privilege of living on credit. The keepers of these small provision shops do most of their business on credit. They have to suffer many losses, and consequently have to charge the price of their goods accordingly, and the honest portion of their customers have to pay for all these losses, whether incurred through the dishonesty of swindlers or the misfortunes of the improvident; for they must sell their articles at such prices as will meet their losses.

Experience would teach people that by purchasing their food with ready money, they have a great advantage over those who get it on "trust." At most places, on the credit system, the customers have to pay about ten per cent. dearer for their food, and for some articles a great deal more than that. For instance, for a pound of bacon they have to pay eight or ninepence; whereas, if they could buy about ten or twelve pounds at once with cash, they could have as good quality for sixpence per pound. It is the same with cheese, butter, flour, and nearly every article of general consumption. In short, all who deal on the credit system have to pay a credit tax ranging from five to thirty per cent. Besides, those who pur-

chase with ready money can suit themselves where they buy and go to the best market; and it generally happens that when people pay for their goods as they get them, they are more careful how they part with their money.

Many are also in the habit of getting their clothing on credit; and when they do so, it is generally from the travelling packman, who calls at their houses once a week or fortnight. To him they have to pay about one-third more for the same articles than they could get them for with ready money. And many get so entangled with these evils that they have at last to be "sold up," or the good man of the house is sent to prison to pay for their folly, and the rest of the family are sent to the workhouse.

It would be impossible in an article like the present to show the process by which every fetter is forged, or the various ways in which are accumulated those heavy burdens of debt, difficulty, and misery which afflict and oppress society. But I will endeavour to glance at a few of them. We will suppose, for instance, a young pair who have just entered into the married state, with as fair prospects of doing well as any of their class; but somehow they do not succeed very well, and soon get into difficulties, owing to bad management and poor housewifery. The young wife has been brought up by parents who have been in the habit of getting all their food and raiment on credit for a number of years,—not of necessity, as their income would be ample, if wisely used, but because it had become habitual with them to care only for the time present; and when they were short of a few shillings, they would pack up a bundle of clothes and send the daughter with it to the pawnbroker. Hence it has become the hereditary faith of thousands that they could not exist without the help of their "uncle;" and sometimes the little children are heard to exclaim—"Oh, what should we do, mother, if there were no pawnshops?" Thus they are led to believe that these institutions are essential to their existence; and these practices have become so familiar to them that they are looked upon not as an evil, but as a blessing. In this way their characters and habits are formed for future years by the circumstances which surround them; and when a young couple commence to walk or run in the same piny path as

their parents, they soon find their way clogged up.

Some, on the contrary, have been brought up by wise and judicious parents, who have taught them to shun all these evils as they would resist thieves that were breaking into their dwellings to rob them of their property; and when they carry out such teachings and follow such examples, it secures for them peace, happiness, and prosperity in this life, and preserves them from many difficulties and troubles which others have to pass through who take an opposite course. Were it possible for us to portray all the miseries they have to endure, all the insults they have to put up with, and all the sacrifices they have to make, it would be readily acknowledged that the Apostle Paul's doctrine is both good and profitable, where he says, "Owe no man anything."

And it is often the case with those who pay so dearly for their food and raiment, that they also have recourse to the pawnbroker for what they consider relief from their embarrassed condition. But that relief is only momentary, and the act only serves to add another link to the chain that binds them in bondage. Bundle after bundle is sent to the pawnbroker, until the house is stript of all the wearing apparel that will command any loan; and it often happens on a Saturday night that all the wages coming in are not sufficient to redeem them, with the interest, which is almost as much as a *tithe*. On Monday morning their Sunday clothes have to be returned to the shelf, as the provision dealer is waiting for the money; and probably he has to wait until the clothes that were doffed on the Saturday night have been washed, in order that they may share the same fate, or else they will not have sufficient to meet the demands of the provision dealer and landlord; and if they are not up to the mark, they are threatened with having their credit stopped. In a short time, perhaps, three or four tickets have nearly run their time out; and unless they are redeemed, or the interest paid, they are forfeited. Another effort has then to be made to save what is almost lost, and they have either to pawn or borrow in order to save something, the loss of which they consider would be too great a sacrifice.

We might sometimes hear some of these parties tell in pitiful tones what sacrifices they have had to make—how their dresses

or shawls have been lost,—how three years ago that dress, made of nine yards of print, at eightpence per yard, which, with lining, trimmings, and making, amounted altogether to more than ten shillings, had been pledged on Monday morning to pay for the making, after having been worn only about four hours the first Sunday, and which they had never seen but twice since, when they paid the interest of it each year. Altogether it has cost them nearly thirteen shillings; and now they might as well lose it, for it has got out of fashion, and would cost nearly as much to alter as to make a new one. Thus, by taking such a course as this, they pay nearly ten shillings for wearing a printed dress for a few hours; and hundreds of suits of clothes are obtained and sacrificed annually, which the purchasers have never had the privilege of wearing more than once.

Nor is this the end of their difficulties. When a great number of their tickets are running out, in order to save them they have to make another “shift:” they fly to the Loan Society. Like a drowning man, they are ready to grasp at anything, and they reason thus—“If we could get about £5 out of some Loan Society, we could redeem the greater part of our clothing; and it now takes nearly as much weekly to pay the interest as would pay the loan.” Thus they indulge in the hope that they will be freed from the anxiety and care which before troubled their minds about the loss of their clothing. Two sureties have to be got; and when these are obtained, a form of application is procured, for which eightpence is charged, and as much interest as will make it come to ten per cent. for twenty weeks; for it must be borne in mind that the society requires them to pay back by instalments at the rate of one shilling per pound weekly. We will suppose the sureties accepted and the loan obtained. They often have to spend a few shillings with the bondsmen for their kindness; and, the interest being stopped in advance, they find that they have not sufficient left to meet their calculations, and in a few weeks all their clothing has to return to their “uncle’s” to pay the loan; and before it is half paid, they are in greater bondage than ever. Thus their anticipated freedom has proved all a cheat, and their difficulties are increased.

The neighbours wonder how it is that

they are in such distress, while the Smiths across the street are so much better off. Mr. Smith works at the same place, gets the same wages, and has a larger family to maintain. Yet Mrs. Smith always appears very respectable: they always pay their just debts, are able to help a friend in need, and are supposed to have saved about £40 towards their emigration to America; and people wonder at the great difference between the two families.

But it is easily accounted for. Mrs. Smith always bought her supplies with ready money. She never pledged their clothes, nor bought any of their wearing apparel or tea of the travelling packman, nor borrowed money from the Loan Society; and she always made a shilling do a shilling’s worth of good. She always tried to make her family as comfortable and happy as she could. She always prayed that the blessing of the Almighty might be with them, and that whatever they did might be done to his honour and glory; and thus by using economy in all things, they will soon have sufficient means to emigrate all their family to the land of Zion.

I am fully convinced that a great amount of means is yearly wasted by those who profess to be Saints, especially in cities and large towns; and if the Saints would at once free themselves from these evils, hundreds and thousands of them might speedily deliver themselves from Babylon. I could tell of many who at the beginning of 1858 had not a penny towards their emigration, and had never believed it to be in their power to emancipate themselves, and were hoping for somebody else to deliver them, until, during the year that is past, they have been taught that if they would be delivered, they must accomplish it through their own exertions. They believed, and added works to their faith, and thereby have accomplished their emigration in so short a time as to be surprising to themselves; and they now bear their testimony that if they had taken the same course in times past, they might have been in Zion years ago.

May all who wish to enjoy the spirit of the Gospel, which is the spirit of liberty and freedom, seek to free themselves from the yoke of Gentile bondage, that they may become free subjects in the Church and kingdom of God.

HISTORY OF JOSEPH SMITH.

(Continued from page 172.)

[May, 1843.]

Monday, 29th. At nine, a.m., I met in council with brother Hyrum, B. Young, H. C. Kimball, W. Richards, N. K. Whitney, and James Adams. Singing, and prayer by Elder B. Young. Conversation, instruction, and teaching concerning the things of God. Had a pleasant interview.

Two, p.m., in Mayor's Court. Tried a case—"The people *versus* Thomson," for assault. Fined Thomson \$3.

Gave instructions to have the account of the Lawrence estate made out.

Judge James Adams gave a deed of eleven quarter-sections of land on the prairie to the Trustee-in-Trust.

Six, p.m., the Twelve Apostles met and directed the following to be published in the *Times and Seasons*:—

"SPECIAL MESSAGE.

To the Church in Philadelphia.

All the members of that Branch of the Church of Jesus Christ of Latter-day Saints which is located in Philadelphia, Pennsylvania, who are desirous of doing the will of Heaven and of working out their own salvation, by keeping the laws of the celestial kingdom, are hereby instructed and counselled to remove from thence without delay and locate themselves in the city of Nauvoo, where God has a work for them to accomplish.

Done at Nauvoo, this 29th day of May, 1843, agreeable to the instructions of the First Presidency.

By order of the Quorum of the Twelve,

BRIGHAM YOUNG,
President of the Quorum.

W. RICHARDS, Clerk."

"Appointments by the Quorum of the Twelve:—

Elder James Sloan, to Ireland. Elder Benjamin Brown, accompanied by Elder Jesse W. Crosby, to the province of Nova Scotia. Elder Edwin W. Webb, to Galena. Elder Isaac Chase, to the Eastern States. Elder Stephen Abbott and Charles E. Spencer, to Wisconsin Territory, Elder Isaac Thompson to accompany them.

W. RICHARDS, Clerk."

Pleasant, but cool after the rain.

Tuesday, 30th. In the Office from

nine till noon examining Nauvoo stock, transacting business with the Twelve Apostles, and taking bonds from B. Young, H. C. Kimball, O. Hyde, O. Pratt, W. Woodruff, and George A. Smith, of which I insert one, as follows:—

"Know all men by these presents, that we, Brigham Young and John M. Bernhisel, are held and firmly bound unto Joseph Smith, as Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, in the penal sum of two thousand dollars, lawful money of the United States; for the payment of the which sum, well and truly to be made, we bind ourselves, our heirs, assigns, and administrators firmly by these presents.

Dated at Nauvoo, this 30th day of May, 1843.

The condition of the above obligation is such, that if the above bounden Brigham Young, who has been appointed an agent to collect funds for the Nauvoo House Association and for the Temple now building in the city of Nauvoo, shall faithfully pay to the said Trustee-in-Trust as aforesaid all moneys that he may collect for either house, then this obligation to be null and void, otherwise to remain of full force and virtue.

Signed, sealed, and delivered the day and year first above written.

BRIGHAM YOUNG, [L. S.]
JOHN M. BERNHISEL, [L. S.]

In the presence of John Snider."

And directed that receipts be also written for the Nauvoo Stock as follows:—

"Received May 30th, 1843, of Joseph Smith, Sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, three hundred stock certificates of Nauvoo House Association, numbering as follows:—

200	numbering 1 to 200 inclusive, dated Feb. 8, 1841.
36	" 125 to 160 " " " 5, "
36	" 376 to 411 " " " 10, "
28	" 5 to 32 " " " 6, "

300 shares value \$15,000.

BRIGHAM YOUNG."

Afterwards superintending the preparation of papers to settle the Lawrence business.

Wednesday, 31st. Called at the Office and Court-room before breakfast, and

conferred with Dr. Richards on business.

City Council met at ten, a.m., and gave instructions to a committee to draft an ordinance in relation to the ferry.

Rode out in the afternoon on the prairie with Mr. Houston, the Speaker of the House of Representatives for Missouri, Judge S. Emmons, Lawyers Marr and O. C. Skinner, and William Clayton.

At six, p.m., met with the City Council, when the ordinance in relation to the ferry passed its second reading.

Signed letters of recommendation to James Brown and Peter Haws to collect funds in the Mississippi and Alabama.

Elder B. Young moved out of his log cabin into a new brick house, small, but comfortable and convenient.

The steamer *Amaranth* landed at Nauvoo the Saints who had left Liverpool in the *Yorkshire* under the care of Elders Thomas Bullock and Richard Rushton, all well; and also some Saints who had left there more recently in the *Swanton*.

News arrived that General Charles Napier gained a brilliant victory near Hyderabad, after a desperate combat of three hours. The Belochee army of 22,000 men were completely overthrown by 2,700 English troops, who sustained a loss of only 250 killed and wounded, including 18 officers.

Four hundred and fifty clergymen have lately seceded from the Church of Scotland, being nearly one-half of the whole number.

Thursday, June 1st. Presided in the City Council, which passed "An ordinance to establish a ferry across the Mississippi river at the city of Nauvoo," as follows:—

"Section 1. Be it ordained by the City Council of the city of Nauvoo that Joseph Smith or his successor is authorized and licensed to keep a ferry for the term of perpetual succession across the Mississippi river within the limits of said city, on said river, bounded north, near the north-west corner of section No. 31, township 7 north, of range 8 west of the 4th principal meridian; and south near the south-east corner of fractional section No. 12, township 6 north, of range 9 west, of the 4th principal meridian, according to the charter of the said city of Nauvoo, (which charter was granted by the State of Illinois on the 16th day of December, A.D., 1840,) embracing all ferries heretofore authorized by the

State of Illinois, if any there be, within the aforesaid limits.

Section 2. And be it further ordained that the said Smith shall furnish said ferry with a good flat boat, or a good boat to be worked by steam or horse power, and skiff or yawl in such case sufficient for the speedy and safe transportation of all passengers, together with their teams, animals, goods, and effects. And further, that said boat or boats shall be furnished with a suitable number of men to manage them with skill and ability.

Section 3. And be it further ordained that if any person or persons, except those whose ferry is established and confirmed by this ordinance, shall at any time run any boat or boats, or other craft, for the purpose of conveying passengers or their property across said river as aforesaid, within said boundaries as aforesaid, he, she, or they so offending shall forfeit every such boat or boats, or other craft, to the owner or proprietor of the ferry; and the owner or proprietor of the ferry aforesaid may, at any time after such forfeiture shall have accrued, enter upon and take possession of such boat or other craft to his or her own use without precept; and such offender shall moreover pay to the owner or proprietor of the ferry aforesaid, who may be aggrieved as aforesaid, the sum of fifteen dollars for each person who may be thus unlawfully carried or conveyed across said ferry as aforesaid, to be recovered on motion, before any Alderman or any Magistrate within said city competent to try the same, upon giving to such offender five days' notice of the time and place of making such motion; which notice may be served on such person or persons, either in or out of the State, by delivering or tendering a copy thereof, or leaving a copy at their last residence: provided, that nothing herein contained shall be so construed as to prevent any person crossing said river at said ferry as aforesaid, on his or her own boat or other craft, on his or her own business; and also to take in and cross his or her neighbours, when the same is done without fee, and not with intention to injure said ferry as aforesaid.

Section 4. And be it further ordained that the said Smith shall be governed in his rates of toll and in the general management of said ferry by ordinance of said City Council.

Passed June 1st, 1843."

And also passed "An ordinance respecting mad dogs and other animals."

I addressed the Council and criticised James Sloan's account current charging for room, candles, fuel, &c. &c., as extras.

W. Richards, N. K. Whitney, and W.

Clayton all day preparing papers for the settlement of the Lawrence estate.

I gave the following recommend to Elder Brigham Young:—

"To all Saints and honourable men of the earth, greeting.

Dear Brethren and Friends,—I, Joseph Smith, a servant of the Lord and Trustee-in-Trust for the Temple of the Lord at Nauvoo, do hereby certify that the bearer thereof, Brigham Young, an Elder and one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, has deposited with me his bond and security, to my full satisfaction, according to the resolution of the Conference held in this city on the 6th day of April last.

He, therefore, is recommended to all Saints and honourable people as a legal agent to collect funds for the purpose of building the Nauvoo House and Temple of the Lord. Confident that he will honour this high trust, as well as ardently fulfil his commission as a messenger of peace and salvation, as one of the Lord's noble men, I can fervently say, May the Lord clear his way before him and bless him, and bless those that obey his teachings, wherever there are ears to hear and hearts to feel.

He is, in the language of the Hebrews, *HAWRA-ANG YEESH BAW-ALE—the friend of Israel*, and worthy to be received and entertained as a man of God: yea, he has, as had the ancient Apostles, o *LOGOS* o

(To be continued.)

KALOS—the good word, even the good word that leadeth unto eternal life. Laus Deus—Praise God!

Wherefore, brethren and friends, while you have the assurance of the integrity, fidelity, and ability of this servant of the living God, and trusting that your hearts and energies will be enlivened and deeply engaged in the building of those houses directed by revelation for the salvation of all Saints, and that you will not rest where you are until all things are prepared before you and you are gathered home with this rest of Israel to meet your God, I feel strong in the belief and have a growing expectation that you will not withhold any means in your power that can be used to accomplish this glorious work.

Finally, as one that greatly desires the salvation of man, let me remind you all to strive with a goodly zeal for virtue, holiness, and the commandments of the Lord. Be good, be wise, be just, be liberal; and, above all, be charitable, always abounding in all good works. And may health, peace, and the love of God our Father and the grace of Jesus Christ our Lord be and abide with you all, is the sincere prayer of your devoted brother and friend in the everlasting Gospel,

JOSEPH SMITH.

City of Nauvoo, June 1, 1843."

Also similar letters to Elders H. C. Kimball, O. Pratt, O. Hyde, W. Woodruff, and George A. Smith.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 17, 1859.

TEMPORAL CONCERNS.—To pen grand thoughts and deal with magnificent subjects is doubtless very imposing, and to dive deep into the Gospel and help to bring up its saving truths and to give spiritual health to mankind is very becoming in a theological character. But we have also to deal with every-day life, and it is certainly the duty of the spiritual guides of the Church to be also the shepherds of the flock and to take an active interest in their temporal good as well as in their eternal welfare. Not only is it the duty of the Elders to deal out to the Saints the words of eternal life and to show them how to reach a better state of things in the world to come, but it is their duty to teach them how to improve their social and domestic condition, and, gathering together where the Lord has appointed, work out a better state of things while on earth, or rather in this life. Next to the eternal good of man his temporal welfare stands in the sight of God;

and it becomes his servants to take hold of the common concerns of life and to advise his people for their good, even to seeming trifles. We grant that very likely Right Rev. Archbishops and Bishops would consider it peculiarly unbecoming in them to help their flocks in the things of this world and to be even ordinarily interested in their temporal affairs. The doctrine of the professing world is too generally to give a tract to remedy all the ills of life. But we have different views to this, and we consider it one of our duties and the duty of the Elders generally to counsel with the Saints on homely matters and to aid them by their experience to turn things to the best account. Nor do we consider it unworthy the priestly calling to deal even with apparent trifles for the wellbeing of the Saints.

Now, the Elders of this Church are peculiarly adapted to this duty; for nearly the whole of them are either directly of the working classes or practical and business men. Being men of sound common sense and considerable personal experience in the every-day affairs of life of the working man, they can be of great value in counselling and aiding the Saints in these matters to their general good and improvement of their circumstances. And particularly should they do this towards the emigration of those committed to their charge. They should direct the Saints how to proceed in working out that desired end. They can teach much of the art of acquiring means and show them how to accumulate righteously both from direct and indirect sources. They can show them many little ways to do this, answering to the particular circumstances and calling of the individual to be benefited. As working men, the Elders have a general understanding of that which concerns the working man and know pretty well how to deal with all such matters as come before them. Moreover, they can teach the Saints how to economize, make the most of everything, and turn all generally to the best account. This part is of great importance, and much may be brought about to the good of the people by instructing them how to become economical and good managers of their concerns generally both at home and in their avocations of life.

We believe that the Elders can benefit the Saints much by looking after their every-day interests and by counselling them concerning the best way to work out their emigration; and they should not allow good members to rob themselves of blessings and remain ungathered through the lack of a little perseverance, economy, and good management. But let it be understood that although we believe in looking after the temporal good of the Saints, we detest impertinent meddling and assumption. Let the Elders, then, wisely discriminate and discern the wide and important difference between fatherly counsellors and officious meddlers.

CORRESPONDENCE.

AMERICA.

New York, January 28, 1859.

President Asa Calkin.

My dear Brother,—I might have been more courteous and written to you long ago; but having nothing to communicate worth the time or the name of correspondence, I have deferred and deferred till now, when it seems that I have some

little pretext for writing, looking forward to emigration.

When brother George Q. Cannon was last here, we spoke of your coming emigrants and thought that some hints to them might not be unprofitable. At least it is with this view that I am about to suggest them. I will not presume to offer instructions to the emigrants for their voyage; for it is not my province. Only,

the more patience they can exercise on the water the better it will be for their peace of mind and reputation then and afterwards.

When they approach this shore, they will very probably have quite a relish for many good things. When an emigrant vessel arrives in or opposite quarantine, a few privileged men get on board with baskets containing every kind of "fixing." Plain wheaten bread is a luxury after a sea voyage, and that staff of life is generally brought on board in abundance. Bread is thus sold in loaves for sixpence or a shilling. It should not be forgotten that an English sixpence is equal to an American shilling. If, therefore, the emigrants are not "posted" on this difference in relation to their money, the bread-venders never take the trouble to enlighten them. Folks at home may not consider that they would be so ravenous for bread as to trouble themselves about it; but I scarcely saw a mother on board the vessel that I came by, that could raise a sixpence, but what spent it on that luxury: "the children thought it so good," and the kind mothers indulged them with the last sixpence. If the venders of this or anything else speak about sixpences and shillings, the emigrants should never understand them, but pay them in cents at the rate of 24 cents per English shilling. If the venders are obstinate, the emigrants have only to wait a few hours longer and they will procure better bread at just prices in Castle Garden, the landing dépôt.

When the vessel has passed quarantine and is again in motion for the city, the emigrants should busy themselves in packing up. What they do not value in bedding, tin ware, &c., may be left in their berths; but chests or sacks have to be secured by locks and ropes, and the word is given to prepare for debarkation. Passengers are expected to take their luggage to the side of the vessel where the port is opened; and one great thing to be observed is, that every person should be ready, and nobody should be in a hurry. This will save a large amount of angry talk and broken shins, and the work required be done much better. At the moment of leaving the ship for the steamboat that conveys the passengers' luggage ashore, the baggage is all checked; that is, a numbered piece of brass is put on the trunk, chest, or sack, and another

piece with a corresponding number is handed to the person claiming the property checked. To avoid running in each other's way and troubling too much the officers on duty, every person or head of a family should put all their affairs on one pile, or as near that as possible, so that they can be all passed from the vessel to the steamer and the checks obtained at one and the same time. None need be afraid of being left behind; so they need not rush through the business; neither need any be slothful.

In all their intercourse with Custom-house officers and other officials, our people are and should be very courteous, though not servile; and it is a great matter of satisfaction to afterwards hear it said that "there is no trouble with the Mormons."

When all are landed in Castle Garden, all is secure enough till somebody this side can be seen. In keeping the checks, none need be afraid of their luggage. That, however, they are not entitled to touch, in ordinary circumstances, till they are about to leave the Garden. As the Saints generally pass at least one night there, they are expected to keep their blankets, &c., out of their chests; so that in taking the planks at night they have no occasion to trouble any person to let them hunt among thousands of others for the particular chest containing them. Why the building was called "Castle Garden" is of little consequence; but, that nobody should be disappointed in anticipating carpeted rooms or lovely bowers, where odoriferous flowers fill the air with sweet fragrance, I will state that it is a large building something like a circus or old round church with the inside fixings left out; and, whatever may be thought of it, it is a great blessing to emigrants, and it makes to them a mighty difference to be landed there rather than on the quay amid hordes of runners—a set of the roughest scoundrels and most heartless wretches, who are perfectly impervious in their souls to anything but gold; and, like Jews at that, when they get what they ask, they curse themselves for not asking more, or rather taking more—for at taking they are quite as ready as at asking. The Saints should have nothing whatever to do with them under any circumstances.

I enclose you my address, where the President may find me, if I am not wait-

ing his arrival. Or he may take the address of Elder Thomas Lyon, the President of the New York Conference, which I also enclose. Brother Lyon is a most trustworthy man, whose counsels will benefit all who receive and act upon them.

With emigrants passing through New York the relationship with any person here will be but very brief, and on the President of the company all such Saints depend. With those, however, who remain in the city, suburbs, or in the States, it will be different, and a word or two to them may be advantageous.

Many entertain erroneous notions about the States, about the inhabitants of this country, and their particular friends who may have crossed the Atlantic some time before them. I have seen people disappointed, get grieved, nourish bad feelings, choke the good influence in their bosoms, get as dark as midnight, and ultimately apostatize from some trifling circumstance in the beginning, which they would be ashamed to acknowledge as the stumblingblock over which they had gone headlong to destruction. It is a safe rule to always have the Lord for a friend. If a man or woman cannot calculate on his friendship, "Jordan is a hard road to travel." No good man or good woman coming to this country with a firm determination to continue doing right need fear being worsted in the battle of life: but whoever is destitute of that stamina—that means to obtain salvation at any price, will find here every opportunity of being tempted, tried, and overcome. I know nothing better for the Saints than to seek after the manifestations of the Spirit of the Lord through their President, and order their lives, thoughts, and labours accordingly. This may not suit some; but those who understand what this kingdom is, their relationship to it, and their hopes of salvation therein, understand it easily enough and know it to be the celestial path.

Fanciful notions about a free country, a free people, and amassing piles of dollars are amusing enough in themselves; but all the freedom Saints should want is simply no restriction in doing what is right, and the piles of dollars will be all right enough, when no principle has been sacrificed in obtaining them. Far better for the Saints to stay a year longer

in the States before they get to Utah than to go dabbling in things that they are ashamed to let their brethren see them engaged in—far less that all-seeing eye of Him upon whom they should count for blessing and approbation in all their ways.

I have heard many people bear testimony to this work when things went smooth with them, and in a short time they did not know where they stood nor what the kingdom was when somebody had hurt their feelings. Some come here and find the work true when they are poor; but, when they get a few dollars, forget everybody and everything, and do whatever duties they must do to maintain their standing in the Church in a manner that is painful to witness. Others, again, are the reverse: when they were rich they were faithful; but, when they became poor, thought that the Lord and everybody else had forgotten them, and were not very sure if any person or God himself had ever known them. There are others, however, that have shown great integrity in every position and feel alike in the small or large end of the horn.

Nobody should be in an extravagant hurry to go into work when they arrive here, though everybody is expected to lose no time in finding employment. It is good to see the city and to see the President and counsel with him. The best way to succeed is to live in intimacy with the Lord and his servants. Expect nothing from "old friends," and then what is got from that quarter is all the more acceptable. I would not have any infer that the Saints here are forgetful of their past relationship with those in the old country, or that they are less worthy of being called Saints. On the contrary, the Saints as a general thing profit much by their temporary sojourn here when it is necessary for them to tarry, and are very kind to emigrants when in their power; and I never knew them fail to respond to any call made upon them to assist the destitute. I only wish the Saints coming to be guarded in expecting too much from old acquaintances to whom they probably showed much kindness.

Furthermore, in this country no person need be particular about what occupation he engages in, provided it be honest. I have an abiding confidence that industry, perseverance, and integrity will lead a man upwards. If the desired employment is not found at once, while working

at the best that he can procure, he may learn about the better and obtain it. The ways of the Lord are to mortals inscrutable; but experience in this Church teaches that in following the light of to-day and each day, the traveller through life may find himself led to some point from which he can look back and see that God's right hand has led and guided his faithful people in the path that has been for their edification and salvation.

On where or how the Saints will come to this country I have nothing to remark. But, wherever they go or wherever they are told to stay or tarry for a season, that is the best place for them. All letters for emigrants coming to this port may be addressed to my care at our P. O. Box 3,957, provided they are pre-paid.

My house address is 174, East 34th Street, near 2nd Avenue. By taking the 3rd Avenue cars at Barnum's Museum, 34th Street is reached; and on the right, verging to the East River, in the lower apartment, any person can find me.

Brother Thomas Lyon's address is 178, 29th Street West, close on the 8th Avenue. By taking the 8th Avenue cars opposite Barnum's, the place is reached easily.

The Saints who want to go to an hotel on their arrival cannot do better than go to Robert Walker's, 25, Greenwich Street. It is near the Castle Garden. "Bob" has always done honourably by our people, and has been frequently of service to them. If they go elsewhere, they run risks.

With kindest regards to yourself and Counsellors, and the brethren whose valuable labours in the Office make the *Star* to shine, and 42, Islington, Liverpool, to be respected in the world of business,

I am yours very respectfully,

T. B. H. STENHOUSE.

ENGLAND.

58, Albion-street, Birmingham,
February 21, 1859.

President Calkin.

Dear Brother,—I attended Conference at Preston, accompanied by Pastor Oliver, on the 23rd ult. We had very good meetings, though not so large as they otherwise would have been, owing to the roughness of the weather. I was par-

ticularly pleased with the good, lively spirit manifested by the Presidents of the Branches who were quite vigorous in the faith, some of whom have been in the Church from 16 to 21 years. This Conference has, during the last year, suffered considerably through want of visiting, in consequence of the illness of Elder Forcutt, who presided there. However, Elder Liez, the present President, is strong and willing to visit the Branches and instruct the people. Elder Bowman, who has lately been sent to labour in that Conference, will be a great assistance; and altogether I see every prospect of a vast improvement among the Saints and an extension of the work in some parts of that country.

I met in Conference with the Saints in Manchester on Sunday, the 30th. The meetings were well attended and an excellent spirit prevailed, and all seemed to relish the seasonable instructions given by yourself, Elder Williams, and the rest of the brethren who addressed them. This Conference, under the direction of Elder Croft, seems to be in quite a thriving state. I was, during my visit, much gratified with the good feeling of the people and the company of Pastor Oliver, who is devoted to the work and labouring diligently for the interests of the Saints.

On Tuesday, the 1st of this month, I met with the Saints of Macclesfield, and had one of the best meetings I have seen in the Staffordshire Conference.

On Wednesday, the 2nd Feb., I arrived in Edinburgh, and attended Conference there with yourself on the following Sunday. The Saints met with their usual good feeling and appeared really gratified and much benefited by the day's proceedings. Your instructions were gladly received by all present, and we felt the blessing of the Almighty upon us.

On Tuesday I visited Dundee, and on Sunday and Monday, the 13th and 14th, held Conference in Glasgow. At both places the Saints manifested particular interest in all the subjects dwelt upon during the meetings. To judge from the general spirit, as well as from the reports given by the Priesthood, the Scotch Pastorate is in a healthy condition. Elders Fox and Neelen have laboured in active co-operation with Pastor McComie, and the Lord has greatly

blessed them in their ministry. Elder Neslen, who is about returning to Zion, retires from the Edinburgh Conference with great credit to himself, as he has sought the favour of the Lord and has been a great blessing to the Saints of that Conference. Elder Harding, who is appointed to succeed Elder Neslen, will, I have no doubt, by faithfulness and continued labour, improve upon the past and keep the Saints up to the times.

Elder Jeffries, lately appointed to the Dundee Conference, has been through sickness prevented from visiting. The Saints of that Conference are a good, faithful people.

I have endeavoured to teach the Saints and to keep before them such subjects as are of the greatest importance,—among others, the saving of their moneys for their own emigration and the proper arrangement of Book Agencies to prevent

future debts. In some Conferences this latter matter must be more strictly attended to.

In Conferences where the full profit on *Stars* and *Journals* does not more or little more than pay the carriage from Liverpool, the Branches should produce the cost of carriage for their *Stars* between them and their General Agent, to enable him to send to Liverpool at the end of each month the full value of stock received. This can easily be done with a little management, as the carriage and postal expenses for each Branch is very trifling. All such expenses borne by the General Agent must be returned to him in addition to the price charged for the *Stars*, otherwise a debt is contracted, and he will be unable to remit his money in full at the end of each month.

I am yours very truly,
WILLIAM BUDGE.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 178.)

And here it stands worn and furrowed by the lapse of centuries, without so much as a picture or figure of any description to tell the tale of its rise, its glory, or its ruin. There can be but one opinion, however, in relation to this plain and its singular remains. Covered as it is with a luxuriant growth of grass and flowers, with forest trees of great age here and there interspersed, as often within the enclosures as without, and the fact that all tradition teaches that it was always so, clearly proves its great antiquity. That it was the abode of men possessing a knowledge of the arts far superior to the present race of Indians or their ancestors, and that these ridges and mound of stones, with scarcely the appearance of earth intermixed, are the fallen walls of their habitation, none can look upon them and for a moment doubt. But by whom or when these millions of regularly-shapen stones were carved from the mountain's side some five miles distant, conveyed and erected into stately edifices, which have long since lost even the semblance of human habitations, it is impossible to determine; for never were ruins so utterly barren of all record of their own history as these. . . . We were mounted each upon an unshod, though fleet and easy

horse, and, making our way at a rapid pace over a country of gently rising acclivities covered with perpetual verdure, with here and there a group of giant trees, soon reached the border of a lofty elevation, or table of land, commanding an extensive and magnificent view of the valleys of both rivers and gently-rising rolling country on the west of the Colorado. Here, upon a natural elevation, or an immense artificial mound, that rises with an easy grade, at least 30 feet above the level of the surrounding plain, stands the monument of a people, the memory of whom had passed away long ere tradition had taught their savage conquerors, by song or dance, to record the history or story of their existence. Upon a triangular base of blue granite, ten feet on every side, and more than two feet thick, stand three triangular pillars of the same material, eleven feet high, and measuring three feet across each of their several surfaces, and each made of a simple block. Their bottoms are set nearly four feet distant from each other, while their tops are brought together and probably, when first erected, touched. On their top rests a singular triangular block, projecting nearly six inches beyond the tops of the pillars, or seven feet on either side, and

which, even now, though centuries have elapsed, is still more than two feet thick at the centre; and though time or the hand of violence has greatly defaced and rounded the corners upon every part of this singular structure, enough remains to point out minutely its original form. The surfaces of the ends of these pillars, both at top and bottom, are at right angles with their sides, and both base and capstone have cesses cut into them at such an angle as to make a perfect joint. Directly over the centre of each column or pillar is a hole $4\frac{1}{2}$ inches in diameter, and nearly filled with a metal much resembling zinc, but which our friendly guide assured us contained some silver. With much difficulty, we obtained a specimen—a little more than an ounce, for analysis. It is evident the metal was poured into these holes in a melted state, and without doubt passes through the capstone and into the pillars, making one of the strongest and most enduring specimens of the skill and workmanship of an ancient people. The inner surfaces of these pillars still retain numerous traces of the pictures of men, plants, and animals, intermixed with hieroglyphic characters, of which, together with the whole structure complete, we have taken accurate drawings. Three-fourths of a mile from this are the "Finger Rings," or the remains of a structure that will defy even conjecture to give it a name. It stands, or rather, for the most part, lies just within the edge of a wood. Entering it, we were struck with surprise at seeing a lofty oak, more than nine feet in circumference at the ground, surrounded by a huge ring of solid stone, in every part at least 18 inches in diameter. Involuntarily we raise our eyes towards the top of the tree, as a child does to the end of its finger, to see how it could have been placed there; but a clean trunk, 40 or 50 feet high, with a wide-spreading top, is in solution of the mystery. You next examine the ring more closely to see there is no deception, and you find it a solid rock of granite, defying as well the outward pressure of the growing tree as the repeated blows from a heavy hammer. There were no less than nine of these huge rings encircling as many trees—some of them, however, quite small. There were but two like the one first described, in which the tree completely filled the ring, three in diameter on the inside. Three others, and amongst them a California pine, though yet standing, are dead, in consequence of these ligatures about them; and the prostrate trunks of others in every stage of decay, and in a few instances still surrounded by their death-laying, seeming like monitors speaking to the living trees unfortunately begirt by these

rings—"So large canst thou grow, but no larger." There are above ground 43 whole ones, and nearly as many more broken in two, three, and four pieces, upon more than half-an-acre, and probably as many more beneath the surface. Unlike the situation of nearly every ruin as yet seen, this singular edifice or structure was placed in a deep cavity or basin. . . . But these are not the only relics to be seen in this land of antiquated structures; and I might fill a volume (as I unquestionably shall, on my return to my native land,) with descriptions and drawings of at least 80 others within the compass of a mile or two. Nothing can exceed the wild beauty of this almost boundless plain as it stretches onward and upward, dotted with here a group and there a grove, for hundreds of miles, even to the base of the Cordilleras. And if any dependence can be placed upon the information derived from the numerous and roving bands of Apaches and Tejuas that traverse these vast pampas here, there are many other equally curious and wonderful remains scattered over its whole extent. Ask the Mexican—By whom were these numerous structures reared, and the answer is—"Don't know." He refers you to the aged Apache, or the patriarchal Tejua of 112 years, and long since blind; but the answer is—"Don't know." Ask him for some tradition respecting them, and he will tell you that, while a little boy, he asked an aged chieftain the same question, and was told that many moons ago, when their own people were far more numerous than now, and long before the Spaniards had set foot upon their land, a deputation of the prophets of all the tribes west of the mountains assembled at Na-ha-go—a place about 150 miles north of this, and supposed to have been the great seat or capital of this extinct people; that, having ascended the great temple, there they sacrificed innumerable victims to their gods, that thereby they might be induced to tell the origin of the temple and by what people reared; that their gods were prevailed upon, and were about to do so, when the Great Spirit, who is greater than all the gods, being displeased, because the sacrifices were not made to him, sent his lightning and thunders among them, driving them all down from the temple and killing many. Insomuch, therefore, as this, their great attempt to found even a plausible tradition in them proved futile, it would seem useless to look for one among these tribes with which to unfold the mystery. Nor is it necessary, bearing as they do their own imperishable history in characters as full of meaning as are the present letters of the alphabet, but requiring careful examination.

(To be continued.)

PASSING EVENTS.

GENERAL.—Thirty-nine members of the Wurtemberg Chamber have issued a strong address representing that the armaments in France are being made with a view of establishing vassal states for the Napoleon dynasty: this is the view entertained generally by the German Radicals. The Vienna correspondent of the *Times* says that the war fever is increasing in Germany. In Prussia, the 7th Army Corps, which is stationed in Westphalia, is to be placed in a state of preparation. The *Morning Herald's* correspondent says that the warlike preparations on all sides show no signs of abating. In Lombardy, the Austrians are unceasingly working to strengthen their fortifications: quantities of artillery have been placed in all the strategical positions, and everything has been got in readiness for a campaign. The Piedmontese, on their side, are not idle. The fortifications of Alessandria are said to be nearly ready.

AMERICAN.—Intelligence has been received by the American Government of the intention of England to carry out the provisions of the Clayton-Bulwer treaty in accordance with American views. Mexico is still in a disturbed state: General Miramon was advancing with 10,000 men to take Vera Cruz. The revolution in Chili continued to spread, and had entirely paralysed business: nearly the whole of the republics were under martial law. A general outbreak was expected in Peru. Bolivia was also in a very disturbed state. Ecuador is getting more deeply involved with Peru.

MEMORABILIA.

"DIEU ET MON DROIT."—This motto, (signifying *God and my right*,) inscribed on the royal arms, was first assumed by Richard the First, to intimate that he held his regal power by Divine right.

DISTANCE OF THE NEAREST STAR.—Centauri is now regarded as the nearest fixed star; yet such is its immense distance from the earth, that it would take a cannon ball, travelling at the rate of 500 miles per hour, 1,000,000 years to reach it.

GUILLOTINE.—This instrument of death by decapitation derived its name from Dr. Guillotine, a distinguished physician in Paris, who, though not its inventor, was the means of bringing it into notice and use for public executions in France.

AVALANCHES.—Avalanches are gradually-accumulated masses of snow originating in the higher regions of mountains, and which at length become so ponderous as to be unable to remain on the slope where they are formed, and thence slide or roll down the acclivity into the valley or plain below.

CLASSIC AUTHORS, &c., B.C.—The following celebrated poets, philosophers, historians, &c., flourished during the thousand years preceding the Christian era. They are ranged as far as practicable according to the order of the dates of their decease:—Homer, Greek poet; Hesiod, Greek poet; Lycurgus, Spartan lawgiver; Sappho, Greek lyric poetess; Solon, Athenian lawgiver; Æsop, Greek fabulist; Thales, Greek astronomer and geographer; Pythagoras, Greek philosopher; Anacreon, Greek lyric poet; Æschylus, Greek tragic poet; Pindar, Greek lyric poet; Herodotus, Greek historian; Aristophanes, Greek comic poet; Euripides, Greek tragic poet; Sophocles, Greek tragic poet; Confucius, Chinese philosopher; Socrates, Greek moral philosopher; Thucydides, Greek historian; Hippocrates, Greek physician; Democritus, Greek philosopher; Xenophon, Greek philosopher and historian; Plato, Greek philosopher; Isocrates, Greek orator; Aristotle, Greek philosopher; Demosthenes, Athenian orator; Theophrastus, Greek philosopher; Theocritus, Greek pastoral poet; Euclid, Egyptian mathematician; Epicurus, Greek philosopher; Xeno, Greek Stoic philosopher; Callimachus, Greek elegiac poet; Archimedes, Greek geometrician; Plautus, Roman comic poet; Terence, Carthaginian comic poet; Diogenes, Babylonian Stoic philosopher; Polybius, Greek historian; Lucretius, Roman poet; Julius Cæsar, Roman historian and commentator; Diodorus Siculus, Greek historian; Vitruvius, Roman architect; Cicero, Roman orator and philosopher; Cornelius Nepos, Roman biographer; Sallust, Roman historian; Dionysius, Roman historian; Virgil, Roman epic poet; Catullus, Roman poet; Tibullus, Roman poet; Propertius, Roman poet; Horace, Roman lyric and satiric poet.

POETRY.

A FRAGMENT.

Then where is truth? my infant mind enquired;
Where is the source of knowledge, and the fount
Of everlasting wisdom? How my head
Hath ached to find the riddle out! Mine eyes
Looked upward to the starry vault of heaven,
Then downward on earth's flowery carpet;
But there were none to answer—none to break
The seal of silence o'er my destiny.
My days rolled on, but doubts remained:
No books of learned dead nor living tongue
Of mighty orator could tell me where
The fane of truth was reared. 'Twas Rabel all,
And fogs and clouds were hanging round and round.
I trod the margin of the precipice,
And stumbled ever on the craggy path,
While far below the gulph unfathomed lay.
At last the morning star was seen—
The dawning of Millennial day!
Who paints the rapture of a ransomed soul?
What words can sketch eternity? Or who
Can track the lightning movements of the mind,
That darts through worlds which gem immensity?
The change was greater than romance depicts.
Yet, 'mid the sparkling of celestial crowns,
I saw that years of strife must roll away
Ere light o'er darkness triumphed and the Saints
A final victory gained. But faith and hope
Build bright'n'g kingdoms for futurity!

Shall I possess them? Yes, if I am faithful,
And all their glories greater thousandfold
Than human mind hath e'er conceived.
Where angels wander and where Edens bloom—
Where friendship waxeth and where love unfolds—
Where frost of wintry age can blight no more;
There shall I rise, and thou with me, my friend;
Yea, and from sphere to sphere, from sun to sun,
Till constellations lie beneath our feet
As footstools.

What matter, then, the scenes that intervene—
The storm-lash'd billow or the blast of war!
'Tis but a farthing outlay for to buy
A kingdom stretching through immensity!
Counting cost no lengthened time requires;
But who shall count the GAIN? Bring all the works
That tell the wealth of nations of our earth;
The total of their income is too small
To buy the matchless revenue that heaven
Receives in its exhaustless treasury
In one short hour! Who counts the GAIN
Must number the innumerable! or
Must travel up and down infinity!
'Tis bliss o'er bliss and worlds o'er worlds;
And calculation fails to tell the sum
Of that eternal blessedness.

JAMES WOODARD.

ADDRESSES.—William Yates, care of Mr. R. Ashdown, West Street, Farnham, Surrey.
Edwin Scott, Histon Road, next door to Alma Cottage, Chesterton, Near Cambridge.

MONEY LIST, FEBRUARY 4—MARCH 7, 1859.

Mark Barnes.....	1 0 0	Brought forward.....	£248 7 5
Wilket Harder (per G. Teasdale).....	9 14 8½	Samuel Carter (per W. Budge).....	1 0 11
Mark H. Forscutt (per do.).....	1 19 10	David John (per J. Cook).....	6 18 4
John H. Kelson (per do.).....	1 17 9½	Charles R. Jones (per do.).....	2 14 0
E. L. T. Harrison (per J. D. Ross).....	111 8 0	Aaron Nelson (per do.).....	8 0 0
E. L. Sloan (per C. F. Jones).....	23 6 11	John Hunter (per J. McComie).....	4 17 2
Charles C. Shaw (per do.).....	5 7 2	A. N. McFarlane (per do.).....	2 5 0
William Halls (per do.).....	8 15 7½	John McComie.....	8 18 9½
Jonathan Jackson (per do.).....	11 15 11½	Edward Oliver.....	12 0 0
James Evans (per C. W. Penrose).....	10 14 0	W. H. Perkes (per E. Oliver).....	4 19 10
Lewis Bowen (per do.).....	4 7 10	Thomas Liez (per do.).....	3 7 6
John Redington (per do.).....	3 16 0	Edwin Scott (per W. Bayliss).....	10 9 2½
James Rogers (per W. Moss).....	11 9 7	William Jefferies (per do.).....	12 17 0
George Reed (per do.).....	4 8 11½	Henry Harris (per B. Evans).....	0 10 0
Charles Astle (per do.).....	1 12 4	Edward D. Mills (per do.).....	1 18 6
Joseph Stamford (per T. Wallace).....	3 0 0	Hugh Evans (per do.).....	0 5 0
B. B. Hodson (per do.).....	3 4 2	Joseph Colledge (per do.).....	2 3 9
Henry Hobbs (per do.).....	0 12 7½	Thomas Rees (per do.).....	7 8 7
William G. Noble (per W. Budge).....	19 3 10	Edwin Price (per do.).....	0 6 0
Henry Brown (per do.).....	3 12 1	David Rees (per do.).....	1 13 2½
John Clarke (per do.).....	2 0 0	Edward Burgoyne (per do.).....	0 10 6
Carried forward.....	£248 7 5		£351 10 8½

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, BILKINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 25, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 61, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 13, Vol. XXI.

Saturday, March 26, 1859.

Price One Penny.

THE ONE PLAN.

The oneness of the plan of salvation is so consistent as to appear nearly self-evident. It comes to us also supported by the highest authority; for reason, revelation, and experience join in bearing out its truthfulness.

We are informed that the Divine plan for the salvation of mankind was framed in the councils of eternity before the foundation of the world, and also that Jesus the Christ received his commission and ordination prior to that event. Nothing could be more reasonable than such an important occurrence, or more worthy of credence. Doubtless the Designing Mind, before man was created, laid down the plan pertaining to this creation and devised the means by which it should be redeemed, at the same time marking out its general course and length of probation. This seems so natural and even matter-of-course that a child's simplicity could grasp it, and nothing but an atheism of the most absurd kind would reject such a view. To believe that the Wise One created immortal souls without a thorough understanding of all that would concern them, or without matured designs and fixed laws for the intended creation, would be to charge him with foolishness. Man being a subject of eternity as well as a traveller in time—a creature liable to fall as well as an object of redeeming grace, doubtless the Infinite Mind comprehended all and framed a

plan in design and object worthy of a God. Indeed, we not only believe that such a plan was adopted for this creation prior to its birth, but also that it dates its origin in the eternities past, when older systems performed their probationary courses, before our infant solar sphere began, and that ten times ten thousand worlds have been redeemed by the one eternal plan. But it is not our present intention to dwell on this point.

The physical universe will everywhere afford abundant proof how vast and digested is the design of God, how intelligent his purposes, and how fixed his laws. So also is it in that glorious scheme of redemption in which Jesus the Anointed appears to the believer at once as the Lamb slain before the foundation of the world and as the Shepherd who shall gather into his fold the sheep of all ages and redeem a people from every nation and kindred.

The fact that the scheme of redemption was devised in the councils of eternity and that Jesus had his mission conferred upon him before the foundation of the world is received by all professing Christians. But though they will admit that a glorious effective design was thus framed to take man through his probationary state, redeem him from the fall, and bring him again into the presence of his Maker, they directly throw that admission to the winds, and in effect affirm that there was

no such design; for they do not receive the doctrine of one Church and one plan for that Church in all ages and in all places. Indeed, they carry their disagreement with this truth beyond doctrinal theology. Their sectarian bodies are living protestators against the one plan and the one Church, and they utter their protest with many tongues. Thus they would destroy the unity of the Divine scheme, and any one with ordinary intelligence will readily understand that there can be no design without unity. The law of unity is the very centre of design. All philosophy agrees with this primary truth. For instance, every master of literature will tell us that unity is the centre of design in composition. Rhetoricians formally lay down this law; and it is well known that Aristotle and the ancients were considerably more strict than the moderns upon the point, and excluded from classic literature of the higher order all composition that broke that law. They laid down the great truth that unity is the centre of design, around which the author must gather all his efforts; and, as masters of their science, they forbade every breach of unity. Unity is also the centre of design in music—the very soul of harmony; and if we pass to the physical sciences, (for instance, mechanics,) there it will be strikingly illustrated how inseparable is unity from design. Sectarianism, of course, breaks the law of unity, and is therefore contrary to that design which the councils of eternity framed. To exclude sectarianism, or the doctrines of many plans, from a system of sound theology, and to refuse the claims of sects to be the body of Christ, is therefore consistent with all philosophy and generally-admitted laws.

"Mormon" theology recognizes two grand divisions in the Divine economy—the general and the special. The former embraces all mankind, takes in many orders and degrees of glory, metes out punishment for benevolent ends, and provides for a general salvation. Thus the religion of the Saints is far more comprehensive and grasps much more good for man than sectarian religions, though it does not admit that many orders or many churches are one, nor does it allow the body of Christ to be mutilated into sects. Many bodies may receive degrees of glory according to their various orders and laws, without proving that sectarianism is unity. But we are not now dealing with the general division and the subject of universal salvation—not treating of the many orders that differ in glory like the stars of heaven, but of the Church of Christ—the celestial order, whose glory is one. To this order belong the holy Prophets, Apostles, and Saints, who are "heirs of God and joint-heirs with Christ."

This Church of Christ is one, and not many. Its primary character is unity. Its whole design, laws, and effects tend to oneness, and the Spirit welds its members together as a holy family, and they stand linked in one covenant as the children of Him who is the centre of all unity. The celestial order has been established among men in various ages, and branches thereof existed in different nations. But in organization it has been the same, and in spirit the same; its laws have been the same, and its effects the same. Again, after a long night of spiritual darkness, is that order restored, and those who enter into it receive and contend for the "one plan."

CLEANLINESS, PURITY, AND HEALTH.

BY ELDER JOHN SCHOFIELD.

Cleanliness is a remedy for all diseases that are produced by dirt and obstructed perspiration, and many other diseases with which the human system is liable to be attacked. All know that the skin is a covering for the muscles; but it must not be imagined that it serves no other purpose. It is a porous covering, provided

not only for the protection of the body, but to absorb the pure atmospheric moisture, &c., and to discharge the exhausted or worn-out matter which is thrown off continually by the blood during its circulation. Physiologists tell us that there are several thousands of little pores or outlets to every square inch of skin; and

if these pores become choked with dirt or the waste of poisonous matter, this perspirable matter is not only prevented from being cast off, but is thrown back into the circulation, producing fevers of various kinds, and other diseases, from the simplest to the most fatal. According to the number of pores contained in each square inch of the skin, and the number of perspiratory tubes, it is evident that there is often more waste matter absorbed through them than through either the lungs or the kidneys. When we feel our lungs obstructed with phlegm, do we not resort to expectorants to remove that obstruction? When we feel the kidneys obstructed with gravel, do we not resort to diuretics to remove that obstruction? Why not, then, attend to the removal of all obstruction of the perspiratory organs, which is equally as requisite for the preservation of health? All that is needed is a little labour, soap, water, and a coarse towel, which the poorest have within their reach.

In order that we may become pure in body, the inhaling of pure air is also a great requisite. In fact, without it, we cannot long retain life. This is manifested by those residing in ill-ventilated rooms in the pale, sickly, and emaciated appearance which they generally present. The numberless diseases under which they are doomed to labour is ample proof that such occupations are not congenial with the natural requirements of the body. The lungs occupy the whole cavity of the chest, and their use is to inspire or draw in the air that is contained in the atmosphere surrounding us, which is composed principally of nitrogen and oxygen. It is this air that passes into the lungs; and as the blood in its circulation is forced to pass through the lungs, they intermingle with each other. Thus the blood circulates through the thousands of little cells of which the lungs are composed; and these cells being the receptacles for the air each time we inhale it, it is absorbed into the blood, which is thus purified and rendered fit to sustain life; and at each expiration, or breathing-out, we throw off the impure gas.

Here, then, we see the value of pure air, and the necessity also of keeping our dwellings clean and well ventilated. We should by no means allow vegetable or animal matter to accumulate in or about our dwellings; for when it begins to

decompose, or decay, it engenders a very poisonous gas most injurious to the health, from whence arise fevers, diarrhoea, cholera, &c.

The food and drinks we partake of are also matters of great consideration in the achievement of purity and cleanliness, which demand our serious attention. Hunger is the sensation which tells us when the stomach requires a fresh supply of food, which should be of a plain and wholesome kind, and should be taken at proper seasons. This nature lays down as a general rule, leaving the exceptions to the judgment of the user. But we often find advantage taken of those exceptions, and the judgments of men on this head far overrun the bounds of reason. The penalty of so doing is disease, pain, and often death. Modern physicians acknowledge that nearly one-half of the diseases arising from indigestion are produced by over-loading the stomach. Dr. Skelton, President of the British Medical Reform Society, says—

“Indigestion may arise from an inherent deficiency of vital power, or from exposure to cold; or it may be induced by over-eating, excesses in drinking, tobacco smoking, trouble, or great mental excitement, tight-lacing, sedentary pursuits in ill-ventilated rooms, factories, &c.; or it may be that the continual use of hot tea and coffee has much to do with it.”

Although these items are given by one who is not in the Church, they are nevertheless correct and worthy of our attentive consideration; for truth is truth, wherever it is found.

The Word of Wisdom shows the necessity of abstaining from all hot and strong drinks, tobacco, &c. “But,” says one, “the Word of Wisdom is not a positive command, but a matter that is purely optional—something which would be beneficial, if attended to.” It is most assuredly a fact that it is optional as to whether we receive or reject it, just as any other principle connected with the Gospel is optional. But if we reject it, we cannot expect to enjoy the blessings promised to those who observe it. It is given for our purification and perfection. And is it not written that nothing impure or unclean can enter the kingdom of God? To see our more aged brethren and sisters, who have made tea, coffee, tobacco, &c., almost a part of their nature, still indulge in them

is not a thing to be much wondered at. But for the younger brethren and sisters to make themselves slaves to such habits is by no means excusable. Is not the Word of Wisdom given by Him who holds the destiny of nations in his hands? and has he not said that "all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones?" The articles that we are counselled to abstain from are injurious to the body, and some are narcotic poisons. The spirit and the body are so closely connected that we cannot injure one without in some measure affecting the other. If we cannot now sacrifice a few things that are really unnecessary and injurious, how can we sacrifice a multitude when we are called home to Zion?

Then let us be up, like true men and women, in the majesty of our power, and give our whole energies to the establishment of the kingdom of God and to our emancipation from this land of tyranny and oppression, that we may go to the Valleys of the Mountains, where we can breath pure air, drink pure water, and eat pure, unadulterated food. Let us not say, because we cannot accumulate means so quickly as we would like, that it will be of little use to commence saving at all. But let us commence instantly to do what we can by abstaining from all these unnecessary and pernicious indulgences which are pointed out to us from time to time, and throw their value into the Emigration Fund for our own personal benefit. In so doing we have the promise that the destroying angel shall pass by us, as it did the children of Israel.

THE ESSAYIST.

MAN AS A RELIGIOUS BEING.

Man is a religious being. The revealed word contains the assurance of the Highest that such is man's proper character; and, growing from this fact, the demand is made from the King of kings to his earthly subjects that man shall live a life of godliness, and be consecrated to the service of religion. Man is also a responsible being; and while his responsibility to his fellows who hold a little brief authority is admitted, how much more shall it be affirmed that he is responsible to the powers above. Again, in the line of creation the creature stands bound to the Creator. All this proclaims man a religious being.

Not merely does this important truth stand on the high authority of revelation and the fundamental obligations which man owes to his Maker, but it also rests deep in his essential nature, touches the finest instincts of his being, and reaches the highest aspirations of his soul. Independently of books and systematic theology, independently of ministers and all the machinery of religious organizations, and even independently of revelation, there is a voice in man whispering to him that he is a creature of religion. Though he should not understand that voice—though

in the darkness of a beclouded mind he should not be able to interpret in words the language uttered, yet it *will* speak, and that too in the most powerful of all tongues—the tongue of consciousness. Though no written theology taught him the great truth, instinct would teach it to him; though no priest pointed him to heaven, he would look above and yearn for the favour of Deity; and though no school of philosophy should instruct him, the philosophy of his nature would cause him to yearn after the mysteries of the hidden life and to hope for happiness and a better home "beyond the sky." All ages, all races, all history, and all experience bear witness of this. There never existed a race, nation, or even kindred that was altogether non-religious, or that did not strongly manifest the religious instinct, though oftentimes in a low or perverted form, and sometimes even of a vicious character. Indeed, we are disposed to doubt the justness of excepting even one individual. No matter how vile or how good, how low or how elevated in soul, how believing or how infidel, all will afford abundant evidence that man is a religious being. At the same time that much doubt has existed upon the subject of religion, and

many false systems have flourished to disgust and make thinking minds suspicious, every one bears some kind of testimony that religion is a reality, and not a chimera of the brain; and the existence and failure of many false systems do not weigh against the true religion, but rather enhance its intrinsic value and desirableness. The claims of religion upon man will utter their voices, and men have ever paid homage to a creative agency under those forms most compatible with their enlightenment and moral tone of mind. This is as natural to the atheist as to the theist—to the savage as to the Christian.

To consider the atheist or the deist in a religious character may to superficial minds seem novel and contradictory, and they will perhaps imagine that such should certainly be made an exception. But many of those who are termed infidels and atheists will rank among the highest specimens of religious beings and among the greatest witnesses to the existence of God. Their writings are often manifestations of higher natures than those of the common class of men, and their ideas and the attempts which they make to explain the big mysteries which are pressing upon them and to reconcile things as they are with their conceptions of truth, wisdom, purity, and God, are only so many proofs that man is eminently a religious being and that the popular interpretations of God and the present state of things are below the standard of high spiritual natures.

Moreover, there are no infidels, according to the vulgar notion of infidelity. Every man has a faith of some kind; and what is infidelity but the sceptic's religion? It would be impossible for it to be otherwise, for no man can be a believer in pure unbeliefs—no one can have faith in a bare system of negatives. It would be a total contradiction. The sceptic disbelieves in some things, but believes in others; and infidelity itself is a strong evidence how eminently a creature of religion man is, and how great and numerous are his religious wants.

Such being the character of man, then, to live a religious life devoted to the services of the Deity is not only the course of safety leading to happiness and heaven, but it is also the natural course. An irreligious life perverts man's nature, and therefore an irreligious course is an unnatural course. Too often, however, the religious promptings are stifled in the flower of manhood, when the incense of our spirituality should be offered to heaven with that holy enthusiasm and fervour of youth so pleasing in the sight of God. Yet, when old age creeps on, the ungodly feel the force of the truth that man is properly a religious being. With despair they often realize that they have become perverted and corrupt, and conscience tells them that they should have spent their lives in the service of God. How anxiously they will then exclaim, "Let me die the death of the righteous, and let my last end be like his!"

HISTORY OF JOSEPH SMITH.

(Continued from page 188.)

[June, 1843.]

Signed a conveyance of Éric Rhode's bond to Joseph Smith to William Clayton.

Gave a letter of instructions to George J. Adams, who is to accompany Elder Orron Hyde on his mission to Russia.

Elders Addison Pratt, B. F. Grouard, Knowlton F. Hanks, and Noah Rogers started on their mission for the Society Islands at two, p.m., on the steamer *Sarah Ann*, for St. Louis.

The Quorum of the Twelve Apostles met in council in my Office, to make arrangements to start on their mission

to collect funds for the Temple and Nauvoo House.

Friday, 2nd. Closed the contract, whereby I gave two notes for \$1,375, and became half owner of the steamboat *Maid of Iowa*. Continued in the Office with Captain Dan Jones most of the morning, which was very rainy.

In the afternoon, rode out in the city to invite several friends to take an excursion on "the little Maid" to-morrow, and had a long conversation with a Presbyterian minister.

Outrages were committed in Wales on

public property, under an organised band called "Rebecca and her daughters."

Saturday, 3rd. This morning, I, with my family and a large company of brethren and sisters, started for Quincy, on a pleasure voyage, on the steamboat *Maid of Iowa*; had a fine band of music in attendance, and arrived there at about one, p.m.

The accounts of the Lawrence estate were presented to the Probate Judge, to which he made objections, when a new account was made out by Clayton, which we made oath to, when the accounts were accepted by the Probate Judge.

At five, p.m., started on our return, but tied up at Keokuk, at one, a.m., on account of a severe storm, until daylight, when we started home, and were glad to arrive in Nauvoo at seven, a.m., of the 4th.

Sunday, 4th. At ten, a.m., in conversation with Mr. De Wolf, a clergyman of the Episcopal order, who was much of a gentleman.

A Conference was held in the New Corn Exchange, Manchester, and by adjournment in the large room at Hayward's Hotel, Bridge-street. The assembly was large, although the weather was unfavourable.

Elder Thomas Ward was President, and William Walker, Clerk. President Ward and Elders Clark and Fielding preached, giving excellent teachings on the plan of salvation and the Lord's Supper. There were present 6 High Priests, 58 Elders, 64 Priests, 40 Teachers, 10 Deacons.

The representations of the Churches being next called for, the following statements were made:—

Conferences.	Presidents.	Members.	High Priests.	Elders.	Priests.	Teachers.	Dacons.	No. of Branches.
Manchester	Charles Miller	1481		38	75	54	17	30
Liverpool	Thomas Ward	558		31	30	14	10	4
Preston	William Snales	655	1	18	18	18	2	15
London	William Major							
" West End.....		58		3	9	3		
" East " Clerkenwell..		156		3	9	2	2	
" Newbury		22		1	2			
" Woolwich.....		30		1				
Macclesfield	James Galley	250		11	28	15	9	6
Birmingham	Cooper Royle	509		32	32	18	10	16
Staffordshire		377		38	59	14	10	13
Edinburgh	Henry McEwan	302		10	10	8	2	4
Garway	Charles Taysum ...	176		4	5	7	2	5
Glasgow	Peter McCue.....	721		24	32	28	16	14
Froomes' Hill.....		784	1	21	47	21	9	36
Carlisle	John Parker	154		8	19	8	3	4
Sheffield	James Carrigan ...	128		4	9	3	3	
Bradford	Robert Parker	240		8	15	11	6	7
Bedford	Thomas Margetts...	242		14	20	8	4	10
Ireland, Hillsborough		55		3	2	2	1	
Lincolnshire, Louth		14		1	2	1		
Wigan		5						
Nottingham		5						
Worcestershire	——— Smith							
" Earls Common...		61		3	4	1		
" Penvin		19		1	2	1		
" Broomsgrove ...		36		1	3			
Total		7038	2	278	432	237	106	163

The sacrament was administered in the afternoon.

Monday, 5th. The following persons devoted themselves to the work of the

ministry—viz., Osmond Shaw, Thomas Shaw, Samuel Downes, Elders William Speakman and George Eyres.

The following persons were then

rdained Elders—viz., R. Cowen, T. Pratt, Samuel Downes, John Williams, Peter McCue, Joseph Walker, and Levi Ligg.

Priests: J. Flint, Joseph Smith, J. Nightingale, J. Lee, Thomas Jackson, Samuel Wells, Charles Turner, Christopher Riding, George Robinson.

Teachers: George Hewitt, Thomas Jennings.

Elder Barradale was appointed to preside over Cheltenham Branch; Elder Rudd, over the Nottingham Circuit; Elder Pritchard, to labour in Derbyshire; Elder Speakman, with Elder Parker, in the Bradford Conference; Osmond Shaw, Addingham, Yorkshire; Elder George Eyres, in Lincolnshire and Hull, in connection with Elder Henry Cuerdon and Elder Samuel Downes, in Derbyshire, with Elder Hibbert.

Tuesday, 6th. I rode out to the Prairie Farm.

Earthquake in Java, destroying Nias and burying its inhabitants in the ruins.

The total national debt of Europe is estimated at \$10,499,710,000. A century ago the European treasury was comparatively unencumbered.

Wednesday, 7th. Concluded a settlement with J. W. Coolidge. Gave him a deed for city lot.

Visited Elias Higbee, who was very sick.

John Workman and a company of 30 Saints, mostly his own family, arrived from Tennessee.

Thursday, 8th. This morning, about daybreak, Elder Elias Higbee died at his residence near the Temple.

He was son of Isaac and Sophia Higbee, born 23rd October, 1795, in Galloway, Gloucester County, New Jersey. In 1803, removed with his parents to Clermont County, Ohio. At the age of 22 he married Sarah Ward, and removed to Cincinnati. He received the Gospel in the spring of 1832, and in the summer of the same year went to Jackson County, Missouri, where he was baptised, and returned to Cincinnati, and was ordained an Elder under the hands of his brother, Isaac Higbee, 20th February, 1833. Arrived in Jackson County with his family in March, and was driven by the mob to Clay County in the fall of 1833; ordained a High Priest under the hands of Amasa Lyman, by order of the High Council in Clay County. 26th March, 1835, started on a mission, preaching the Gospel through the States of Missouri,

Illinois, Indiana, and Ohio. Arriving at Kirtland, he laboured on the Temple until it was finished, and received his endowment therein. In the spring of 1836, returned to his family in Missouri; removed them to Caldwell County, where he was appointed County Judge.

We copy the following from page 315 of the Law of the Lord—

"He has been sick only five days of cholera morbus and inflammation, which produced mortification, and his death was unexpected by all. His loss will be universally lamented, not only by his family, but by a large circle of brethren who have long witnessed his integrity and uprightness, as well as a life of devotedness to the cause of truth. He has endured a great share of persecution and tribulation for the cause of Christ, both during the Missouri troubles and at other times. On the 6th day of October, 1840, he was appointed one of the committee to build the Temple in Nauvoo, which office he maintained during his life. In that station he has shown a disposition to do right at all times, and always manifested a great anxiety for the prosperity of the Temple as well as the work at large. He has left a large family to mourn his departure; but he has gone to his rest for a little season, even until the morning of the resurrection, when he will again come forth and strike hands with the faithful, and share the glory of the kingdom of God for ever and ever."

Emma sick.

In the afternoon, rode out on horseback; called on Willard Richards, who was at work in his garden; asked him who gave him leave to occupy that? He answered, "Your honour;" when I replied, You are perfectly welcome to it, so far as I am concerned; then continued my journey to the prairie.

Friday, 9th. Rode out to show Mr. Lewis some lots in the city.

Continued most of the day with Emma, who was very sick.

Saturday, 10th. At home. Brothers Livingston and Geodriob, from Peterboro, New Hampshire, visited me about establishing a cotton factory in Nauvoo.

City Council met and passed "An ordinance to regulate the rates of toll at the ferry in the city of Nauvoo," which is published in the *Neighbour*.

Several petitions were presented to repeal the hog law, which were rejected.

The Court-martial ordered an arsenal to be built in the city of Nauvoo, for the

security of the public arms; and also 2nd cohort, into a regiment of Light ordered Brigadier-General O. C. Rich to Infantry, to be the 5th regiment, 2nd organize the 2nd Battalion, 1st regiment, cohort.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MARCH 26, 1859.

SEASONS OF PROSPERITY.—Seeing that we are urging the Saints to the accomplishment of their own special good, it is more congenial with our feelings to make a pressure upon them than it would be were they not so personally concerned. Their desire to be emigrated is great, and they are certainly more directly concerned in the good than ourselves. In urging them to lay by every penny and to make every reasonable sacrifice to bring about that desired end, we are conferring upon them a blessing. It is with this view that we come now to consider whether seasons of prosperity can or cannot be turned to the general good of the Saints, and to their emigration interests especially.

We are of a decided opinion that if the Saints do receive any blessing more God-sent than another, that one they are especially required to use to his glory and to the accomplishment of his purposes. And when to do this is also directly to their own personal interest, there can be no justifiable excuse if they do otherwise. Whenever Providence, then, blesses the Saints with more than their ordinary amount of means from any source or in any way, instead of lavishing it away or squandering it to no real benefit, they should wisely appropriate it to their temporal as well as eternal good and to the glory of the Divine Giver. Now, in nothing can they more effectually accomplish this than in the gathering; and when they have righteously tithed themselves, they should appropriate this extra amount of means growing from prosperity to their emigration interest.

It is well known that the prosperity of the working classes especially is not equal and settled, but from various causes it ebbs and flows and changes with the seasons. During their lives their circumstances will be very fluctuating. Indeed, this inequality will be found to take place with most of the working classes every year. At one time their incomings will be very limited, and at another time quite abundant, according to a working man's reckoning. At certain periods, opportunities will spring up on every hand; fortune will smile upon them and seem disposed to let the working portion of the community have things their own way. Everywhere employment may be found, and they can command wages at a high rate. At other seasons of their lives, the way will be closed up on every side, clouds will darken all their concerns, employment will be almost unobtainable, the value of labour will be low, and masters will pay miserable wages, and in a manner as though they were conferring a favour on the toiler to let him slave. This variation in the prosperity of the working classes is caused by fluctuations of trade, panics, national convulsions, war, failure of crops, the difference in the price of provisions, sickness, and other causes. Now, all these affect the working classes most, because they have to depend wholly on the labour of each day; and that which affects labour in any way

directly affects the working man. All are forced to bear their seasons of adversity when they come; but it is a lamentable fact that the working classes let their seasons of prosperity pass away without turning them much to their own advantage. When their season of prosperity is past, they are but little better off than when their season of adversity closed. The Saints, however, should act with more wisdom; and when the Lord blesses them, that they may bring about good to themselves, they should not frustrate his benevolent designs by letting the good pass by without receiving personal benefit therefrom.

Though others often slight the favours of Providence, when the Lord blesses his people with prosperity, ought they not to manifest to him their gratitude by turning that prosperity to the accomplishment of his purposes, especially that of the gathering, seeing that his design therein is to take them to a land where he will heap upon them greater favours of temporal as well as eternal things? Should he bless them with an abundant harvest and an absence of sickness, ought they not to make the most therefrom towards their emigration, indirectly by what they have saved and by what they have not lost or have not paid to doctors, and directly by what they have gained by their health and strength to labour? If, during seasons when trade is good, or from other causes, any obtain more than their ordinary amount of work, or for more than an ordinary length of time, or perhaps both, ought not such to manifest that they at least acknowledge the hand of Providence by swelling their means to gather with the faithful to Zion?

It must not, however, be imagined that we are desirous to see the Saints drag through a lifetime of privation, or pass under that rigid discipline of "mortification of the flesh" to which hermits and monks have subjected themselves, that they may be invested with extraordinary sanctity. We wish all to be Saints indeed; but we do not desire them to taste all the bitters and none of the sweets of life. Nor would we, in times of prosperity and health, have them exist in that state of poverty and wretchedness into which they are thrown in times of sickness or unemployment. Nevertheless, we would have them in their seasons of blessings and prosperity make the most of their opportunities and turn the favours of Providence to their real benefit and the glory of the Giver of all good. Indeed, is it not sinful if the Saints do otherwise—if they let their seasons of prosperity come and go without deriving personal benefit therefrom and effecting something to the accomplishment of God's purposes?

As we have before intimated, the seasons of prosperity and adversity come alternately, and the circumstances of the working classes fluctuate from various causes in trade, &c. This fluctuation is certain and recurs periodically at shorter or longer intervals. Now, during these seasons of prosperity and abundance of trade, the working man could emancipate himself. Though we are not now designing to lay before our readers a detail of our views upon the emancipation of the working classes, we will observe that emigration is a part of the principal means by which it will be brought about—by which the down-trodden of old countries will be redeemed from poverty and from the refined yet cruel slavery of European nations, where the working man is free to starve, and the willing toiler free to beg and often to beg in vain for the privilege to toil.

Now, one of the designs of the gathering is to emancipate the working man who accepts the restored Gospel, and thus to give him temporal as well as eternal salvation. During their seasons of prosperity and health, the Saints can effect their emigration, and thereby their emancipation. Shall they, then, let the means to bring about so great a result dwindle away or be squandered to no purpose? If working

men generally let their seasons of opportunities pass away without effecting their emancipation in any manner, shall the Saints also be thus culpable, and so frustrate the designs of Providence for their good? We hope not; and if such has been the case heretofore, let all now do better. Though we would not desire to see any for ever sacrificing and passing a lifetime of pinching and shifting, remember, Saints, that in gathering together on that glorious land of the working man—America, you are placing yourselves where the Lord can bless you with a lengthened prosperity. A little struggling and self-sacrificing for a season, and you will find yourselves in a land where absolute want and poverty cannot so often assail you; for, even if we look at the worst side, counting upon the privations of the Saints growing out of persecution, &c., what is it, compared with the heart-sickening, dreary existence of the working man in the nations of Europe? Let them manfully and wisely struggle to plant themselves on the soil of the virgin West, where the natural conditions of the country tend to inspire man with new life and fill him with lofty and adventurous desires.

In our editorials upon these subjects, we are not only designing to turn the attention and energies of all to the gathering, but are also writing for the general benefit of the Saints as members principally of the working classes. Indeed, our advice is applicable not only to the members of the Church, but to every working man; and we urge upon the Saints never to let their days of prosperity and health pass without accomplishing something for their own good and the glory of God. If they will act thus, we are confident in predicting that God will not fail to prosper them; but rather, if they use their seasons of prosperity to their real interests and his glory, he will multiply prosperity to them.

NOTICE.—William Jarvis, of Wolverhampton, late President of the Edinburgh Conference, has been cut off from the Church for adultery.

WOMAN—HER SPHERE AND DUTIES.

BY EMILY G. TEASDALE.

True happiness is founded upon principle, the foundation of which is love, order, and obedience. Where the wife is in subjection to her husband and the children to their parents, there we may expect to find happiness, for all moves on harmoniously, and there the Spirit of God loves to dwell. But how frequently do we find women usurping the authority of their husbands and taking the reins of government into their own hands. Could such but understand the degraded position into which they plunge both themselves and husbands, or once view themselves in the light in which they are viewed by others, they would feel abashed indeed. "God created man in his own image" and destined him to rule. The Apostle Paul says, "Man is the head of the woman, even as Christ is the head of

the church." We have but to take a retrospective view of the manner in which Jesus has ruled the Church to catch a glimpse of the position man and wife hold in relation to each other. We find Jesus instructing, counselling, comforting, or admonishing, as the case may be; and the Church with humble confidence, has but to be made acquainted with the mind and will of her Lord, to reduce the same to practice, and, come what may, all is well with her. Antagonistic influences should be strangers to the breasts of the sons and daughters of God, and must be overcome before either can attain to a great amount of happiness. In order for a woman to respect her husband aright, they must both be in possession of righteous principles. She is not supposed to reverence him merely because he is a man, even

as we worship not the person of God, but his attributes: but when a righteous man blends love with sound judgment, decision, and discernment, he is worthy of the veneration of the noblest woman that God ever created. Where men do not possess *all* these noble qualifications, yet hold the Priesthood of the Son of God, let our sisters respect that and render obedience to the same, and thus stand in their position, leaving the result to God, who takes cognizance of all things.

A woman should be gentle and pliant to the counsels and wishes of her husband, and it will bring a flood of light and happiness to her own bosom which she can realize no other way. There is or ought to be within her breast a confiding love as the "weaker vessel," which would be nourished by her husband with the fondest care, could he but realize its worth; for he would feel that he possessed a priceless gem. But it must be appreciated, or its lustre dims. Happy indeed is the woman who finds in a husband one who can appreciate it. She may lavish upon him her heart's purest affections and meet the bleak winds of fate calm and unmoved; for her bark has got a noble sail to spread before life's adverse gale.

We must bear in mind that human nature is at best imperfect. In the richest mines we do not find all gold, but we carefully select it from the dross; and by our subjecting it to a refining influence, we by-and-by possess the pure gold free from alloy. But love will cover many faults, and the more we cultivate this attribute the nearer we approximate to perfection, for God is love. Though a woman's affections should be centred in her home, if she carry with her a loving spirit blended with intelligence, her scope for doing good may be far more extensive than she at first imagines. It may flow as an under-current, but its influence will be felt, and in the kingdom of God appreciated and ultimately placed in its proper position. To her care is entrusted the rising generation, and honour or disgrace will be awarded her according to the manner in which she acquires herself of her responsibilities. She may become as a ministering angel to the sick and afflicted. She was given to man as a helpmate, and by blending the qualities and attributes of both they become a perfect one.

It is in the power of woman to become a blessing or a curse to a righteous man. How many of our sisters, who have grown cold in this work, have, by wielding an undue influence over their husbands, dragged them down to apostasy!

Home is a haven of rest to the man who gains his livelihood by the sweat of his brow; but what a different aspect does the home present, where cheerfulness, order, economy, and cleanliness reign, to the one where all is disorder. To the former we see the husband returning, after the toil and anxiety of business are over, to a clean room and a cheerful fire. A wholesome meal is spread; he is welcomed by a smile of affection from his wife, and his children gather around to join in the welcome. The blessing of God is solicited, and all hearts unite to thank him for the blessings by which they are surrounded. A very different picture might be drawn from the home of a man in the same position in life, where the woman possesses not the same qualifications. How frequently do women in the Gentile world drive their husbands from home by their want of order!

Sisters, do we do our best to render home happy and comfortable, and economise those means entrusted to us? Is it our constant endeavour to sustain our husbands, by our faith and prayers, in the position which they are called to occupy in the kingdom of God? Draw a line of distinction between ruling your husband and endeavouring by your gentleness and love to assist him. Even should a woman possess more intelligence than her husband, it is not her prerogative to rule, but with becoming humility to impart the same to him. Remember that you can never get before him: you partake of his glory and exaltation. Then let it be your endeavour to help him forward rather than keep him in the background. His scope for doing good and imparting blessings is greater than yours. Lay aside all selfishness, as you value your salvation; and should he be called from your side to labour in the kingdom of God, though his company be to you more dearly prized than anything on earth, and the loss of it stretch your heartstrings to their fullest extent, resign him cheerfully to fulfil his mission, remembering that "as your day your strength shall be," and bow before the throne of your Father in heaven and thank him for

having blessed you with a husband worthy of assisting to establish his kingdom on the earth; and by-and-by you will feel more worthy to take your stand with our sisters in the West, who sacrificed their husbands and all they possessed, that they might be the messengers of salvation to England, or we should still have been grovelling in sectarian darkness. Do we not bear our testimony to its being worthy of our lives—our all? Shall we be the means of depriving others of the blessings that impart to us so much joy and peace now, and an eternal exaltation in our Father's kingdom? Oh no. Sister, if you are a noble spirit of the house of Israel, you will be ever ready and willing to sacrifice feeling for the benefit of the kingdom of God, especially when you consider that it will not only enhance your own glory, but call down upon you the approbation of our Father in heaven.

A man cannot too highly prize such a wife. Safely indeed may he confide to her care the children that God may entrust to him. The Spirit of God will dwell in their habitation, and cause her instruc-

tions to sink deep into their hearts. The principle of obedience which they see carried out by their mother will have greater weight than all her theoretical instructions upon it. In return, she will realize love and obedience from them; and in years to come, when the trials and vicissitudes of life press around them, her fair form will ever rise before them as an example worthy of their imitation. Those days of tranquillity will never be forgotten, but they will endeavour to live them over again in their own homes and offspring.

Let home be ever remembered as a sanctuary of love, peace, cleanliness, and order, and it will be a shield through youth; for the cold world will possess fewer attractions from the contrast. Even in manhood the dream of a mother's love steals over the mind and often acts as a silent monitor when she rests in her grave. Say not woman's position is a mean one, when rightly understood. Her energies only require to be aroused and directed by the Spirit of God into the right channel, for her to be rightly designated the glory of her husband.

THE VISITOR.

EMIGRATION.

"Good morning, brother G.! How are you? Emigration is the spirit of the times just now. How do you feel about it? Are you going to start and push Zionward next spring?"

"I would like to do it, but I'm afraid I can't."

"Can't! Such a word is not in the 'Mormon' vocabulary, when the Priesthood say, 'Do!' I am really ashamed of you, brother G.! Just look at yourself in the glass and see the stout, burly, big-whiskered mortal who has so little faith in his own energies as to believe that he can't raise means enough in another year to emigrate! No wife—no child!—nothing but that goodly-sized edition of humanity, well finished and bound in cloth, to take care of. And besides, how do you know what you can do? Have you ever tried your utmost?"

"I see no prospect yet."

"You 'see no prospect!' Fudge! *Make* a prospect. Round up your shoul-

ders; strike out your arms; throw back your head like a man, and say, 'I will do it!' and then set to work and keep your word."

"Talking is very easy."

"Of course it is, and cheap too; and that's the reason that so many are willing to deal so largely in it. But I'll give you a specimen of *doing*—not a fanciful creation of the brain, but a veritable case from observation, which may open your eyes a little. You know brother K., don't you?"

"Quite well."

"Then you know that he has a wife and six small children, with nothing to support them but his own and wife's labour. Of course she cannot earn much. Well, he told me, a short time ago, that he intends to emigrate himself and family next year. I enquired what means he had for the purpose, when he showed me receipts for a few pounds—far short of the mark. 'It will be a tight pull,' said I; 'but energy and deter-

mination can accomplish wonders.' Some short time afterwards, he invited me to dinner—stewed rabbit, potatoes, pudding, &c. 'I'm afraid,' said I, 'you will be a long time saving means to emigrate on this system of living.' He quietly took me to an outhouse and showed me some fat rabbits in store of his own raising. Still I was not satisfied; but, as every week something handsome was credited to his name in the Emigration Book, and as I knew his labour was far from lucrative—not near so much as yours—I determined to see a little further into the matter. A few days afterwards, I quietly dropped in about dinner-time, and the mystery was solved. Dinner was almost ready, and he was hard at work; so I calmly seated myself. His wife apologised for their humble fare, but invited me to dine. The invitation was accepted, when bowls and spoons, scrupulously clean, were placed for all, and the fragrant steam of a nice broth greeted my nostrils. A rather coarse piece of meat served for making the broth, which, with plenty of good bread, on which it was poured, served us for dinner, and an excellent one too. The meat was saved to hash up again for another meal. We reckoned the cost, for the adults and

children, at about 1½d. per head; and before the calculation was well finished, brother K. was at work again. 'Thus you intend to emigrate,' I said. 'Yes,' he replied, 'I'm determined to go to that land where I can work for myself and the kingdom of God, instead of for grasping, tyrannical taskmasters here; and in order to do that, I must work hard and practise strict economy. Six o'clock finds me at work in the morning, and ten rarely sees me quit at night.' 'You'll do it,' said I; and I left with full faith that next spring would find him making tracks for Zion; and his name will be there before him, with as honest a Tithing attached to it as ever was paid in Britain."

"I'll try it!"

"Do so! Try it with a will, and you'll find your chest packed and corded before you would have made a start under your feelings an hour ago."

"I'll do it!"

"That's it! Shake yourself, go out into the big world, proclaim yourself a man, and prove that you are one by your actions, and God will bless you. But I must away; so good morning. I'll drop in and see you again some time soon."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 194.)

. . . We are now in a district of country that must for years to come be the great centre of attraction to the antiquarian. And, though the first to unfold to my countrymen a knowledge of the existence and locations of these records of the lore of the antediluvian centuries, I am far from being able to do justice to the subject, with the limited means at my command. I shall therefore only give you, in these papers, an outline history of our progress in unfolding the archives, in tracing back the genealogy of a line of Pharaohs or kings not only contemporary with the Pharaohs of ancient Egypt, but showing conclusively their undisputed claim to an era long prior to those. But before doing this, however, I shall continue my description of the principal monuments, pyramids, columns, and tablets of stone, on which are inscribed or engraved

thousands of characters, many entirely obliterated, but yet enough remaining that are perfectly legible to employ a life-time in deciphering and fill volumes with delineations. . . . On the north shore is a strip of alluvium or bottom land extending a large distance up and down the river, before reaching the first of a series of elevations that gradually rise higher and higher as they recede from the river. Upon this low bottom land, covered with a rank, luxuriant grass and a few cottonwoods, that seem, from their uncommon size, to have stood for a century at least, is the first of a series of ruins so wonderful as almost to exceed belief. Twenty-five rods inland from the north bank of the stream is a wall of stones of great size, and which were once square-edged, many of them eight feet long by three and four wide, and 16 inches thick.

At the south end of the wall, which is 25 wide, the stones rise one above the other, and each layer receding about ten inches, until it reaches the height of seven feet, and may be called the north face of the wall, from the top of which it gradually descends towards the river, until at the distance of 40 feet it reaches the surface of the ground, and is unquestionably the abutment of an ancient bridge; and if any further proof was wanting, we have it in the fact that 15 rods to the north of this, and jutting out of the bank, is another wall, the exact counterpart of the one just described. It is clear, therefore, that the river once ran between these abutments, but has gradually changed its bed from the north to the south side of the valley, giving to these old walls at the present time a most unmeaning position. . . . We reached a point where our streamlet guide issued from a deep damp gorge, between what appears once to have been walls of massive masonry, 40 feet or more apart, but now fallen and crumbled in ruins, that nearly block up the passage of the stream. Following along the deep ravine or chasm, a distance of nearly a quarter-of-a-mile, in which the banks on either side were of a uniform height and not less than 60 feet above the level of the stream, its steep sloping sides thickly mantled with trees, whose foliage completely shut out the rays of the vertical sun, we at length emerged from this dell of broken rocks and deepest shade upon the borders of the loveliest little lake that ever reflected back the twinkling of a star, while all beyond seemed one dense impenetrable forest. Ascending the elevation on either side of the ravine and looking over this tiny sheet of water at our feet, every idea that I had ever conceived of a primeval forest was more than realized. Here, in the form of an eclipse, is an immense basin, extending towards the north, as we have since ascertained, the distance of three miles—its longest diameter, while from east to west it is hardly two miles, and so perfect in its form, one can hardly believe that its banks were not cut and carved to a geometrical line. The elevation that surrounds this vast amphitheatre is but thinly timbered, and its green and shining banks are plainly discernible throughout its whole circumference, except where the view is obstructed by a number of conical hills, visible at a point 100 rods either to the right or left of the ravine, five of them covered with verdure to their summits, the other two appearing like barren rocks. And the fact that the five first-named lie in a direct line, and varying but little from the true meridian, led us to

conjecture that possibly they might be artificial structures. Our suspicion was fully confirmed on finding that the two barren ones, with the centre one of the line of five, were also in line, and crossing the other at right angles. As we neared the point that brought us in range, our curiosity was turned to amazement at finding the nearest of these barren hills, though a fourth-of-a-mile distant, to be a pyramid of stone, and the first ever seen in America, bearing in every respect the outline and general appearance of the Egyptian pyramids. . . . This forest valley is hemmed in on all sides by a nearly level plain that barely overlooks the waving foliage beneath, and stretching far and wide towards the north and east (having traversed it for miles in different directions,) is dotted here and there with the traces of edifices in every conceivable shape and state of preservation, from the massive front of solid stone, some of them 15 feet high, and pierced with openings that were undoubtedly either windows or doors, or both, down to the same unmeaning ridges of loose stones that characterize the plain already described on the island of Ignacio. Our first attempt to penetrate the forest was opposite one of the barren pyramids. Descending into the valley with axe in hand, we cut our way through tangled underbrush and fallen trees and the tortuous trunks of massive grape vines, which having reared themselves aloft and overtopped the trees that gave them their support, had fallen with them only to rear themselves again upon their progeny, in this way forming a network of vine and verdure that nothing but the edge of steel could penetrate; so that for yards together we barely made an opening sufficient to admit the passage of a person in a stooping position. At length we reached the base of this, not Egyptian, but truly American pyramid. . . . Before attempting any examination of the interior of these pyramids, we determined on penetrating to the hill or mountain in the centre of the forest, for the nearer we approached the more like a mountain it appeared. Two days of incessant toil brought us to the foot of a mighty temple, called by the Indians of every tribe in the vicinity, 'Na-ha-go,' though it seems to be applied by them to the whole valley alike, with every structure in it; the meaning of which in our language is best conveyed by the word 'Mystery,'—or, if more words than one be used, and applied to the whole valley, then 'Valley of Mystery.' But when the Indian is called upon to explain its meaning, with great vehemence he invariably answers, 'Na-ha-go!' or 'The place we know nothing about.

(To be continued.)

PASSING EVENTS.

GENERAL.—News from Naples state that there have been fresh earthquakes in the Abruzzi, and that new craters have recently opened in Mount Vesuvius. The African mail brings intelligence that a shock of earthquake was felt at Accra on the 7th Feb., and that two-thirds of the town of Lagos had been destroyed by fire. In China, further operations against the "Braves" are contemplated. In Lombardy, preparations for war are reported as being prodigious, the country swarming with troops, whose movements are frequent: fortification is going on busily on all sides. The "effective" of the Austrian troops in Italy has been increased from 50,000 to 180,000 men. The *Nord* announces very coolly that: "The Holy See is now engaged in recruiting a body of 5,000 men in Ireland, who are to be sent forthwith to Rome to form his Holiness's body guard."

MEMORABILIA.

HOW TO TELL THE AGE OF A TREE.—The age of a tree is determined by the number of circles which appear in the trunk or stock perpendicularly.

MONSOON.—The monsoon is a periodical wind which blows for about six months from one quarter or point of the compass, and then changes and blows for an equal length of time from the opposite point.

STENTOR.—Stentor was a Greek herald celebrated by Homer for having a voice louder than those of fifty other men's united. Hence comes the term "stentorian," which is used in reference to any person's lungs or voice of extraordinary strength.

ENGLISH VERSION OF THE BIBLE.—The first English version of the whole Bible was made at the end of the 13th century; the second, at the end of the 14th, by John Wiclif; the third, early in the 16th, by William Tyndal, assisted by Miles Coverdale, under the auspices of Henry VIII.; and the fourth, early in the 17th, by a committee of 47 linguists, under the authority of James I. The latter version was based upon or was chiefly a revision of the preceding translation.

ROMAN NAMES OF THE DAYS OF THE WEEK.—The ancient Romans designated each day of the week after the name of the particular deity to whom they had dedicated it, and who was supposed to preside over it. They called the first day *Dies Solis* (Sol's or the Sun's day); the 2nd, *Dies Lunæ* (Luna's or the Moon's day); the 3rd, *Dies Martis* (Mars' day); the 4th, *Dies Mercurii* (Mercury's day); the 5th, *Dies Jovis* (Jove's or Jupiter's day); the 6th, *Dies Veneris* (Venus's day); the 7th, *Dies Saturni* (Saturn's day).

BRITISH CABINET.—The British Cabinet consists of the following thirteen members of Government:—The Premier or First Lord of the Treasury, the Lord High Chancellor, the President of the Privy Council, the Lord Privy Seal, the Foreign Secretary, the Colonial Secretary, the Home Secretary, the Chancellor of the Exchequer, the First Lord of the Admiralty, the President of the Board of Control, the President of the Board of Trade, the Commissioner of Public Works and Buildings, and the Minister of War.

ORATORICAL POSTURES OF THE HANDS.—In the expression of graceful calmness, the hands should be open and relaxed; in emotion, clasped; in anguish, wrung; in passion, rigid or clenched; in supplication, raised or applied. In blessing, they should descend slowly; in malediction or threatening, quickly with vehemence. In astonishment, they should start; in joy or approbation, wave or clasp. In invitation, they should be moved towards the body; in rejection or dismissal, pushed from it. In candour or sincerity, the palms should be turned upwards; in concealment and cunning, downwards; in defence, apprehension, or aversion, turned outwards from the body; in boldness or confidence, inwards towards it. In pain, confusion, or mental distress, the hand should be applied to the forehead; in giddiness or delirium, to the crown of the head; in stupor, to the side of the head; in shame or grief, to the eyes: for intensity of expression, both hands should be thus applied. In languor or *ennui*, the hand should support the cheek; in meditation, the chin. In desire or appeal to conscience, the hand should be laid on the breast; in boldness or pride, on the lower part of the chest; in remorse, acute bodily distress, difficulty of breathing, palpitation of the heart, &c., it should be pressed on the upper part of the chest, or should beat it. In meekness, the hands should be crossed on the breast; in resignation, they should be crossed palm to palm; and in determination or obduracy, the back of one hand should be laid in the palm of the other.

VARIETIES.

"I AM WELL" would be *better*, took physic, and DIED.

A man is half-an-inch taller in the morning than at night, owing to the relaxation of the cartilages.

FASHION versus NATURE.—It is ordained among the laws of nature that hair shall grow upon the chin and upper lip of man; but Englishmen for the last 150 years have declared that this hair is a disfigurement and a nuisance, that Nature made a mistake in putting it there, and that they will diligently cut it off! Query: Have they any reasonable and sufficient ground for thus attempting to contravene one of the laws of their existence? There can be no mistake as to Nature's intention with respect to the beard. No law of hers was ever more distinctly uttered than that which ordains that hair shall grow upon the lips of man; and when Fashion presumes to contravene that law, and to require of man that he shall engage in a laborious contest with Nature, ending only when the coffin-lid is nailed over his shaven face, she is beyond her sphere, and has no authority on which to claim obedience. Englishmen have waged this war with Nature for a century-and-a-half, but they have not gained in all those years one inch of ground. Nature still utters her protest unceasingly, though in silence, and will utter it to the end of time. The beard still grows as vigorously as it did five generations back, in spite of all our efforts to extirpate it. And the very fact (well known to those precocious boys who shave their downy lips in order to entice the hair to sprout,) that it grows only the more vigorously after the application of the razor, should be to us convincing proof that Nature rebels against this nudity, and strives earnestly to restore the true order of things which our folly has disturbed.

POETRY.

HAPPY WE'LL BE.

AIR—"Ever of Thee."

Happy we'll be! though life hath its sorrows,
Which with our joys will ever keep pace:
The storm is soon o'er, the peaceful calm follows,
And gloom to the sunshine will have to give place.
The glad beams of hope shall banish our sadness,
And faith every feeling of doubt will dispel:
Though cares may assail, if the heart's stored with
gladness,
They soon will pass by us, and all will be well.
There's bliss in the future; we'll trust and
be free:

Confidence cheers us, and happy we'll be!

Happy we'll be! we've heaven before us,
With beacons to guide and a safe course to steer;
And love's golden chain, so gently thrown o'er us,
Shall bind us for ever to those that are dear.
Though keen be the pang, when the fond tear is
starting,
And trials the strength of our heartstrings may
prove,

The pang and the tear which spring up at parting
Are only unfolding the wealth of our love.
There's bliss in the future; we'll trust and
be free:

Confidence cheers us, and happy we'll be!

Happy we'll be! for years are but fleeting;
The troubles of this world will soon all be o'er:
Though painful to part, yet how sweet is the
meeting;

For pain only heightens our pleasure the more.
Time cannot break nor distance e'er sever
The bonds that unite us, though tender the ties:
Grief is but transient; love *lives for ever*—

The phoenix that o'er all our troubles will rise.
There's bliss in the future; we'll trust and
be free:

Confidence cheers us, and happy we'll be!

JAMES BENT.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 14, Vol. XXI.

Saturday, April 2, 1859.

Price One Penny.

WHAT IS A PROPHET?

It is said to be an article of Mahomedan belief that madmen are the special favourites of Heaven, and every mark of insanity is considered a convincing proof of inspiration.

This, of course, is treated by Christians as ridiculous; and if their own ideas concerning inspired mortals were fit to stand the test of reasoning analysis, their views upon the subject might be entitled to profound respect. But, in our endeavours to answer the question which heads this article, we may perhaps find that Christians and Mahomedans, after all, do not so very widely disagree on the subject. The further we are removed from any object, whether by time or distance, the more we are apt to draw upon the fertility of imagination, and less upon the ungarnished verity of facts; and if we have never seen the subject of our cogitations, this peculiarity is proportionably increased. Cloudy visions enveloped in the mists of tradition or imperfect description flit before our mind's eye, till fancy seizes the shadowy outlines and creates an ideal which becomes at once the object of our reverence and admiration, or our detestation and disgust,—in either case unjust as regards the primary cause.

This is pre-eminently the case with respect to the popular theory concerning inspired men. Not only disbelieving in their present existence, but confining them to a period which the driest histo-

rian cannot approach without entering into the fanciful realms of poetry, it is no wonder they have surrounded them with a poetical garb more imaginary than real; and when we consider that age after age has added some colouring or touch to the ideals of the preceding one, we have no reason to be surprised, should the solemn fact be thrust before us, that the popular ideas concerning inspired men are the fictitious of inventive imaginations.

We will proceed to demonstrate the truth of this; and having done so, we shall have discovered why it is that moderns are generally so slow to believe in existing Prophets, as it would be impossible for individuals to exist (other than lunatics) like the ideals they have created for themselves, of men wrapt in prophetic vision and gazing on the secrets of the future. But we will first describe the supposed characteristics of inspiration. Imagine, then, an individual of tall, commanding appearance, with features of rigid sternness and sepulchral solemnity, eyes glaring with a strange unearthly fire, rolling in frenzied wildness or fixed on vacuity, hair thrown back from a lofty forehead of unnatural whiteness and floating in unkempt masses over the shoulders, lips muttering strange and unconnected sentences, and the whole appearance bearing unmistakeable tokens of an utter disregard to personal appear-

ance and an entire contempt of everything connected with this mundane existence, and you have before you a veritable likeness of an ideal prophet, such as many of this generation suppose the ancient Prophets were. That this picture is not overdrawn the many descriptive works published illustrative of eminent inspired characters fully confirm. Now, if such a character was described to any intelligent individual of the present day as existing in his neighbourhood, he would unhesitatingly pronounce him a fit subject for a lunatic asylum. But gather round him the garments of departed centuries, and the case becomes instantly changed. Imagination usurps the place of plain, matter-of-fact, common sense, and conjures up some supposed ascetic or holy man of old, whose name figures prominently in the well-filled calendar of saints, garbed in the fanciful trappings of a Dante, a Milton, an Angelo, or a Raphael.

Thus far, then, and no farther, despite assertions to the contrary, do Mahomedans and Christians disagree—that while the latter confine their ideals to a period of time ceasing some eighteen centuries ago, the former respect and venerate their presumed favourites of Heaven as living among them now.

Johnson has defined inspiration to be “An infusion of supernatural ideas;” and here the great lexicographer has fallen into the common error. Everything that exists is guided by certain fixed principles, and every apparent departure from these principles is not an infringement of the laws of nature, but the operation of some power or principle with which we are unacquainted. There can exist no such thing as supernatural causes or effects. Superhuman is the only expression admissible when treating of the cause of inspiration; and as the Bible is the only authentic record of inspiration professedly believed in by the bulk of Christendom, to it we refer to demonstrate what prophets and inspired men are, and wherein they differ from other mortals.

Noah was a man peculiarly favoured of Heaven and blessed with a foreknowledge of that deluge which baptised the earth for the cleansing away of the corruptions under which it was groaning, and swept from its surface the wicked generation contemporary with him. We have no account of his having received

any assistance, except from his own family, in constructing the ark in which they were preserved. He therefore must have laboured as a ship-carpenter to secure his own and family's temporal salvation. After the deluge, he turned his attention to agriculture and vine-dressing, enjoying the fruits of his labours. Thus he was carpenter, farmer, and vine-dresser, all of which required the practical, every-day attention of a mind free from frenzy, calm and calculating. Abraham was remarkably blessed of the Lord, enjoying the society and converse of angels and visitants from the courts of glory. As shepherd, friend, or warlike chieftain, he performed his duties well and faithfully, attended to the cares of his flocks, settled disputes with his neighbours, washed the feet of his guests, and with the promptitude and vigour of a veteran in war attacked and defeated the spoilers and captors of his kinsmen. Thus did he display the various characters of shepherd, entertainer, soldier, and friend, and fully sustained his patriarchal dignity.

The character of Moses, who was *par excellence* the Jewish Prophet, is pertinently exemplary of that elastic range of capacity which many of the servants of God displayed. After eighty years' probation, forty of which he passed as an humble shepherd in the wilds of Midian, he was called forth to lead the hosts of Israel. As leader, judge, legislator, or architect, we find him equally alive to his onerous duties and eagerly carrying out the instructions of Jehovah to bless, benefit, and advance the interests of the people under his control. We can but briefly glance at the leading characteristics of Joshua, the able general and surveyor,—of Samuel, the wise and fatherly judge,—of David, the adept in war, kingcraft, and music,—and of Elisha, the ploughman-prophet, while the fact remains before our minds that these men were not mere visionary characters given up to the wild frenzy which some suppose inspired men were the subjects of, but leading members among an enlightened and powerful people, whose genius and works have stamped them as practicalists of no common order. Amen, the herdsman of Tekoa, while following his daily avocations, was filled with the visions of heaven, and his prophecies pointedly referred to events subsequent to his own day, some of which are even now

under fulfilment,—while his son Isaiah, “the evangelical Prophet,” was found to act as counsellor and adviser, and in one recorded instance as physician. (2 Kings xx. 7.) Daniel, raised to be second in power to a potentate, next claims our attention, as, in that capacity and the various others which he filled, profound wisdom and a calm, unclouded mind were absolutely necessary. We might speak of a Peter, a Paul, and a host of others who manifested untiring zeal, indomitable perseverance, and unflinching determination in the propagation of the noble truths they taught,—all bright luminaries of inspiration and abundantly gifted with the prophetic spirit, but were yet found, when occasion or necessity required it, working at their crafts, temporally unnoticed and undistinguished. But enough has been advanced to support the answer that we are about to give to our leading question.

We have found men filled with the spirit of prophecy acting in their various positions among carpenters, farmers, vine-dressers, shepherds, patriarchal chieftains, leaders, legislators, judges, architects, generals, surveyors, kings, musicians, ploughmen, herdsmen, counsellors, physicians, provincial satraps, fishermen, and tentmakers, and in each of these capacities acting well their parts as men who fully understood and were capable of practically carrying out the duties devolving upon them. The only legitimate conclusion we can come to from the fore-

going is that a Prophet of God is like another man in personal appearance, general characteristics, and avocations, but one who is specially called of God, inspired from on high, and commissioned with a message bearing on the future and fraught with deep-meaning interest to all to whom it is addressed.

There are many individuals amongst politicians, statesmen, and theologians, who can, by comparing the past with the present and understanding the natural and consequent bearing of human events, based upon a knowledge of human nature, confidently predict certain events from known causes. Such are prophets, inasmuch as they predict events to come. Yet they are not Prophets of God, nor commissioned from on high, though gifted with superior wisdom, as their most confident assertions and sanguine anticipations may prove baseless, and *must* do so, if placed in juxtaposition to the purposes of the Eternal.

But by such men is the world led. Yet the futility of many of their anticipations will appear when the winding-up scene of the last dispensation is unfolded, and those who now walk in our midst scarcely noticed, yet bearing faithful testimony of Jehovah's designs, are recognised as God's accredited agents upon earth, to unfold the curtain of the future and lay bare the dark and mystic events whose advent has unmistakably cast their shadows on the foreground.

S.

THE ESSAYIST.

SYSTEMATIC RELIGION.

The last number of the Essayist considered man in his religious character. His essential nature was the subject, however, rather than the wants growing out of that nature, and *systems* of religion were not contemplated in the view then taken. But we have now come to treat of those wants and to deal with “systematic religion.”

The best illustrator of human nature is man himself, and the best authority upon the wants of man is the actual manifestation of those wants. If we can discover what has actually grown up among man-

kind, and what in their various characters and relations they have manifested in the experience of thousands of years, that growth will show to us what is natural to man, and those manifestations will declare his wants. We can thus obtain for the basis of conclusions the ground of positive philosophy, which in all cases is preferable to the uncertainties of speculative philosophy.

We find growing up among mankind organizations, institutions, systems, and societies. Organizations, institutions, systems, and societies are therefore natural

to man, for they have grown out of his conditions, relations, and wants. Moreover, they are further shown to be natural by the fact that they are the growth of thousands of years, and have existed in all time, and are not the offspring of to-day and the departed of to-morrow. Next in order may be classed authorities, laws, masters, teachers, guides, officers, helps, and governments. As we go on, we find relationships, bonds, covenants, and obligations; then commandments, doctrines, discipline, philosophy, revelations, &c., are brought in; and with them come gifts, endowments, rewards, and punishments. There are also commissions, ordinations, ordinances, forms, ceremonies, symbols, and means of expression, besides various details unnecessary to name. In a greater or less degree, most of this is applicable to man in each of his characters, whether national, political, social, domestic, or intellectual. Everywhere he is illustrating the same truths and manifesting similar wants. But in his religious character it is eminently so; for it is a remarkable fact that whatever can be found elsewhere can also be found in an analogous form in the domains of religion, and what has grown out of either of man's characters has a corresponding development in his religious one. Thus it would seem that the religious character of man comprehends all that concerns him, and that his religious wants circumscribe all his other wants. And as the whole named above can be found in the domains of religion and growing out of its soil, religion in its systematic character properly comprehends the whole. Moreover, the whole *has been* found in the domains of *Divine* religion. Thus is left no room to query whether or not some of these developments are intrinsically monstrous or improper; for evidently that which has actually grown out of Divine religion properly belongs thereto, and is neither monstrous nor improper when found in the integrity of its origin. Nor does the fact that truths are often perverted, ordinances changed, and other religious developments corrupted or turned from their original intention at all affect their primary quality and rightfulness. But this point we will leave for future consideration, and deal with that which more directly concerns the subject of systematic religion.

The experience, then, of thousands of years and the actual manifestations of the religious wants of man abundantly sustain the claims of systematic religion. It is not enough that religious nature and religious sentiments and truths exist; for a Divine religious *system* is also needed to fit that nature and embody those sentiments and truths.

There being in man an innate consciousness of the existence of God, which, whether understood or not, still speaks,—whether disowned or not, still utters its voice, man essays to clothe him in the highest form and to give him the most becoming character which his mind conceives, or nature supplies, or revelation makes known, or tradition teaches. But as the standards by which the Deity is measured are various, and the differences in the comprehension of minds very great, and the spiritual light of nations and ages very unequal, the forms and character which they ascribe to the Supreme are, by consequence, corresponding.

Mankind also require forms of worship in which to adore the Creator and gain his approbation and protection, while they will also seek for some sacrifice or means to propitiate Heaven and turn away the wrath of offended Deity. And, connected with this, oracles, seers, teachers, and priests will be necessary to make known the will and things of heaven and to administer in the ordinances and sacraments pertaining to religion.

To meet these wants of man and embody the truths, qualities, and powers of religion, the Designing Mind has devised a glorious system—the Great Father has instituted means to bestow the blessings and efficacy of religion upon his earthly children. The spiritual promptings of the inner life and the wonders of creation have led mankind to look above for the existence of God, and he has looked down upon them to acknowledge that existence, and by direct revelation and inspiration has made known his mind and will. He prepared and gave a sacrifice to redeem the world and atone for the broken law. He has bestowed his oracles, sent prophetic and angelic messengers, and raised up seers, lawgivers, divine masters, priests, and shepherds. He established his Church, fixed in it the proper official pillars, instituted its government, and conferred gifts, endowments, and various blessings. He

gave forms and ceremonies of celestial order and instituted ordinances, sacraments, and covenants for the remission of sins, the gift of the Holy Ghost, the commemoration of the Great Sacrifice, and the union and perfection of the body of

Christ. All this, and more than the limits of an article or the imperfect knowledge of the present will permit any writer to pen, belongs to Divine "systematic religion."

HISTORY OF JOSEPH SMITH.

(Continued from page 204.)

[June, 1843.]

To show the wickedness and rascality of John C. Bennett and the corrupt conspiracy formed against me in Missouri and Illinois, I insert the following under date of the letter:—

"Independence, Mo., June 10, 1843.
TO HIS EXCELLENCY GOVERNOR FORD:—

Sir,—For the last three months I have been corresponding with Dr. John C. Bennett relative to one certain Jo. Smith, *Mormon* Prophet, &c., of your State. In several of Dr. Bennett's letters to me, he informs me that my name is known to you. Taking this for granted authorises me without hesitation to write you fully upon a subject that the people of this part of our State feel themselves vitally interested in.

At the last term of the Circuit Court of Davies County, an indictment was found by the grand jury of said county against Joseph Smith for treason against this State. The necessary papers are now on their way to Governor Reynolds, who, on the receipt thereof, I have no doubt, will make a requisition upon you for the apprehension and delivery of said Smith to the bearer, Mr. Joseph Reynolds, who goes as a special agent to attend to this business; and I am in hopes that, so soon as the proper papers come to hand, you will take that course that will secure this *impostor* and have him delivered over to Mr. Reynolds.

Dr. Bennett further writes me that he has made an arrangement with Harmon T. Wilson, of Hancock County, (Carthage, seat of justice,) in whose hands he wishes the writ that shall be issued by you to be put. From the tenor of his letters I am induced to believe that he has made the same suggestions to you. The only wish of the people of this State is, that this *man*, Joseph Smith, may be brought to that justice which the magnitude of his crime merits.

Respectfully, your obedient servant,
SAM. C. OWENS."

[Commander-in-Chief of the mob in Jackson County.]

A steamship of iron, called *The Great Britain*, was built at Bristol, England, at a cost of £90,000. She has six masts, and is 320 feet in length on deck, and is said to be the largest vessel that has been built since the days of Noah.

Sunday, 11th. Ten, a.m., meeting at the Stand.

The following report is from the journals of Elders Willard Richards and Wilford Woodruff:—

"A large assembly of the Saints met at the Temple Stand. Hymn by the choir. Prayer by Elder P. P. Pratt, and singing.

President Joseph Smith remarked—"I am a rough stone. The sound of the hammer and chisel was never heard on me until the Lord took me in hand. I desire the learning and wisdom of heaven alone. I have not the least idea, if Christ should come to the earth and preach such rough things as he preached to the Jews, but that this generation would reject him for being so rough."

He then took for his text 37th verse of 23rd chapter of Matthew—"O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which were sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

This subject was presented to me since I came to the Stand. What was the object of gathering the Jews, or the people of God, in any age of the world? I can never find much to say in expounding a text. A man never has half as much fuss to unlock a door, if he has a key, as though he had not, and had to cut it open with his jack-knife.

The main object was to build unto the Lord a house whereby he could reveal unto his people the ordinances of his house and the glories of his kingdom, and teach the people the way of salvation; for there are certain ordinances and principles that, when they are taught and practised, must be done in a place or house built for that purpose.

It was the design of the councils of heaven before the world was, that the prin-

ciples and laws of the Priesthood were predicated upon the gathering of the people in every age of the world. Jesus did everything possible to gather the people, and they would not be gathered, and he therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the Priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles.

It is for the same purpose that God gathers together his people in the last days, to build unto the Lord a house to prepare them for the ordinances and endowments, washings and anointings, &c. One of the ordinances of the house of the Lord is baptism for the dead. God decreed before the foundation of the world that that ordinance should be administered in a font prepared for that purpose in the house of the Lord. 'That is only your opinion, sir,' says the sectarians. When a man *will* go to hell with his eyes open, it is more than my meat and drink to help him to do as he wants to.

If a man gets a fulness of the Priesthood of God, he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.

Where there is no change of Priesthood, there is no change of ordinances, says Paul, if God has not changed the ordinances and the Priesthood. How, ye sectarians. If he has, when and where has he revealed it?

Have ye turned revelators? Then why deny revelation?

Many men will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was this same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation.

Many things are insoluble to the children of men in the last days: for instance, that God should raise the dead, and forgetting that things have been hid from before the foundation of the world, which are to be revealed to babes in the last days.

There are a great many wise men and women too in our midst who are too wise to be taught; therefore they must die in their ignorance, and in the resurrection they will find their mistake. Many seal up the door of heaven by saying, So far God may reveal and I will believe.

All men who become heirs of God and joint-heirs with Jesus Christ will have to

receive the fulness of the ordinances of his kingdom; and those who will not receive all the ordinances will come short of the fulness of that glory, if they do not lose the whole.

I will say something about the spirits in prison. There has been much said by modern divines about the words of Jesus (when on the cross) to the thief, saying, 'This day shalt thou be with me in paradise.' King James' translators make it out to say paradise. But what is paradise? It is a modern word: it does not answer at all to the original word that Jesus made use of. Find the original of the word paradise. You may as easily find a needle in a haystack. Here is a chance for battle, ye learned men. There is nothing in the original word in Greek from which this was taken that signifies paradise; but it was—'This day thou shalt be with me in the world of spirits: then I will teach you all about it and answer your inquiries. And Peter says he went and preached to the world of spirits (spirits in prison, 1st Peter, 3rd chap., 19th verse), so that they who would receive, it could have it answered by proxy by those who live on the earth, &c.

The doctrine of baptism for the dead is clearly shown in the New Testament; and if the doctrine is not good, then throw the New Testament away; but if it is the word of God, then let the doctrine be acknowledged; and it was the reason why Jesus said unto the Jews, 'How oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, but ye would not;' that they might attend to the ordinances of baptism for the dead as well as other ordinances of the Priesthood, and receive revelations from heaven, and be perfected in the things of the kingdom of God; but they would not. This was the case on the day of Pentecost: those blessings were poured out on the disciples on that occasion. God ordained that he would save the dead, and would do it by 'gathering his people together.'

It always has been, when a man was sent of God with the Priesthood and the Gospel, that he was thrust out by his friends, who are ready to butcher him if he teach things which they imagine to be wrong; and Jesus was crucified upon this principle.

I will now turn linguist. There are many things in the Bible which do not, as they now stand, accord with the revelations of the Holy Ghost to me.

I will criticise a little further. There has been much said about the world hell, and the sectarian world have preached much about it, describing it as a burning lake of fire and brimstone. But whoever revealed it? God never did. But what is hell? It is another

modern term, and is taken from hades. I'll hunt after hades as Pat did for the woodchuck.

Hades, the Greek, or Shaole, the Hebrew: these two significations mean a world of spirits. Hades, Shaole, paradise, spirits in prison, are all one: it is a world of spirits.

The righteous and the wicked all go to the same world of spirits until the resurrection. 'I do not think so,' says one. If you will go to my house any time, I will take my lexicon and prove it to you.

The great misery of departed spirits in the world of spirits, where they go after death, is to know that they come short of the glory that others enjoy and that they might have enjoyed themselves, and they are their own accusers. 'But,' says one, 'I believe in one universal heaven and hell, where all go, and are all alike, and equally miserable or equally happy.'

What! where all are huddled together—the honourable, virtuous, and murderers, and whoremongers, when it is written that they shall be judged according to the deeds done in the body? But St. Paul informs us of three glories and three heavens. He knew a man that was caught up to the third heavens. Now, if the doctrine of the sectarian world, that there is but one heaven, is true, Paul, what do you tell that lie for, and say there are three? Jesus said unto his disciples, 'There are many mansions in my Father's kingdom (house): if it were not so, I would have told you. I go to prepare a place for you, and I will come and receive you to myself, that where I am ye may be also.'

Any man may believe that Jesus Christ is the Son of God, and be happy in that belief, and yet not obey his commandments, and at last be cut down for disobedience to his righteous requirements.

A man of God should be endowed with wisdom, knowledge, and understanding, in order to teach and lead the people of God. The sectarian priests are blind, and they lead the blind, and they will all fall into the ditch together. They build with hay, wood, and stubble, on the old revelations, without the true Priesthood or Spirit of revelation. If I had time, I would dig into hell, hades, shaole, and tell what exists there.

There is much said about God and the Godhead. The Scriptures say there are Gods many and Lords many, but to us there is but one living and true God, and the heaven of heavens could not contain him; for he took the liberty to go into other heavens. The teachers of the day say that the Father is God, the Son is God, and the Holy Ghost is God, and they are all in one body and one God. Jesus prays that those that the Father had given him out of the

world might be made one in us, as we are one; but if they were to be stuffed into one person, it would make a great big God. If I were to testify that the Christian world were wrong on this point, my testimony would be true.

Peter and Stephen testify that they saw the Son of Man standing on the right hand of God. Any person that has seen the heavens opened knows that there are three personages in the heavens who hold the keys of power, and one presides over all.

If any man attempts to refute what I am about to say, after I have made it plain, let him be accursed.

As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do: then the Father hath some day laid down his life and taken it again; so he has a body of his own; each one will be in his own body; and yet the sectarian world believe the body of the Son is stuffed into the Father's.

Gods have an ascendancy over the angels, who are ministering servants. In the resurrection, some are raised to be angels; others are raised to become Gods.

These things are revealed in the most holy place in a Temple prepared for that purpose. Many of the sects cry out, 'Oh, I have the testimony of Jesus; I have the Spirit of God: but away with Joe Smith! he says he is a Prophet; but there are to be no Prophets or Revelators in the last days.' Stop, sir! The Revelator says that the testimony of Jesus is the spirit of prophecy; so by your own mouth you are condemned. But to the text. Why gather the people together in this place? For the same purpose that Jesus wanted to gather the Jews—to receive the ordinances, the blessings, and glories that God has in store for his Saints.

I will now ask this assembly and all the Saints if you will now build this house and receive the ordinances and blessings which God has in store for you; or will you not build unto the Lord this house, and let him pass by and bestow these blessings upon another people? I pause for a reply."

At half-past two, p.m., I introduced to the congregation Mr. De Wolf, a clergyman of the Episcopal Church, and requested the attention of the congregation in his behalf. He read the 6th chapter of Hebrews, and then kneeled and prayed, dressed in his black clerical gown, which excited some curiosity among some of the Saints. After the choir sang a hymn, he preached from Hebrews, 6th chapter, 1st and 2nd verses, touching on such

principles only that are acknowledged and received by the Church. In his closing remarks, he observed—"I may never meet you all again this side of the eternal world; but I will appoint a meeting—i.e., when the Lord Jesus shall descend with his angels to call the dead from their graves, and sit in judgment on all the world."

A Conference was held at Lima, and the Branch re-organized, under the direction of Elder H. C. Kimball; Isaac Morley, President; Walter Cox and Edwin Whiting, Counsellors; Gardiner Snow, Bishop; Clark Hallet and Henry Dean, Counsellors; William Woodland, Solomon Hancock, James C. Snow, James Israel, Edmond Durfee, Daniel Stanton, Moses Clawson, Joseph S. Allen, Philip Garner, Henry Ettleman, Reuben Daniels, and Horace Rawson, High Council; James C. Snow, Clerk of the Branch.

During the appointing of the High Council, Elder Kimball made some general remarks upon the Word of Wisdom.

He commenced by saying that he always despised a penurious principle in any man, and that God despised it also; for he was liberal, and did not look at every little thing as we do. He looked at the integrity of the heart of man. He said some would strain, nip, and tuck at the Word of Wisdom, and at the same time they would turn away a poor brother from their door when he would ask for a little meal for his breakfast. He compared it to the man that was stretched

upon the iron bedstead: if he was too long, they would cut him off; if he was too short, they would stretch him out. And again, he said, it made him think of the old Indian's tree, which stood so straight that it leaned a little the other way, and the best way was to stand erect.

In the after part of the day he renewed the subject by saying that he did not wish to have any one take any advantage of what he had said, for he spoke on general terms; but said he had always obeyed the Word of Wisdom, and wanted every Saint to observe the same. He said that, when he was in England, he only taught it once or twice in public, and the Saints saw his example and followed it. So likewise when the Elders go to preach, if they will observe the Word of Wisdom, all of those will whom they bring into the kingdom; but if they do not, they cannot expect their children will, but they will be just like themselves; for every spirit begets its own. Neither will such Elders be able to do much good; for the Holy Ghost will not dwell in them, neither will the Father nor the Son; for they will not dwell where the Holy Ghost will not, and neither of them will dwell in unholy temples. He said that he wanted wise and honourable men to fill responsible offices who were worthy. He then closed this subject by recommending the Saints to observe the counsel of President Morley. He made some very appropriate remarks with regard to the Temple and Nauvoo House.

Elder William Curtis was appointed to go with Elder Aaron M. York to the State of Maine.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 2, 1859.

PENNY FUND BOOKS.—We sent out with last week's parcels of *Stars*, for distribution among the Branches, a set of Penny Fund books, arranged after the manner of the Teacher's book, and to be used by the Teachers or other Elders whose duty it is to visit and instruct the Saints and collect their weekly moneys to be deposited for their emigration. We have ever sought the welfare and prosperity of the Saints, and have endeavoured in all things to study their real and best interest, and devised means for its promotion. It is with this view, and in order to stimulate the Saints to renewed exertion in behalf of their deliverance from these lands, that we have got up these books; and we deem it to be the duty of all the Saints to be as punctual and careful to have a certain amount set to their credit weekly in these books as they are to have their Tithing entered in the Teachers' books. We are persuaded, if the

Saints will give this matter their serious consideration and begin at once to practically carry out with energy and perseverance the counsels and instructions they have received upon the subjects of emigration and economy and of saving and laying by their means for that purpose, that the time is not far distant when at least nine-tenths of the industrious and faithful Saints will have it in their power to emigrate, and upon their own honestly-earned means. We shall look for the Saints one and all to begin at once and have an account opened in those books, and to be as particular and faithful in having an amount entered to their credit weekly as they are in paying their Tithing; and we would urge the Saints to learn and practise economy in *all* things, so that the sum thus credited may be as large as possible.

And particularly would we urge the Saints to commence the practice of economy by at once and for ever abandoning the habit of living before their means, or, in other words, of procuring the week's supplies upon credit, and paying up when payday comes round. You will, at the least calculation, thus save on an average 4d. on every shilling you lay out in that way for family supplies. You who procure your supplies on a credit of even one week pay on an average of at least 25 or 30 per cent. more than you would pay for the same articles if you went with the money in hand ready to pay for it at the time. You would not then be confined to any particular shop or shops, but could go where you pleased and could do the best. You would have the advantage of being in a position to make one-half of the bargain. We are confident that we speak within bounds, and, if anything, below the mark, when we say that eight shillings cash in hand will go as far towards serving a family as twelve shillings on a week's credit will do. In this way, from four to eight shillings per week is *entirely lost* to the family, which, with the cash-in-hand system, might be added to their deposits for their emigration over what they already manage to put by, and they would be equally as well and comfortably provided for. This, in the course of a year, would amount to from £10 to £20 saved, which is now, so far as the poor labourer is concerned, no better than thrown away. So far as any benefit which he really derives from it is concerned, he might as well take that amount from his year's earnings and cast it into the sea, or otherwise destroy it.

Is it not an evil—nay, is it not a *sin* for the Saints thus to toil and squander their earnings, and deprive themselves of the blessings and comforts which this money, with a little economy and management, might procure for them, or by the aid of which they might soon deliver themselves from this land and gather home to Zion? We call upon all those Saints who are practising this most disastrous and ruinous policy to abandon it at once, if they desire the favour and blessing of the Lord on their labours and endeavours to effect their deliverance from these lands.

The command is, "Gather to Zion," and the Lord will not hold him guiltless who thus squanders or misapplies the means that ought to be employed to effect the gathering and promote His cause on the earth.

There is another ruinous practice many have become habituated to, and which they *must abandon*, if they would secure the blessing of a temporal salvation: that is, pawning their wearing apparel or other goods. They must cease patronizing the pawn-shops and loan societies, and save the very heavy tax which they are weekly or monthly paying those shops, if they ever expect to rise above their present poverty and destitution. Individuals may possibly have been temporarily relieved by those shops, but it has been at a great sacrifice, and in the end it has only tended to involve them in still greater embarrassments.

We earnestly call upon the Saints who have subjected themselves to this ruinous custom to break their fetters at once and free themselves from every such embarrass-

ment, and put the amount thus saved weekly or monthly or yearly, as the case may be, to the amount they may otherwise lay by for their emigration. If they will do this, they will be astonished to see how fast the sum will accumulate.

We would also recommend the Saints to add to their regular weekly amounts which they put by for their emigration the amount of a day's wages each month. A little extra exertion and economy or self-denial *every day* will enable them to accomplish it with ease. If the self-denial or economy be practised *every day*, it will scarcely be felt. We have already proposed this in some of the Conferences that we have visited, and it has been received joyfully, and we believe it is already in operation. We confidently expect a large increase in the amounts deposited this year by the Saints on account of their emigration, and that thousands will through this arrangement be in a condition to emigrate next year.

Lay hold of this matter, then, with faith and a firm determination to effect your deliverance, and the blessing of the Lord will be upon you and crown your efforts with success.

VISITS AMONG THE CONFERENCES.—Since our return from the Continent last November, we have visited and held Conferences in Cardiff, Nottingham, Sheffield, Liverpool, Birmingham, Coventry, Manchester, Edinburgh, Cheltenham, Hull, Macclesfield, and London. These Conferences have been well attended—most of them to full and overflowing houses. We have been much pleased to witness the almost universal good feeling and understanding that exist among the Saints, and the increased desire manifested by them to understand the principles and requirements of the Gospel, and their zeal in keeping the commandments of God and walking in the counsels of the Priesthood. Their faithfulness is drawing down the blessings of heaven upon them, and the Lord is prospering them exceedingly. We are gratified to witness the increased confidence, faith, and union of the Saints, and the consequent joy and happiness they experience in living and practising the principles of their holy religion. We are also glad to see a steady increase of individual deposits for emigration, and confidently anticipate that there will be a great work accomplished in that respect this season.

The amounts sent in by the Conferences monthly is steadily on the increase. This is gratifying, inasmuch as it evinces a growing earnestness on the part of the Saints to gather with the people of God in Zion, as also that they are beginning to have correct views of the importance of emigration and the manner in which it is to be brought about; and it proves that our counsellings on the subject have not been given in vain, but have been appreciated, received, and acted upon in the spirit in which they were given. A steady perseverance in this course will result in the temporal and spiritual salvation of the Saints.

WORK OUT YOUR SALVATION.

BY ELDER G. D. KEATON.

Judging from the conduct of some of the Saints, it would seem that they expect to enter the celestial kingdom merely because they are members of the Church and do not commit sin. But it is not enough for us to be merely nominal mem- bers of the Church of Christ. We should not allow ourselves to be lulled to sleep, fancying that we are secure—that our salvation is certain because we have professed faith in the Gospel, been baptized for the remission of our sins, and received

the laying on of hands for the gift of the Holy Ghost. We should remember that we have not yet made our calling and election sure, but have only commenced to walk in the way that leadeth unto eternal life. We have our salvation yet to work out. A rugged path is still before us—a life of trials, difficulties, and temptations; and it will require all the faith, patience, perseverance, and energy that we can command in order to overcome. Yet none need despair; for God will help all who are humble, persevering, and obedient to counsel.

At present we are but as newly born babes in the Gospel. If we would become perfect men and women in Christ Jesus, we must seek to know ourselves—to find out our own failings and imperfections, and overcome them. We should ever wage a vigorous and determined war against all our evil propensities and rebellious appetites. We should never attempt to justify ourselves in our faults by saying, "We are not perfect." It is our privilege to be as perfect in our sphere as God is in his. If we know that we are not perfect, we should endeavour to become so. Jesus says, "Be ye perfect, even as your Father in heaven is perfect."

It will be useless for us to acknowledge our faults, unless we put them away; for in that case we should be no better than the stereotyped sectarians, who, without any reformation, meet together Sabbath after Sabbath and say, "Lord have mercy upon us, miserable sinners. We have done those things that we ought not to have done, and we have left undone those things that we ought to have done, and there is no health in us."

We should never lose sight of the object we have in view—viz., salvation; and to secure this, we must attend faithfully to our duties, mind our own business, and press forward in the work of the Lord. We must not—indeed, we cannot stand still; for if we are not improving, we are going backwards. We have no time to lose. Every moment should be improved; for we have none too much time to prepare ourselves for that which is to come; and if we do not do it, we shall surely suffer loss. We should be constantly on the alert, lest in an unguarded moment our feet should slip, and we should do that which would bring us sorrow and cause our brethren to lose

confidence in us. If others do wrong, we should not follow their example, nor should we stumble at the doings of others. If we have enemies who would slander and otherwise persecute us, we need not fear them, if we do right. If, in the providence of God, we should be placed in adverse and trying circumstances, or be called to see troublesome times, let us still be patient and persevering, remembering that this is the day for the trial of our faith and patience, and that after the trial of our faith comes the blessing. One reason why many have apostatized is because they lost sight of the prize they had in view and allowed adverse circumstances to overwhelm their minds, depress their spirits, and absorb their whole attention. They then began to act as though they were living only for this life, and having forgotten the Lord and his commandments and promises, they lost the light of the Holy Spirit and fell into darkness.

To the commandments of God we should pay strict attention,—not only to that class which forbid us to do wickedly, but also to those which command us to do good, to worship the true and living God, to love our neighbour as ourselves, to labour to dissipate the clouds of darkness which hang over the benighted minds of our fellow-creatures, by showing them the principles of life and salvation, and, in short, to live by every word that proceedeth out of the mouth of God.

There is a work for us all to do in the cause of righteousness, and there is plenty of room and opportunity for us to do it. If we would have an exaltation in the kingdom of God, we must work for it. It is written that all men will be rewarded according to their works. There is no praise or reward due for merely abstaining from evil. The reward is for doing works of righteousness. If we do not labour to do good, Jesus cannot and will not say to us, "Well done, good and faithful servants," &c.

It should be our delight to do good, not merely because we hope to be rewarded for it, but because it is right and Godlike. We should not refrain from evil merely from fear of the penalty, but because it is wrong. All kinds of wickedness are hateful in the eyes of every faithful Saint.

We have to prepare ourselves for the society of perfected and exalted beings

who are far in advance of us at present, and that because they possess greater intelligence and live by higher laws. If we would become fit to dwell with them, we should seek to get an understanding of principles, even the laws of the celestial kingdom, and reduce them to practice. As we find out and overcome our own imperfections, and learn and practise the laws of God, so shall we approximate to the position of celestial beings.

In order for an ignorant and uncul-

tivated man to become a fit companion for an educated and well-informed gentleman, his mind must be cultivated—he must be taught and instructed: so we, in order to become companions for heavenly and perfected beings, must cultivate and improve our minds, our time, and our talents, and seek after intelligence. Then how eager ought to be our desires, and how indefatigable our endeavours to attain higher degrees of perfection!

CORRESPONDENCE.

ENGLAND.

6, Richard-street, Limehouse Fields,
London, 13th March, 1859.

President Calkin.

Dear Brother,—The last letter you published from me in the *Star* was written in Edinburgh under the date of October 17th, 1858. Since then I have had the pleasure of visiting the following Conferences—Carlisle, Newcastle-upon-Tyne, Durham, Liverpool, Sheffield, Nottingham, Cheltenham, Birmingham, Reading, Southampton, South, Wiltshire, London, Kent, Essex, and four of the Welsh Conferences, and several of them more than once. Being not merely a casual observer of the proceedings of the brethren engaged in the work of the ministry, but, like them, personally responsible for the practical observance among the Saints of the counsels sent forth by the Presidency, and having myself to see that those counsels are laid before the Saints in the London Pastorate suited to the circumstances and capacity of each individual member, I am enabled to form a better idea of the spirit and progress of the Saints in the Conferences which I have had the privilege of visiting.

Greater union and more real freedom of spirit never did exist among the Saints in the British Mission than at the present time, as is clearly manifested by the prompt response made to every call and the faithful observance of the precepts of the Gospel. It is a real pleasure to labour among them, because all are so willing to do right and to keep the commandments of God as far as they understand them. To ensure a continuance, with an increase

of present prosperity, the presiding authorities of Pastorates and Conferences only require to remain humble, ready to receive every word of counsel imparted to them, and to be firm, yet wise in the administration of the Gospel law among the people, avoiding partiality. And as they expect others to be punctual and attentive to every duty in its time and place, cultivating a liberal and forbearing spirit with the natural weaknesses and imperfections of the Saints, so must they seek to possess themselves of all the attributes that belong to “a real representative of the Most High.” We begin to realize that our religion is really a practical system, and that every member has a portion of the great work of the latter days to perform; and we are strong in the faith that they are able to do the work expected of them. One by one, we find the errors of our infancy in the Church taking their departure from among us. Instead of expecting some rich, benevolent brother to embrace “Mormonism” for the express purpose of emigrating the poor from these countries, or a gold mine to miraculously open itself in our path, the Saints literally believe the doctrine of “working” out their own salvation, even if it should be with “fear and trembling.” This doctrine of self-reliance will do more towards the development of the true character of the Latter-day Saints than any event that has ever transpired since the introduction of the fulness of the Gospel in this Mission. Industry, economy, and liberality, combined with the spirit of self-control and a strict attention to the improvement of the mind, with a proper cultivation of the

talent possessed by each individual member of the Church, will, under the direction of the Holy Spirit as it flows through the channel of the Priesthood, soon effect the deliverance of the Saints both temporally and spiritually. Your judicious distribution among the Conferences of humble but practical men, to superintend the working out of the plans devised for the general good, will bring blessings upon your head and salvation to thousands of the Saints in these lands who have heretofore imagined themselves powerless in the working out of their own salvation.

I assure you that you have the confidence of the Priesthood and the hearty co-operation of all Saints over whom you preside in bringing about the purposes of our God in the British Mission. I am satisfied that the spirit of progress is with the Saints, and their prompt obedience to the requirements of their leaders may be relied upon. That the blessing of Heaven may continue to be with you and prosperity attend your labours is the constant prayer of

Yours, faithfully,
J. D. Ross.

"LIVING AT THE SALT LAKE."

(From the Birmingham Daily Post, March 17, 1859.)

"The following is a copy of a letter just received from the Mormon Terristery:—

"Draper Villa, Utah Territory,
Jan. 25, 1859.

Dear Father and Mother,—I received your note, which was enclosed in William Humphrey's letter, a few days ago. I was glad to hear of your good health, and feel to congratulate my brother William on his success in married life. He is, indeed, more successful than I in this matter; but, on the other hand, I am afraid he will always be a poor man.

Labourers' wages are so small in England that it seems to me now that I could not live upon so small a sum per week as many people do. I will now contrast my position with his. We will say that William gets 12s. or 14s. per week. Out of this he has to pay house rent, provisions, and clothing; and if he should happen to be sick a week, he has to go in debt for rent and provisions. I have no house-rent to pay, because I live in my own house. If I should be sick a week or a month, I should not have to go in debt for provisions, because I always have them from one to two years beforehand; and I anticipate before long to make my own clothing from my own sheep. I have been in the Valley a little over five years. When I came in, I was penniless and among strangers, but now I am better off than I should have been in England all my life.

My landed property, cattle, and sheep are worth £160; and if my crops had not been destroyed by insects, I should have

been worth twice that amount. It would have given me great satisfaction if William had taken the course his brother David did; then he would have laid the foundation of a living in this world, and eternal life in that which is to come.

Dear father, you say that the Devil is at work in Shrewsbury. I presume, if he was not, that it would be the only place free from his influence. I expect it will be a continual warfare until wickedness is destroyed and the 'kingdoms of this world have become the kingdoms of our God and his Christ.'

There is some talk of a large number of missionaries being sent to Europe next spring; but I have not heard anything about the emigration by the aid of the 'Perpetual Emigration Fund' opening the present season.

If the Lord prospers my crops this season, I anticipate sending for you when the emigration opens. I wish you were here now, for in the spring I shall be very busy. We have had a very hard winter up to this time; frost has not been out of the ground for the last nine weeks: but when it does break up, we shall have to put in our besticks, plough, sow, and, I trust, joyfully reap. We never get any more money than what is sufficient to buy our clothing. Henry, brother to William Humphrey, has removed to Springville. I have not seen him since I delivered his letter to him.

If William can only get to St. Louis, he can hire as a teamster to a merchant train, and get 30 dollars a month for driving.

The mail has just come. I cannot write any more. Farewell!

DAVID JAMES."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 213.)

It would be in vain to attempt a description, by language alone, of this stupendous monument of human labour; or, whether viewed as a structure entirely of workmen's hands or as a natural mountain, terraced from top to bottom,—in either case, the grandeur of the design and its entire accomplishment cannot but fill the beholder with astonishment and admiration; for not only does it cover more ground than any pyramid in the known world, but it is incomparably higher; and, being in the form of a cone, with a spiral terrace winding around it from bottom to top, and covered as it now is and probably always was, to some extent, with verdure to its very summit, is far more beautiful than any square-based pyramid of barren rock can be. It must not be supposed, however, that it still stands in all its original beauty, unscathed by the bitings of time and the corrosion of centuries. On the contrary, its primeval beauties, like its builders, are all gone, but its sullen grandeur and wild magnificence remain; and though time may often whet his scythe to mow this structure down, unless the changes work with or call to his aid an earthquake, he will find something for ages yet in the Valley of Mystery that will turn its edge. An accurate description of its construction and dimensions will be given when we shall have made a more minute examination of this most remarkable and colossal structure. Having visited the four other most prominent objects in the valley—two on the north and two on the south of this, we find a field open before us, so extensive that its very magnitude is almost discouraging. For, in addition to the seven immense structures that form the principal feature of the valley, when viewed from the surrounding heights or summit of the plain, there are numberless objects of startling interest to be met with in almost any direction we choose to cut our way. Broken columns of stones, obelisks, with monuments of every conceivable shape, many of them covered with hieroglyphics, some almost totally obliterated, while many remain as perfect as could be desired, fill this vale with such a complication of wonders, that, to a mind desirous of knowing the whole history of its race, its mighty and unparalleled magnificence, its final decline and total ruin, it presents so vast a field for study and contemplation as almost to induce a wish that they were not half so numerous

as they really are. Omitting everything like a further description, without the accompanying drawings, I shall briefly say a few words in reference to the time in the early history of the world when this people had an existence. No one will dispute the existence of the Egyptian pyramids; no one will deny that, through the indefatigable labours of a Champollion, the hieroglyphics they present have been most accurately deciphered, and that what was once a mystery is now no longer such. Here, then, is the connecting link between the time of the final destruction of this people and the characters then in use with those that bear a date long anterior to them. Enough has already been deciphered from the pyramid of comparatively later origin to show that it was constructed not far from 1,300 years before the Christian era, and contains the well-connected history of at least 100 years before, and more than 400 years subsequent to its erection; and during this period of only 500 years there were introduced, particularly towards its close, characters utterly unknown to the Egyptian people, and yet easily understood when taken in connection with those that precede. In this way, and in connection with numerous other inscriptions upon tablets discovered in a place that seems to have been a repository of their records, a chain of incidents identical with, and which in fact becomes their history, is traced down even to the second century of the Christian era, and closing with a record of events the most startling and truly terrible that ever befel any nation of intelligent, happy, but offensive people. But how are we to remove the stumbling block that is presented, when from our starting point we trace backward as unequivocally as we have forward the history of a people who, like the Chinese, date their era long before the flood? Shall we deny the literal meaning or translation of hieroglyphics that have everywhere received the sanction of the learned? As well might we deny the existence of Na-ha-go itself or the pyramids of the Nile. Or must we believe a part and deny all the rest? and that part believe a mere point of time in comparison with the whole, and that only believe because we have corroborative testimony in similar structures and records in ancient Egypt. That America was peopled long anterior to the Eastern continent I will not pretend to

say, but will leave it for all who feel disposed to look at the evidences of its far higher antiquity than we shall present, and then to judge for themselves. . . . In my next that I send you, which may possibly reach you in about 60 days, I shall continue a description of the most remarkable objects that everywhere meet the eye, as day by day we continue our researches in the Valley of Mystery."

(To be continued.)

PASSING EVENTS.

GENERAL.—Despatches from Algeria announce that unusual excitement prevails among the Arabs, and that a demand has been made upon France for military forces. A telegram from Madrid states that the Spanish Government has given orders for the definite settlement of the Mexican question, that an imposing squadron is being organised, and that great preparations for war are in progress. A telegram from Marseilles reports that 150,000 men have died at Jeddo, the capital of Japan, in one month, of cholera. A military conspiracy has been discovered in Parma. Advices from the Caucasus state that on the 19th Feb., the Russian General Jeffdorimoff, with his *corps d'armee*, laid siege to the fortified town of Weden, Schamyl's capital.

AMERICAN.—The 35th Congress terminated its sittings on the 7th ult. Advices from St. Kitts state that a strong shock of earthquake was experienced there on the 24th Jan. Despatches from St. Louis, dated March 3rd, report that a fight had taken place between a band of Apache Indians and a detachment of U.S. troops, in which the latter were worsted.

MEMORABILIA.

TEST ACT.—The Test Act, which was framed by a Protestant Government and was originally levelled against the Roman Catholics, and afterwards operated against Dissenters, (but is now repealed,) excluded all persons from filling public offices except they partook of the sacrament at the Established Church.

BILLS OF EXCHANGE.—A bill of exchange is an order drawn by one person upon another at a distance, directing him to pay a certain sum to the person assigned in the order. The creditor, who is thus the "maker" or "seller" of the bill, is called the "*drawer*." The debtor on whom the bill is drawn is called the "*drawee*;" and by his "honouring" the bill, or accepting it and engaging to pay it when due, he becomes the "*acceptor*." The person to whom the bill is made payable is called the "*payee*." By indorsing the bill, or writing his name on the back, he, however, can transfer it to any other person, and is thence called the "*indorser*," and thus becomes responsible for the bill. The person to whom the bill is assigned by indorsement is called the "*indorsee*." Any person who may be in possession of the bill at any time is called the "*holder*." An *inland* bill of exchange is a bill drawn by one person upon another residing in the same country: a *foreign* bill is one that is drawn by a person in one country upon one residing in another.

POETIC MEASURES.—The measure of any description of poetry is determined by the kind of feet used, each of which consists of either two or three syllables, which are either long or short, or, in other words, accented or unaccented. There are eight kinds of feet, called the Trochee, the Iambus, the Spondee, the Pyrrhic, the Dactyle, the Amphibrach, the Anapæst, and the Tribrach. The first four of these are dissyllabic, and the last four trisyllabic. In the Trochee, the first syllable is accented; in the Iambus, the second; in the Spondee, both; and in the Pyrrhic, neither: in other words—in the Trochee, the first syllable is long, and the second short; in the Iambus, the first is short, and the second long; in the Spondee, both are long; and in the Pyrrhic, both are short. In the Dactyle, the first syllable is accented; in the Amphibrach, the second; in the Anapæst, the third; and in the Tribrach, neither: in other words—in the Dactyle, the first syllable is long, and the second and third short; in the Amphibrach, the first is short, the second long, and the third short; in the Anapæst, the first and second are short, and the third long; and in the Tribrach, all are short. The feet most commonly used in versification are the Trochee, the Iambus, the Dactyle, and the Anapæst. The number of accented syllables in a line or verse determines the number of feet; and the nature of the feet which most distinguish or chiefly compose the verse determines its measure and name—as Trochaic, Iambic, Dactylic, Anapæstic, &c.

VARIETIES.

GREEK PROVERB.—“The gods sell every good thing to man for labour.”

“*I can't do it*” never did anything; “*I'll try*” has worked wonders; and “*I will do it*” has performed miracles.

USE OF THE BEARD.—The delicate and complicated mechanism of the throat can have no surer protection than the beard; and if man *will* cut this off, no artificial envelopes of silk, linen, or wool shall preserve him from cough, stiff neck, sore throat, and miserable hoarseness, without at the same time destroying all free movement of the head. Let the beard grow, and any other covering which is required may be of the simplest and most comfortable kind. The beneficial action of the moustache as a natural respirator, in all the changes of this variable climate, has been practically proved by numbers of persons who have adopted it, and may easily be imagined by those who have not. Who shall say how much of that English and American plague—consumption, which is still on the increase, has been originated, in the male sex at all events, by our shaven chins?

POETRY.

—
 LINES ON THE DESTRUCTION OF THE TEMPLE AT NAUVOO BY
 A HURRICANE.*

Shall impious men pollute those sacred walls,
 Where once was heard the voice of praise and prayer?
 Shall Gentiles revel in those hallowed halls—
 The ungodly hold their vain assemblies there?

Now Saints no more those holy courts can throng,
 And Zion's sons are driven far away,
 Shall there her foes exulting raise their song,
 And gloat and triumph o'er their gotten prey?

No! Rather let the swift-consuming fire
 Food in that fair and stately structure find;
 Let the bright flames enfold her towering spire,
 And leave a black and ruined mass behind.

'Tis done. But still her stone-built walls remain;
 Still rears its head her sparkling pinnacle:
 Fain would they strive to build her courts again—
 Fain in that glorious Temple still would dwell.

Vain, vain their hopes! Jehovah's arm is bare;
 His hand shall lay those swelling columns low:
 Shall he endure that his own house of prayer
 A seat should be for Zion's haughty foe?

Hark! the fierce howl! It is the whirlwind's blast,
 In mighty torrent sweeping o'er the land:
 Now trees, now dwellings to the earth are cast;
 No strength avails its fury to withstand.

On rush the furious gusts across the plain;
 Now in wild rage they strike the temple walls:
 Hark! the loud crash! The strength of stone is vain;
 Each pillar and each massive column falls.

'Tis He who storms!—'tis He who rides the wind—
 He who His temple stone from stone has reft!
 Now let the Gentiles seek her walls and find
 One mingled heap of ruins only left.

Temple of beauty! though thy day is gone—
 Though thou art now in dust and ruins laid,
 Soon shall the day of Zion's triumph dawn,
 When thou shalt rise in fairer garb arrayed.

Soon shall arise that bright millennial morn,
 When Zion's sons her stakes again shall raise—
 When driven Saints in triumph shall return,
 And in thy courts pour forth sweet songs of praise.

WILLIAM FERTEL.

* The above is from an old manuscript found in the Office; and from its excellent quality, we think it not undeserving insertion in the *Star*, even at this late date.

ADDRESSES.—Thomas Harding, 27, North Richmond Street, Edinburgh.
 Edward D. Miles, 15, Wellington Street, Canton, Cardiff.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 15, Vol. XXI.

Saturday, April 9, 1859.

Price One Penny.

SALVATION.

Salvation is an inexhaustible subject, because it is an every-day concern. It is influenced by all our motives and actions, and demands the unremitting attention of every intelligent being. All mankind are struggling for a salvation of some kind—striving to save themselves from some evil present or in prospective. The Prophet Joseph has said that "salvation is being saved from all our enemies," and with this statement all true Saints will concur; nay, for the matter of that, all intelligent individuals will agree with it. But to secure that salvation, more is required than bare concurrence with the truth of the idea. Man has many enemies of various kinds to contend with. Some have certain ones of particular kinds, and others their opposites, while all are subject to general ones, which oppose and bear upon all. The poor must grapple with gaunt and grim poverty, and struggle with, but cannot flee from the giant foe. The rich are led captive in the silken bonds of pride, and scarcely make an effort to free themselves from the insidious captor, the tightening folds sit so gracefully upon them. All have been subjected to the power of sin, and this is the first enemy we have to be saved from, if we desire a permanent and full salvation. The first step towards securing this is obedience to the initiatory principles and ordinances of the Gospel. This the Saints understand and have

acted upon, and thus far are they saved. But the goal is not reached; the coveted prize is not won; the crown we hope for is yet in the distance; and foes spring up like Cadmus' men, and beset our path at every step. Each has to be met; from each have we to be saved, if we gain a full salvation, till the last great enemy, Death, is put under our feet. We have said that salvation is an every-day concern. Whether it is called temporal or eternal, it is so. In fact, the distinction between the two lies only in the words which are merely used to meet our limited knowledge. Every step taken in the heaven-lit path, under the direction of God's Priesthood, has a bearing on the future commensurate with the importance of that step. Whether it be connected with our physical or social condition, or associated with the inner and hidden man, it is alike the same: it is to secure salvation for us to-day; and its bearing upon the future is proportionate with the extent and stability of the salvation secured.

We cannot be saved for the future now; we can only be saved for the present. Thus it is that every day we are required to "live by every word that proceedeth out of the mouth of God,"—that, guided by his unerring counsels, we may be prepared daily to meet, struggle with, and conquer every foe to our peace, happiness, and eternal exaltation.

When we received a remission of our sins, we received only an immunity for the past: the future had to be repented and atoned for, if we would be preserved from the evils which, armed with scorpion stings, spring from their birthplace; else would there be a license to sin. But as it is, the responsibility is multiplied upon those who have once tasted the sweet purity of that fountain which wells up from a consciousness of salvation from the threatened condemnation for the transgressions of the past. It is an axiom that "like causes produce like effects;" therefore the same governing cause which produced for us the first particle of genuine salvation will, if acted upon, secure to us the victory over every enemy till the last great foe lies conquered beneath us. To make this still plainer: It was by obedience to the mandates of heaven, given through the Priesthood, that we obtained the salvation we now enjoy; and it is by continued obedience to the same sacred counsels, given through the same source, that we can secure salvation after salvation, till our joy is full and our exaltation in the eternal worlds obtained. We might have felt ourselves labouring under an accumulated load of misery and guilt; but unavailing would have been all our efforts to obtain release from the crushing burden, had not God in his mercy pointed out, through his Priesthood, a way to cast off the tyrant yoke and empowered them to lead us in paths of freedom and liberty. This is abundantly proved by the futility of the many abortive schemes invented by man to win salvation for humanity, from the great and growing evils which press down upon it with overwhelming power. The Saints have many enemies peculiar to themselves to contend with. Though saved in a great measure from the superstitions of the Gentiles, yet, while surrounded with them, they are subject to the contumely and persecution of an intolerant bigotry which these superstitions engender. Poverty, too, is a bony skeleton, whose icy clutch is often fastened upon the throats of the Saints, in conjunction with all the suffering and struggling masses. Impure and unholy influences surround them continually, and spread their slimy fascinations over the pathway of the weak and unwary, that peradventure they may be made to stumble and fall. Gentile man-

ners and customs, degrading and dangerous in their very nature, are difficult to throw off, being bound by the strong ties of associations and recollections. And of the vast amount of misery and woe produced by false ideas in the minds of the powerful, speculative villains, hard-hearted and tyrant monopolists and capitalists, beneath whose feet the suffering poor must crouch like the lashed and whining hound, and the thousand-and-one causes that are at work to make life miserable and intolerable, the Saints must necessarily bear their share, while pining under the rotten institutions and organizations which crush and curse the nations of this world. From all these and a host of other enemies we wish to be saved; and that this desideratum may be obtained, we look around us with anxious eye for a means and a place of safety. The numerous plans of men are subjected to analysis and yield us no consolation. We listen with enquiring ear for the melodious voice of some messenger of hope, when a silvery sound, sweet as the bubbling fountain's music to the thirsty, drooping traveller, gently greets our ears in one euphonious word, and *Emigration* cheers our hearts. Again it comes with increasing volume and power, and *EMIGRATION* sends a thrill of gladness through our souls. But now it comes in thundertones, till sleepy professors rouse themselves and look around, while *EMIGRATION* makes us leap with joy.

It is thus that we can be saved from these insidious foes. It is thus that we can secure liberty and freedom—those heaven-born twins of noble worth, and plant ourselves on a soil consecrated to truth and God. The Saints in general feel this—feel that salvation from these potent enemies is needed, and feel, too, that this is the only means by which it can be obtained: but none feel it too deeply. The same prescient wisdom which first unfolded to our view the chart of life's dreary ocean, from the shores of infancy to the haven of endless peace, points warningly to the shoals and hidden reefs which lie in our course—to the angry surge of the wild waves of society stirred by the chaotic and discordant elements which beat upon its bosom—to the dark masses of ominous clouds that loom in the troubled distance, and offers to pilot us to a place of shelter and

safety, where, securely anchored, we can ride out the coming hurricane. Under its guidance we made the first tack in the voyage to eternal life, and under its guidance alone can we hope for a happy and prosperous termination. Every idea, therefore, thrown out by the governing mind of that Priesthood, ought to command our most serious consideration. Every plan suggested or approved by the authorities ought to be faithfully and speedily reduced to practice. Every exertion we are called upon to make ought to be made whole-heartedly and with all our energies, that our individual emancipation may be effected and our salvation more firmly secured. While one enemy remains in our path—while there

is one foe from which we are not saved, our salvation is incomplete. Here are many, powerful in their operations and withering in their effects, from which, by one brave struggle—one noble effort, we can at once and for ever save ourselves. Shall we rest in idle supineness while the prize is within our power to grasp? No. Let every sinew be stretched, every nerve be taxed, and every power be put into full operation, till the object is gained. Then, and even while engaged in the glorious work, the copious blessings of heaven showered upon us will repay an hundredfold all we may have borne in the accomplishment of the task set before us.

S.

THE ESSAYIST.

MAN REQUIRES A RELIGION OF PROGRESS.

In order to reach our subject by its logical connections, let us first make two fundamental statements:—

1st. Man is essentially a progressive being. This fact his every instinct emphatically declares; all experience confirms it, and every development or effort which man puts forth brings fresh evidence to bear it out. This progressive disposition is, strictly speaking, not one of his characters, but rather the basis of all his characters—the under-current of his whole nature.

2nd. Man is a religious being. This is his highest as well as his most primitive character. With this fact is coupled another, which in reality grows therefrom—namely, that man is also a moral being. To consider his religious character apart from his moral one would be improper. Morals are the first-born of religion, and are inseparable therefrom.

Inasmuch, then, as man is in his essential nature progressive, and in his principal character religious, he is therefore a *progressive religious* being. This is not merely according to the formalities of logic, but also according to intrinsic truth. Out of this fact grows the following great want:—

For the development of his essential nature and to fit his principal character,

man requires a progressive religion. Perhaps, however, to speak more properly would be to affirm that, as a progressive religious being, he should be for ever ascending the scale of spiritual growth; for it is he that advances, and not truth. Truth requires neither to be added to nor moved onward to be perfected, for it is perfect in itself. It is a fact, however, that principles have been arranged into a system by the Great Lawgiver to fit man's conditions and to be as steps for his progressive spiritual nature to mount; and in speaking of the system, it may be said that one truth is higher in the arrangement than another, or this one greater than that, or that one more important, and yonder truth still more advanced. But this distinction depends on the Divine arrangement rather than on any intrinsic difference in the value of truths, for each is perfect in itself, and one is not more perfect than the other. Indeed, when man has reached what is considered the higher truths, or has become possessed of the greater ones, or can use the more powerful ones, the fact in reality is simply that he himself has advanced, become enlarged, and grown powerful. He has reached the higher degrees of his development; his knowledge is increased, his spiritual nature grown, and he is power-

ful because the inherent powers of his mind are brought out and exerted. Nor must it be forgotten that abstract truth is merely the ideal of existence or a simple recognizance of its conditions, stages, methods, and growth, and its qualities, dispositions, capabilities, and forces. Now, God's arrangements answer to those conditions, take being through those stages, point out those methods, foster that growth, deal with those qualities, direct those dispositions, bring out those capabilities, give vent to those forces, and take creation upwards and onwards for ever. This is the character of Divine religion, and it is emphatically a religion of progress.

In proportion as the nature of man is unfolded, his wants will be increased, and therefore no system but a system of progress can meet that nature. Indeed the very unfolding of his being will itself increase those wants, and his very advancement will make it imperatively necessary that he continue to advance higher and higher. No matter how exalted the degree that he has reached, wherever he fixes on a standstill point, danger commences, and the higher the point the greater will the danger be. If he is answering to the laws of his being, he is climbing up an endless ladder where steps and resting-places are to be found, but no final stopping-points. To cease to climb will leave him where there can be

found neither ease nor safety; for above him would rise the infinite heights, and below him a dark abyss. It is obvious that his only safety is to look upwards and climb higher and higher.

We would not, however, be understood that any of the laws of Divine religion ever lose their force, or that the system whose author is the Eternal anywhere needs reforming to fit progressive religious nature. Not one of the steps of the Divine system will need removing, nor one of its laws require to be changed. All that is required is that God should reveal his system and man advance up its progressive steps, and by its aid be sustained in his everlasting ascent. As he advances, he will reach higher degrees and clearer views. Others below him in the scale of progress will be moving in spheres in which he moved, and under laws which were once applicable to him, while in his advanced state he will be moving in the higher spheres and obeying superior laws.

Divine religion is heaven's complete ladder let down to earth for man to ascend to his God, and to follow him wheresoever he goes, and to be truly the disciples of Jesus, the Great Teacher, receiving from him knowledge inexhaustible, and glorious lessons upon creation, redemption, and exaltation, which he will continue to give for evermore.

LANGUAGE AND ITS PROPER USE.

BY ELDER D. BOWELL.

Language is the great representative of the thoughts and emotions which pervade the human heart—the able agent to convey them from man to man, whereby the feelings and proceedings of men are influenced, and many of the events that crowd the path of life produced. In the early ages of the earth's probationary course, a pure and universal language carried the commandments of the great God and the instructions of his representatives unimpaired and in unsullied originality to all the members of Adam's family. But as time advanced, the increasing wickedness of mankind deprived the world of a continuation of that bless-

ing, and the confusion of language, with the subsequent dispersion of mankind over the whole earth, ensued. Language has been moulded into many and various forms since that time, each diverging from the other as the nations did in destiny and accomplishments, until in our time there exists such a disparity in them, that between many of them but little affinity can be recognized.

We, however, look forward to a time when one universal language will again happily the people of God—a time when the ambassadors of Jehovah will issue his mandates and accomplish his designs throughout all his peaceful dominions.

That time is not far distant; but at present we labour under all the disadvantages and obstructions which a difference of languages throws in the way of the progress of a universal cause.

The English language, however, contains a vast variety of words and an admirable adaptation of expression, communicating, when properly arranged, an immensity of thought. It is the language wherein the Prophets of the Lord in the latter days speak, and through the confines of which the Gospel of the Redeemer in its fullness has been committed from the brighter spheres of glory unto man. No doubt it has been chosen for this purpose because of its expressiveness and its adaptation to the feelings of the human soul. We must therefore regret that its powers are seldom realized, and that many individuals do not even aspire to a correctness of expression. This indifference or negligence has a tendency to debilitate the power of communication, impoverish the mind, blind the acuteness of perception, and incapacitate for a due appreciation of the labours of many great spirits who have endeavoured to kindle the souls of their fellow-men with a fervency for the accomplishment of noble works.

A great portion of the inhabitants of this country, to whom few or no privileges of educational accomplishments have been extended, and over whom the force of the common habit of low conversation exercises continually a progress-retarding influence, may to a certain extent be excused, or at least mildly judged, as far as correctness is concerned. But the Saints of God, who enjoy the instructions of a living Priesthood, read the publications of the Church, and begin to comprehend in what way the refinement and elevation of our race have to be achieved, should certainly not only abandon every trace of immorality and rudeness given them by the world in their expressions, but should also aspire to a correctness of language, so that their conversation would ever represent the qualities and superior capabilities of their minds. A decrease of frivolity and jest and an exhibition of a little more dignity and thoughtfulness would certainly conduce to an improvement in the conversation of many among the Saints, and thus promote its value.

The New Testament gives us an idea of the phraseology of Jesus Christ, as far

as the translators have expressed his sentiments unimpaired, and we can there observe and admire the expressiveness of his conversation, the sublimity of thought and wisdom, and the multitude of ideas contained within the compass of a few words. Oliver Cowdery, when describing the interview with the heavenly messenger who restored the Priesthood to the earth, says—

“Earth, nor men, with the eloquence of time, cannot begin to clothe language in so interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy—to bestow the peace which was contained in each sentence as they were delivered by the power of the Holy Spirit.”

From such passages we can glean the information that neither the Redeemer himself nor other great spirits engaged in his cause aimed at that manner of expression which passes in our day for simplicity, but that their simplicity consisted in communicating the wisdom of heaven in such terms as would least impair the original power and influence thereof and allude to nothing else but that.

The Saints and especially the Priesthood ought to imitate such examples.

We live among a people who are often led by external appearance,—so much so, that eloquence alone will captivate their hearts, even though the subject which it embodies may have little claim upon their approbation. Might we not, then, expect that the great theme of every heart—salvation, which we have to offer to this generation, would claim the attention of a greater portion of the same, if its messengers were endowed with a greater knowledge of the proper use of language? We possess great and important principles, which deserve to be delivered to the human family in all their purity and sublimity, unimpaired by inadequate means of communication, that they may take full effect upon the hearts of many and save them from their errors.

Zion is to be the head of the nations, and we are engaged in her service. Let us, then, cultivate every qualification which will raise her children to supremacy, solicit the guidance of the Spirit of the great work of the latter days in our proceedings, and its superintendence over our labours; then will the time allotted for our probation here be rightly occupied, and we shall worthily serve the cause of righteousness and truth.

HISTORY OF JOSEPH SMITH.

(Continued from page 220.)

[June, 1843.]

Monday, 12th. At the Office, morning and afternoon, and approved of the resolutions of a Court-martial of the Nauvoo Legion, passed June 10, 1843, as follows—

"1. Resolved, that an arsenal be built in the city of Nauvoo, to be located in any part of the city where the Lieutenant and Major Generals may direct, who are also authorized to make or cause to be made a draft of the same, and also to purchase any piece of ground for the aforesaid purposes which they may deem proper.

2. Resolved, that Colonel Jonathan Dunham be and is hereby appointed agent for the Legion, to superintend the business of the building of the aforesaid arsenal, and that he be allowed one dollar and forty cents per day for his services while employed in that business, to be paid out of any money in the treasury not otherwise appropriated; and that he be armourer of said arsenal, when completed; and that he be allowed such remuneration for said services as may be hereafter fixed by law: also that he be required to give bonds to the amount of \$5,000, with approved securities, before entering upon the duties of said office.

3. Resolved, that any constable or collector of fines be and is hereby authorized, if he cannot obtain money, to take property in payment of fines, at a fair valuation, at his discretion, and make returns thereof to the proper officers, as in other cases.

4. Resolved, that Brigadier-General Rich be and is hereby authorized to organize the second battalion, first regiment, second cohort, into a regiment of Light Infantry, to be called 'The Escort Regiment of Light Infantry,' to take place in the second cohort, according to assignment, on parade days, and do such other duties of escort, &c., as may be necessary; and that he organize the first battalion, first regiment, second cohort, into a regiment of Artillery."

About 40 Saints arrived from Peterboro, New Hampshire.

Tuesday, 13th. I started north with Emma and the children to see her sister, Mrs. Wasson, and family, living near Dixon, Lee County.

Elder Woodruff, when going to the prairie with several brethren to fence his five-acre lot, broke the reach of his waggon, and all fell into a pile together.

The wheel fell on his arm and bruised him considerably; but he was able to mend his waggon and continue his journey. After working hard all day, he went to brother Cheney's house to obtain a drink of water, when an ugly dog bit him through the calf of the leg, which made him very lame.

Wednesday, 14th. Business is progressing. Buildings are going up in every direction, and the citizens manifest a determination that Nauvoo shall be built up. The stones of the Temple begin to rise tier upon tier, and it already presents a stately and noble appearance.

The Mississippi has been rising three or four days, and is now three or four inches above high water mark.

Thursday, 15th. We give the following extract from the *Salem Advertiser and Argus*, being an extract from a lecture delivered in Salem by Mr. J. B. Newhall:—

"The Nauvoo Temple is a very singular and unique structure. It is 150 feet in length, 98 feet wide, and when finished will be 150 feet high. It is different from anything in ancient or modern history. Everything about it is on a magnificent scale, and when finished and seen from the opposite side of the river, will present one, if not the most beautiful, chaste, and noble specimens of architecture to be found in the world.

We should like to be in possession of a model of this building, both on account of its great notoriety as being connected with the Mormon or Latter-day Saints' religion and also a work of art.

Did our limits here permit, we might give a very minute description of the whole order of architecture. This splendid drawing was executed by Mr. Newhall, while in Nauvoo, from a copy in the archives of that city. We wish he had taken it on a large scale, but he probably did not, on account of transportation. We regret exceedingly that we did not have the privilege of a near inspection of the map of the city of Nauvoo, the place which for some time past has created more intense interest, perhaps, than any other city, town, or village in the country, if not in the world. But on enquiring for it, we found it had been rolled up and packed away.

He gave a very glowing and interesting

account of this city. The location is one of the most beautiful upon earth, situated upon the Mississippi river, rising in an inclined plane till it reaches the height where it overlooks an extensive tract of territory, unrivalled in rich and varying scenery.

His account of the military displays in Nauvoo, where Smith's Legion, as it is called, turns out, is very interesting and exciting. He spoke of the six ladies on horses, with white feathers or plumes waving over black velvet, riding up and down in front of the Legion. This must appear singular, at least to a Yankee.

He has had personal interviews with Joseph; and to sum up his character in a word, he is a *jolly* fellow, and according to his view, he is one of the last persons on earth whom God would have raised up as a Prophet or Priest, he is so diametrically opposite to that which he ought to be, in order to merit the titles or to act in such offices. Among others he is very sociable, easy, cheerful, kind, and obliging, and very hospitable.

We have seen Hyrum Smith, a brother of Joseph's, and heard him preach, and conversed with him about his religion, its origin and progress; and we heard him declare in this city, in public, that what is recorded about the plates is God's *solemn truth*.

He declared to us in the Masonic Hall, in this city, that the statements are true, and called upon God with uplifted hands as a witness. We think it would be very interesting to the good people of Salem, and in fact to the whole Eastern States, to have the Prophet come and make us a visit. We very much doubt whether there is a man on earth who would create so much excitement and deep interest, at least for the time being, as the Prophet."

The *Times and Seasons* of this date has the following:—

"The past year has been distinguished by calamities. In some instances the elements seem to have been commissioned to perform the work of destruction to an awful extent and unprecedented severity.

Three of the greatest calamities that have occurred within a century, happened within the short period of 100 hours. The terrible fire at Hamburg, which destroyed 2,000 houses, and nearly \$30,000,000 of property, in the fairest portion of the city, was followed in less than two days by the earthquake at St. Domingo. In this earthquake the towns of Haytien and Santiago, 60 miles apart, were entirely destroyed, and not less than 7,500 of the inhabitants perished.

On the very next day, while St. Domingo was yet rocking with the shocks of the

earthquake, and the ruins of Hamburg were not three days' old, a train of cars filled with passengers on the railroad from Paris to Versailles were thrown from the track and set on fire by the engine. Before the passengers, who were locked in, could be removed, 70 of them perished in the flames.

More recently, the city of Liverpool has suffered by fire to an extent only surpassed by the fire at Hamburg.

In this country, the cities of Portland, New York, Charleston, and Columbia have suffered severely from the same cause.

At one period of several weeks during the year, it was estimated that the loss of steam-boats on the Western waters averaged one a day. In connection with six of the boats, 200 lives were lost. If to all this we add the loss of life at sea, which has been unusually great the past year, we must regard it as a year of calamities."

Friday, 16th. Judge James Adams wrote by express from Springfield, at ten, p.m., that Governor Thomas Ford had told him that he was going to issue a writ for me on the requisition of the Governor of Missouri, and that it would start to-morrow.

I copy the following from the *Neighbour*:—

"At the very moment when a spirit of toleration seemed to influence the feelings of society throughout the civilized world, we regret to perceive that the tribunals of the Pope are, in June, 1843, reviving at Rome and Ancona, the very worst proscriptions of that fell and sanguinary institute, the Inquisition, as will be seen by a perusal of the following document:—

"We, Fra Vincenzo Salina, of the order of Predicatori, Master in Theology, General Inquisitor in Ancona, Sinigaglia, Jesi, Osino, Cingoli, Macerata, Tolentino, Loreta, Recanati, and other towns and districts, &c.

It being deemed necessary to revive the full observance of the disciplinary laws relative to the Israelites residing within our jurisdiction, and having hitherto without effect employed prayers and exhortations to obtain obedience to those laws in the Ghetto (Jewries) of Ancona and Sinigaglia, authorized by the despatch of the Sacred and Supreme Inquisition of Rome, dated June 10, 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions, especially in respect to Christian nurses and domestic servants, or to the sale of property either in town or country districts, purchased and possessed previously to 1827, as well as subsequently to that period, we decree as follows:—

1. From the interval of two months after the date of this day, all gipsy and Christian domestics, male and female, whether employed by day or by night, must be dismissed from service in the said two Ghettos; and all Jews residing within our jurisdiction are expressly prohibited from employing any Christian nurse, or availing themselves of the service of any Christian in any domestic occupation whatever, under pain of being immediately punished according to the pontifical decrees and constitutions.

2. That all Jews who may possess property either in town or country, permanent or moveable, or rents or interest, or any right involving shares in funded property, or leased landed property, must within the term of three months from this day dispose of it by a positive and real, and not by any pretended or fictitious contract. Should this not be done within the time specified, the Holy Office is to sell the same by public auction, on proof of the annual harvest being got in.

3. That no Hebrew nurses, and still less any Hebrew family, shall inhabit the city, or reside in or remove their property into any town or district where there is no Ghetto (place or residence for Jews); and that such as may actually be there in conformity to the laws must return to their respective Ghetto within the peremptory period of six months, otherwise they will be proceeded against according to the tenour of the law.

4. That, especially in any city where

there is a Ghetto, no Hebrew must presume to associate at table with Christians, either in public-houses or ordinaries, out of the Ghetto.

5. That in a city which has a Ghetto, no Hebrew shall sleep out of the Israelite quarter, nor make free to enter into familiar conversation in a Christian house.

6. That no Hebrew shall take the liberty, under any pretext whatever, to induce male Christians, and still less female Christians, to sleep within the boundaries of the Ghetto.

7. That no Hebrew shall hire Christians, even only by the day, to work in their houses in the Ghetto.

8. That no Hebrew, either male or female, shall frequent the houses of Christians, or maintain friendly relations with Christian men or women.

9. That the laws shall remain in force respecting the decorum to be observed by the Hebrews who may absent themselves from their Ghetto to travel in the other parts of the State.

After laying down these monstrous rescripts, which we had hoped even the Romish Church would not have attempted to revive, and still less to re-clothe with authority, and arm with tremendous pains and penalties, the savage order is issued that these intolerant laws shall be read in each of the Jewish Synagogues. It is added, 'They who violate the above articles will incur some or all of the penalties prescribed in the edicts of the Holy Inquisition.'

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 9, 1859.

TO CONTRIBUTORS.—It is now somewhat over a year since most of the prominent Elders and all or nearly all of the old writers for the *Star* emigrated or returned home.

All or nearly all of the *known* talent at that time left and returned to Zion; and particularly was this the case with the literary talent. It was generally believed that but very little if any talent for writing was left in the Mission; and indeed, such may be said to have been the fact, at all events so far as that talent had been developed. We felt confident, however, that there was an abundance of talent of all kinds still left in the Mission, and we determined to bring it out, to develop it, and to put it to use, as well for the benefit of the Elders themselves as for that of the work. We were assured that the Elders were keeping in the background and hiding up their talents, and were perhaps in many instances unconscious of its existence; and, realizing that this was their "day of opportunities," we set ourselves

to work to hunt it up and call it forth, that the Elders might learn their strength and abilities and prepare themselves by study and practice for future usefulness in the Church and kingdom of God. To accomplish this, we determined to throw wide open the door for advancement and encourage the brethren to move forward. In pursuance of this object, we invited and encouraged contributions to the *Star*; and ever since we have had the management and editorship of it, we have devoted a considerable portion of its space and much attention to the favours of those of our friends who have felt disposed to respond to our invitations. Our object was first to benefit and help the Elders to improve, by developing and strengthening their faculties; and secondly, to give variety and add to the interest and usefulness of the *Star*, and, if possible, to create an interest and desire for improvement in the minds of the readers.

We have succeeded to a considerable extent in accomplishing these objects, and we are pleased to find that our exertions in that direction have not been in vain. We are gratified with the readiness with which our invitations to contribute to the columns of the *Star* have been responded to. We are always glad to receive the contributions of our friends, and endeavour to give all a fair opportunity, and, as far our space will allow, grace our columns with their articles whenever it is possible to do so.

We trust, however, that our friends and contributors will pardon us a word of counsel and a few hints for their future guidance.

Our desire to benefit the Elders and Saints and to make the *Star* instructive and interesting still remains, and the same necessity exists for a continuance in our former policy as did for its introduction. We therefore cordially renew our invitation to *all* who have the ability and inclination to send in their contributions for the *Star*, and they shall meet with a fair reception and all the encouragement which we can possibly bestow upon them consistently with the best interest of the cause and character of the *Star*; and we expect those of the Elders whose duty it is to devote their time and talents to the work to be diligent in the discharge of this as in other duties of their calling. We desire, however, to call attention to the following *Hints to Contributors*.

We are at times compelled to delay the appearance of articles in the *Star* for some weeks, owing to our limited space. None, however, should feel discouraged or slacken their efforts because their articles do not appear so early as they expected. Our contributors have it in their power to remedy this themselves in a great measure by writing shorter articles. Very long articles are objectionable for several reasons. They require more space than we can allow them consistently, are more tedious and uninteresting to the reader, and do not allow of that variety which is desirable. Long, dull, and prosy articles are unprofitable. Short, well-written, spirited articles keep up a lively interest in the *Star*, are more profitable to both writer and reader, and ensure an earlier insertion, thereby relieving the anxiety of the writer as to its fate and removing all doubts as to its merits or favourable reception.

Other articles, again, are so badly written that we are obliged to take up time to correct them, and indeed, sometimes to cut out or re-write considerable portions of them. This, of course, takes time, delays their appearance, and gives us labour and trouble. If the brethren really desire to benefit themselves and others, they should *study* and well digest their subjects, and correct, revise, and re-write their articles. The best writers can improve their articles by revision.

Articles should also be written in a plain, legible, and moderately large hand, upon small sheets of paper, the size of a half-sheet of note paper.

There is another class of articles, of which we receive not a few, that we are forced to reject or return to the writer for revision. Like all new beginners, they try to do too much at one time and in one article. They lug three or four subjects into one article, and fly back and forth from one to another, and so jumble them together and mix them up as to render it quite impossible for us to understand or at all make out what the writer would be at, or desires to establish. More especially do these remarks apply to young and inexperienced writers. If the Elders wish their articles to appear and do credit to themselves and the *Star*, they must study their subjects well and arrange their arguments orderly and systematically, give point and weight to them, and render them as clear and lucid as possible and as the subject will allow. This cannot be done without time and study, care and attention. We repeat, Study well your subject, understand it, and then adhere to it; and when you have finished with it, close your article. One subject *only* to any one article is quite sufficient. Let the Elders remember this; and if they are gifted with subjects, let them reserve each for a separate article. We wish to give all the encouragement to our friends in our power; but we are often forced to reject articles or expend more time and labour in correcting them and making them fit and proper to appear in the *Star* than it would require to have written them originally.

We hope that none of our friends will be discouraged and cease their efforts or contributions if an article or two should be rejected. If you have talent, improve it. Try again and again. Profit by the few hints we have thrown out here, and that we may hereafter from time to time present upon this subject, and be humble, prayerful, and teachable, and you will succeed. Many who have failed in first and second attempts have, by perseverance and energy, finally succeeded in their undertakings and become eminent.

CORRESPONDENCE.

INDIA.

Madras, January 22, 1859.

President Asa Calkin.

Dear Sir and Brother,—As it is some time since I did myself the pleasure of writing to the Presidency in Great Britain, I do so now, and give you some information regarding the few that belong to the Church of Latter-day Saints in Madras.

There have been two deaths in this Branch within the short space of ten days — brother Thomas Pierpoint and sister Ann Mills. The first is a native of Lancashire, in England, and the other a person born in this country, but of European parentage. Brother Pierpoint belonged to Her Majesty's 43rd Light Infantry, and died on the 22nd November, at Calpee, 1,168 miles away in the upper provinces of Bengal, and, as I am in-

formed, from disease brought on by a harassing campaign in pursuit of the rebels who have disquieted India for some time. Sister Mills, the wife of Elder James Mills, died of fever on the 2nd December at Paulghaut on the eastern coast, 350 miles from hence. Both, I have reason to believe, were faithful to the end, and I hope you will cause notice to be inserted in an early number of the *Millennial Star*, so that their deaths may be made known to their friends and acquaintances in both England and the United States.

We have had no accessions to the Church since Elder Mills went to Paulghaut about three years ago; but the few that we number in this place rejoice in the truths made known to us in the Latter-day Dispensation. Many of the honest in heart enquire and would obey, had we a delegated agent to bring them

through the first ordinances of the Gospel. On this important subject I addressed President Orson Pratt, while he was in England, and his answer will no doubt be found in the Records of the Office at Liverpool. I verily believe that one or two faithful Elders will do a good work in this benighted land and add materially to the household of our Eternal Father in heaven, more especially since the Drummond Expedition has terminated in the manner it has done.

Imploping the choicest blessings of our Eternal Father on yourself and the brethren labouring in the vineyard of our God,

I remain, dear sir and brother, yours obediently in the everlasting Gospel,

D * * * G * * *

Sarun Field Force, Camp Bettiah,
Bengal, Feb. 2, 1859.

President A. Calkin.

Dear Brother,—It is with feelings of gratitude to my heavenly Father and love to you and the Church that I now take this opportunity of addressing a few lines to you, to let you know that I am still alive and doing as well as I can. I have of late had the pleasure of communicating with brother Smith, which has been the means of great comfort and strength to me. He has kindly sent me some *Stars*, from the 18th Sept. to the 9th Oct., 1858. The instruction contained therein is most cheering to me. They are the first that I have had the pleasure of reading for a considerable period, which makes them the more interesting. Brother Smith has so managed matters that the *Stars* take a circuit of some hundreds of miles. After I have read them, I forward them to brother Douglass, in the 3rd European Regiment, now in Agra. He forwards them (after reading,) to brother Sankey, Dinapore. We pass them on as soon as they have been read, before lending them to others; for, as brother Smith says, "Let the children be fed first."

Douglass gives me some favourable information concerning the Latter-day Work. I had some works belonging to the Church, which I sent him. He circulated them, and it appears that they have done some good. However, I will here give you his own statement. It runs thus :—

"Dear Brother,—I received your letter yesterday, the 18th. I am very glad you did not write before, for I have been undergoing trials for the sake of 'Mormonism;' but the work is onward. The harvest appears plentiful, but there are no labourers. Your pamphlets have done a good deal of good. It took a great deal of watching and prayer for things to be as they are, for they set the Devil mad, and he has stirred up his emissaries; but they are of little avail in the hands of Israel's God. I am glad that you did not write sooner, for your letter or letters might have been torn to pieces."

You see by this that the work is onward. I tell him to hold on to the faith and to walk uprightly in the fear of God. We both earnestly desire the prayers of the Saints that we may be humble and faithful before our heavenly Father, so that at last we may be counted worthy to receive the blessings that are in store for the faithful.

This brother has been a good deal in the field during the past year. Last month, he was the spectator of another horrid sight of mutilated human beings. As for myself, I have not known the comfort of a cherpoy (bed-cot) since last June. I have had a roving life ever since, and, like Douglass, have been the witness of some horrid sights, which I cannot describe. But I am thankful for the mercies of God in sparing me through the hardships and dangers that I have been called to pass through during the rebellion in this country, which I am happy to say is nearly over. It is reported that we shall soon be called to quarters. Dinapore, I think, will be our station. I sincerely hope that this may be the case, for I am tired of such roving. This place is pested with pariah dogs and jackals. Some of the men, when rising in the morning, find themselves minus their boots. It is supposed that the jackals take them. We are now more careful, by putting them under our heads.

I will now close, praying the God of Israel to bless you and your Council in all your undertakings. Brother Douglas desires to be remembered to you and to all the faithful. My love to all in the Church.

I am, dear brother, your humble servant and brother in the Everlasting Covenant,

ONE IN A WOOD.

ENGLAND.—SOUTHAMPTON PASTORATE.

St. Mary's Cottage, Southampton;
March 18, 1869.

President Calkin.

Dear Brother,—I am happy to be able to report favourably to you respecting the work of the Lord in this Pastorate.

Unity, faith, and good works among the Saints are on the increase. The Saints are getting a better understanding of the principle of gathering and of the way by which their deliverance is to be brought about, and they feel determined henceforth to do all they can to help themselves. Baptisms are not of very frequent occurrence, but our meetings are generally well attended by strangers; and it is to be presumed that some of the

seed which is now being sown will fall on good ground and bring forth fruit.

Presidents Hanham, Astle, and Reed, with the Travelling Elders, are one with me, and they are labouring diligently and successfully in their respective fields of labour.

As for myself, I feel desirous to honour my calling, and by the help of the Lord I am determined to do all I can to help to roll on the work of God.

Elder Keaton is still travelling in the Pastorate, and has always been ready render me any assistance that I have required.

Praying that you may ever enjoy much of the Holy Spirit, I remain yours faithfully,

WILLIAM MOSS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 227.)

(From the *New York Daily Times*, March 21, 1855.)

"The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions to Peru and La Plata, in South America; in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, prove that the ruins were in existence before the Christian era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of 100 animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers and fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found in a high state of preservation, clothed with cloths and skins of various texture, inlaid with feathers. Like discoveries have been made at Carrollton. Near Milwaukee, in the State of Wisconsin, ruins

of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some 500 acres, which includes the ruin of a building (no doubt ancient tower,) with walls 150 feet high, and 80 feet wide at the base, attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico that magnificent and beautiful ruins present themselves in great abundance. The most extensive ruins are to be found at Uxmal and Palenque, in the south-east of Mexico. At Uxmal are immense pyramids coated with stone, and quadrangular stone edifices and terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; on one of the façades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast; the head is covered in something like a helmet; about the neck is a garment of the skin of an alligator; and over each body is a figure of death's head and bones. At Palenque are immense ruins, a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here,

having an entrance by a portico 100 feet long and 10 feet broad: it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with 14 large buildings and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been some 60 miles in circumference, and contained a population of 3,000,000 souls. Centuries must have elapsed and dynasties succeeded each other before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such a temple and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noonday of glory, enjoying all the fruits and luxuries of an advanced civilization. In this country is exhibited the largest pyramid in the world—that of Cholula, near Puebla. It covers 44 acres and is about 200 feet high. On its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture is different from anything hitherto described in the world. As in Egypt, hieroglyphics on stone denote remarkable events which no man has yet been able to decipher. Dark shades rest on the antiquities of America, and few rays of light calve the gloom. We have ancient history to inform us of the events of Egypt—how that empire was founded, and how it prospered and fell. We have the same on record of Babylon and Nineveh, of Greece, and Rome, and Carthage. But not the least information have we relative to those who erected these cities—what people, and from whence they came; not a ray of light to dispel the dark gloom which seems to rest on the early history of America. Architect-

ture, sculpture, painting, and all the arts that adorn civilized life have flourished in this country, at a period far remote. There is evidence sufficient to prove that those cities were in ruins at least 1,600 or 1,800 years ago. In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots enshrine it. The whole city is overgrown with mahogany and cedar trees of enormous size. The concentric circle of some of these trees—the well-known cycles for a year—have been counted, which showed they were more than 800 years old; and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion—the seat of an ancient, mighty empire. These facts are opening themselves every day to the eye of an astonished world, and it is hoped that the spirit of inquiry, which seems at present to animate all classes of learned men, may throw more light on the early history of this remarkable region."

(From the *San Francisco Herald*.)

"Lieutenant Beale states that on his first trip across the continent he discovered in the midst of the wilderness north of the Gila what appeared to be a strong fort, the walls of great thickness, built of stone. He traversed it, and found it contained 42 rooms. In the vicinity, numerous balls of hard clay, from the size of a bullet to that of a grape shot, were met with. What was singular about them was the fact that frequently ten or twenty were stuck together like a number of bullets run out of half-a-dozen connecting moulds, or like a whole baking of rolls. It is difficult to say what these were intended for. They were so hard, however, that the smaller ones could be discharged from a gun. And now it remains for the antiquary to explore this most interesting region in the very heart of our country, and to say who were the people that inhabited it. They may have been the ancestors of the Aztecs whom Cortes found in Mexico, for they were known to have come from the north. Tradition relates that they sailed out from their northern homes directed by their prophets not to cease their march till they came across an eagle sitting upon a cactus with a serpent in its claws. This they found where the city of Mexico now stands, and there they established their dominion. This legend is still preserved in the device upon the Mexican dollar. Some remnants of the Aztecs still remained within a few years past at the ruined city of Grand Quivira, or Pecos, in the wilderness of New Mexico. Here, in deep caverns, they kept alive, with

reverential care, the sacred fire, which was always to burn until the return of Montezuma. It only went out about ten years ago, when the last Indian of the tribe expired. It may be that the Pimos, south of the Gila, are an offshoot of the great Aztec nation, left behind in their march to the south. The Pimos, it is known, are far

superior to the Indians of Mexico. They raise fine cotton, and from it manufacture all their clothing. Would that some Stevens or Layard would arise to explore the wonders that lie concealed within this great basin, and bring to light the history of the strange people that once inhabited it!"

(To be continued.)

LINES ON THE BIBLE, &c.

Inscribed on Sacred Scripture's page,
 'Mongst things which most true hearts engage,
 Are God's eternal love and laws
 And virtue's triumphs o'er her foes,—
 The record how in heaven above
 Was framed a wondrous scheme of love,
 That spirits born to God on high
 Might have a time wherein to try
 Their fealty to their Sovereign Lord,
 In living by his holy word:
 How earth was framed with wondrous skill,
 Obedient to its Founder's will,
 And spirits in their times came forth
 To prove their own intrinsic worth,—
 That, clothed in flesh, might learn to be
 Acquainted with humanity,—
 Through tasting sin's effects, might prize
 The blessing which in virtue lies,
 And, feeling evil, learn and know
 That good must from obedience flow,—
 By opposites appreciate
 And learn to conquer and create,
 For ever cherish truth, and be
 As Gods to all eternity.

The Bible in its varied store
 Of words and acts in days of yore,
 Reveals the wisdom, power, and love
 Of him who lives and reigns above;
 How mercy in his dealings shone,
 When man could not for sin atone;
 How opened up a way to rest
 For all with sin and grief oppress;
 How man rebelled and God forbore,
 Till justice would no mercy more;
 How vengeance fell with kind intent
 To save whoever should repent;
 How love and mercy followed still
 When man repenting turned his will;
 How peace and true salvation flowed
 To all who in obedience bowed;
 How, in the hour when faith was tried,
 The willing heart was satisfied;
 How faith and works were ever owned,
 And righteousness with glory crowned;
 How treasure given sure returned
 In blessings or in curses earned;
 How heavy retribution fell,
 When men were fully ripe for hell;
 How Prophets gladly told the plan
 Of God's eternal love to man,
 Or, filled with pure celestial fire,
 Poured forth on sin Jehovah's ire;
 How, when their pilgrimage was o'er,
 They suffered for the truths they bore,
 Endured the tortures planned in hell,
 Then left the earth with Gods to dwell.
 And Mormon's record, pure and plain,
 Though brief, reveals a mighty chain

Of wondrous acts and wisdom pure—
 Of virtue's blessings ever sure;
 Of God eternally the same
 To all who feared his holy name,—
 A sure defence—a mighty tower
 To all who trusted in his power;
 How angels with the pure conversed,
 And principles of life rehearsed;
 How sin, and strife, and deadly war
 Spread woe and desolation far;
 Of Israel scattered, lost, and found;
 Of their return, with glory crowned,
 And how their Saviour should restore
 All things and reign for evermore.

And Enoch's book to mortals brings
 A knowledge of eternal things;
 The mystery of redemption breaks;
 Of wondrous things in plainness speaks;
 In glowing language true portrays
 The changing scenes of future days,
 Down to the time when earth shall be
 Redeemed and saved eternally.

And Abraham's book of precious things
 A flood of light and glory brings;
 Makes known to man how worlds on high
 Trace out their orbits through the sky;
 How order through creation reigns,
 And less or greater still obtains;
 How times and seasons roll away
 Until submerged in endless day;
 How endless increase shall be given
 To all who keep the laws of heaven,
 Till as the stars or ocean's sand
 Their countless sons and daughters stand.

The Book of Covenants Divine,
 Like a rich, exhaustless mine,
 Abounds with gems of purest light
 To show the path from error's night;
 And as its pages light the way
 To cheer and bless the "sons of day,"
 God's wisdom, power, and love disclose
 In duties, principles, and laws:
 As steps which lead from earth to heaven,
 Its precepts are to mortals given—
 The echoes of Jehovah's voice,
 Brought by the Prophet of his choice,
 With promises which cannot fail
 For all who *rightly* would prevail.

And other Scriptures pure and true
 Are and shall be brought to view,
 And every link of knowledge brought
 To perfect those divinely taught:
 Yea, every blessing ever given
 To bless the sons of God in heaven
 On those that overcome shall be
 Conferred to all eternity.

Sheffield.

WILLIAM OLSON.

PASSING EVENTS.

GENERAL.—A succession of gales have of late raged with the most destructive fury, causing very extensive havoc amongst the shipping. It is computed that during one week there were no fewer than 300 casualties, some of them of a very lamentable character, and involving serious loss of life: there were at least 20 vessels totally lost. News from India state that the Sepoys continued to surrender, and were generally starving: 7,000 men surrendered in Bareilly alone, 4,000 in Buddon, and 1,700 in Shahjehanpore, Moradabad, and Bijnour. Tranquillity continues to prevail throughout Oude, and the disarming of the province progresses rapidly: up to the 12th instant, 378 cannons and 975,000 arms of all kinds have been collected, while 756 forts have been entirely levelled.

AMERICAN.—News from Mexico state that a battle had been fought near Cordova, and the left wing of Miramon's army was completely routed by the Liberals: Miramon lost 100 men killed, three cannon, 300 muskets, and a large quantity of ammunition: General Degollado was preparing to march on the capital with 10,000 men.

MEMORABILIA.

CALCULATION.—In former times small stones were used as counters: hence the word "calculation," which is derived from *calculus*, a pebble, or little stone.

ATHEISTIC POPES.—It is historically recorded of their "Holinesses" Pope John XVI. and Pope Alexander VI. that they were entire disbelievers in the existence of a God.

POET LAUREATE.—The title of Poet Laureate was formerly given to one whose duty it was to compose birth-day odes and other poems of rejoicing for special occasions on behalf of the monarch in whose special service he was retained.

THE TALMUD.—The Talmud is a collection of Jewish traditions, and comprises the Mishna, which is the text, and the Gamara, which is the commentary, or compilation of opinions of learned rabbins on the traditions contained in the Mishna.

EXTENT OF LAKE SUPERIOR.—Lake Superior, in Canada, which is the largest fresh water lake in the world, is 400 miles long, 140 miles wide, and 792 feet deep: it is 617 feet above the level of the sea, and is supplied by 220 rivers and streams.

"ROBBING PETER TO PAY PAUL."—During the reign of Edward VI., large portions of the lands of St. Peter's at Westminster were seized by the king's ministers and courtiers; but, in order to reconcile the people to the robbery, they allowed some portion of the lands to be appropriated towards the repairs of St. Paul's. Hence the phrase, "Robbing Peter to pay Paul."

LEGISLATION OF SOLON.—The legislation of Solon at Athens comprised the following regulations:—1. Division of the people into four classes, according to property. 2. Offices of state to be filled only by citizens of the first three classes. 3. Nine annual Archons at the head of affairs. 4. Council of 400 chosen annually by lot to debate upon all matters previously to their being submitted to the Commons. 5. To the people was left the right of confirming the laws, electing magistrates, and debating all matters referred to them by the Council. 6. Restoration and renovation of the Areopagus. Solon bound the Athenians by oath to maintain his laws for 100 years,—which, however was not fulfilled; for, on his return to Athens, after an absence of thirty years in visiting other courts, he found most of them disregarded.

PRINCE OF WALES.—The first Prince of Wales of the royal house of England was Edward II. During the reign of Edward I, Llewellyn, the reigning Welsh prince, attacked the English, but was slain in battle. Edward, after subduing the Welsh, promised them a new prince in the place of Llewellyn, but the people declared that they would acknowledge no prince, unless he was a native of their own country. Edward promised that they should have one who had been born in Wales. On their acceptance of this offer and engagement of fealty to such a prince, Edward introduced his own son Edward, who had been born but a few days before in Carnarvon Castle. Though surprised at this unexpected result, the Welsh admitted that the pledge was fulfilled. They therefore acknowledged him as their prince, who, at the death of his father, became sovereign of both England and Wales. From that time, the first son of any British monarch has always been styled Prince of Wales.

VARIETIES.

ENVY.—It is the justice of envy to torment the envious. It tortures the affections, vexes the mind, inflames the blood, and wastes the spirit.

SHAVING.—Any one who has had the misfortune to scrape his upper lip with a dull razor, or without having sufficiently moistened the bristly stubble beforehand, must be painfully conscious, from the smarting and watering produced in the eyes, that there is a close connection of some kind between the two parts. It is a fact well worthy of investigation; and it would be interesting to know whether diseases of the eye are most common among those who are accustomed to shave the upper lip.

GARDENING MEMORANDA.—Those who have a small patch should trench and riddle it well. Every crop carries away a proportion of the silica lodged in the soil: sand is therefore a good restorative. Sand and vegetable manure should be delved in a clayey soil in winter to loosen and ameliorate it, and at the spring digging all will be well mixed. Roots are the anchorage and food seekers of the plant, and require a depth and compass of soil corresponding to the bulk of the tree and its demands for nourishment; for the depth and spreading of the roots are proportional to the height and spreading of the branches. The deeper the soil is, the less will the roots of a plant straggle: a depth of three feet is best for fruit culture. Deep planting is as unnecessary as deep trenching is advantageous. Leaves are the best of all shelter, the best of all materials for bottom heat, the best of all drainage, and the best of all manure. Salt kills slugs and worms. Worms are quite harmless. Plants are best transplanted in damp weather. Watering is best done in the morning or evening; but if done when the sun shines, do not water the leaves of a plant. Pump water should stand in the open air a day before using it, so that it may acquire the temperature of the atmosphere and absorb carbonic acid gas. Gather seed only when perfectly dry, and expose it freely to the sun. Flower plants require to have their leaves kept quite clean with water. Ripening fruits of choice kinds should be guarded from wasps and birds by means of gauze bags or fine netting. Fruit trees should have the surrounding earth stirred often, but not deeply.

P O E T R Y.

KINDNESS.

It needs neither wealth nor mind to display;—
If the heart is but willing, the hand finds a way:
The poorest one yet in the humblest abode
May help a poor brother a step on his road—
No matter what fortune a man may have won,
For kindness depends on the way it is done.
Though empty our purse, or but narrow our span,
Let's all try to do a good turn when we can.

The fair bloom of pleasure may charm for awhile;
Its beauty is frail and but transient its smile;
But the flower of kindness, immortal'd in bloom,
Sheds a sweetness thro' life and peace o'er the tomb.
Then, if life we enjoy, the next thing to do
Is helping another to enjoy that life too.
Though empty our purse, or but narrow our span,
Let's all try to do a good turn when we can.

REUBEN HAND.

ADDRESS.—Henry W. Barnett, care of Mrs. George Graham, South Street, Carlisle.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, HILTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 16, Vol. XXI.

Saturday, April 16, 1859.

Price One Penny.

SIN—ITS CAUSES.

Having lately examined the doctrine of "Original Sin," and found—contrary to popular opinion—that it is not the cause of sin in the human family, let us now examine what produces sin, how it generates in the human being, and why it is that it exists and has the power to place its hideous paw on the noblest works of this fair creation.

That God knew that man would become subject to this power is evident from the fact of a propitiatory sacrifice being ordained in the councils of eternity to satisfy the stern demands of justice for laws transgressed and commandments disregarded; and that such a sacrifice was needed is likewise evident from the history of the past, the realities of the present, and the warning voice of God's servants continually raised against the iniquities of the inhabitants of the earth, joined with the testimony of inspiration that "all have sinned and come short of the glory of God."

Truly does the good Book say that "Man is fearfully and wonderfully made." His organization, though in part understood, is in many things a mystery to himself. But still he possesses knowledge enough to understand that he is of an immortal nature and that his organization is composed of elements which, if used, are capable of raising him to the highest honours in the courts of glory, and if abused, will sink him to degradation, misery, and woe unutterable.

Sin, which has passed like a malignant demon over the earth, has strewn its path with all the ills that mankind have been subjected to; and sin, too, if not manfully battled with and vanquished on the field of self, will drown its victims in an ocean of horrible punishments. Man in his organization possesses passions, desires, and propensities, given to him for a noble purpose, but capable of being fearfully degraded and ignobly applied. Without ambition, he would never struggle for the amaranthine wreath of endless glory. Without anger, he could look upon the abomination of iniquity with a careless and unheeding eye. Without "love of approbation," he would not yearn for the smiles of the good, the great, and the noble, nor the approving glance of the God of Truth. Without self-esteem, he would not raise himself above the meanness of filthy, low, and disgusting practices; and without love, he would cherish neither his bosom partner nor his offspring—enjoy neither the endearments of home nor the glory of heaven. These and all the other passions that humanity inherit can be used in obedience to the celestial law, and produce happiness, longevity, peace, joy, and upward progression, with ultimate exaltations and endless lives. But the dire results of an opposite nature, produced by the abuse of these same passions and propensities, are so many and so witheringly fatal, that the flood-gates of thought must turn aside the

current ere the mind becomes overpowered by the horrid recapitulation. Ambition acts as a spur to impel the man of genius onward; and, regardless of the sufferings entailed upon humanity, he sweeps forward in his adamant path, scattering ill-like pelting hail-drops, and watering his track with tears and blood. With strong mind and flinty heart, he spares neither friend nor foe, in obedience to the impelling motive.

When anger rages in the palace of mind, and the stormy monster, unqualified by wisdom, is let loose, murder grasps it by the red right hand, madness by the left, and wild despair sits frowning on its haggard front. What woe has not been wrought in the world by unbridled power placing itself in the possession of frenzied anger! Broken hearts and widowed mothers, nations laid waste and cities destroyed, many of the blighting ills ambition begets, without its attempt at apology; and, descending to the family circle, we find peace destroyed, hopes shattered, affection banished, till the ignominious gallows often ends the career of the unfortunate victim of anger.

"Love of approbation" will impel the possessor of magnificent talents to truckle to the vapid crowd and be anything or do anything to win the senseless applause of giddy fools. Without a guiding principle of blended truth and wisdom, he looks not to the mystic future; but the child of the moment obtains the worthless boon he craves, and is content till his hour is past, when, finding out the miserable reality, and hastening to extinguish his glow-worm spark, he departs to fill the suicide's grave. "Self-esteem" will cause a being walking upright in the form of Divinity to ape the baboon in fantastic tricks, filling every possessor of wisdom with a mixture of pity and contempt as he struts along the pavement in dainty foppishness or ignorant egotism; while love, degraded into licentiousness, works the most diabolical enactments and fills the earth with more crawling, degrading, and disgusting misery than all the rest united together. There is not a spark of nobility in humanity which it will not crush out. Manhood, honour, gratitude, compassion, truth, honesty, pure love, with everything that tends to render man akin to God, all vanish at its hideous presence, while it fills the earth with a bloated and trebly

death-stricken population. "By one man sin entered into the world," else it never would have existed in this creation; but the same causes that produced it in the first transgressor produced it in all. Man, then, is an impressible being, exposed to contending influences—the power of evil and the power of good. That impels him downwards in the scale of being; this exalts him in the creations of God. That operates upon him to abuse the noble passions given him; this acts upon him to use them for the noblest purposes. Hence sin and its effects. The cause of it is plain. As an intelligent agent, he is endowed with desires and propensities to magnify and exalt him; but Satan, ever on the alert, seeks to make them his instruments for the damnation of mankind. Thus there is a continual warfare in every one who desires exaltation. The flesh and the spirit—the spirit and the flesh. If, seeking earnestly and ever the aid of God's Spirit, he fights nobly the Evil One, spirit will rise superior to flesh and his present organization attain its desired position, by being brought into subservience to correct principle and the celestial law. If he gives way in the conflict, the flesh reigns triumphant, degrades the spirit, and brings woe unutterable on the vanquished. Take it as you will, the path to exaltation is the happiest now and eternally. Every desire conquered, every passion controlled, every appetite subjected, and all under the guidance of intelligent spirit, he is fitted for the noblest and holiest enjoyments. But all have sinned; therefore all have more or less given way to carnality. This God foreknew. Knowing that Satan would endeavour to work the ruin of man, and hence he provided a way of escape from the impending danger. If man had not been exposed to the influence of evil, he would not have fallen. But then he could not have been tried—he could not have learned the principle of self-government, and, as a necessary consequence, could not have governed. Now, government is one principal end of his creation—government of himself and government of his posterity throughout eternity. Without governmental principles fully understood, he could not act intelligently under the great Eloheim, could not preside over the destinies of creations, and, from never having had experience, could not know how to control and govern

beings like we are. Hence the necessity of an evil power—an opposing influence, that man, exposed to its sinuous temptations, might be tried and proven worthy, and in the school of experience learn lessons of wisdom and knowledge never to be obtained upon any other principle. What infinite wisdom is displayed in all the ramifications of God's counsellings and designs! But God, knowing all this—knowing man's impotency to stand against the multiplied influences that would be brought to bear upon him, determined in his justice that man should meet his grand opponent upon fair terms. Hence the sacrifice of Jesus Christ, the introduction of Gospel principles, the blessings obtainable through obedience to them, and lastly, the gift of the Holy Ghost as a mighty warrior to grapple with the hellish foe, and, placing man foot to foot with his enemy, nerve his arm for the conflict, till inch by inch the battle of life is won and the vanquished foe sinks sullenly into his own black hell. "It is a grand mistake to suppose that Satan is the magnificent enemy of God that he is sometimes represented to be. An evil he is, but a necessary one, as the foregoing reasons plainly show. He may strive to thwart the purposes of the Lord, kill off his servants from the earth, spread misery, degradation, and sin through the hosts of the world, fill the camp of the Saints with dissatisfaction and apostacy; but in all this he is only carrying out the purposes of that God in whom the devils believe, and at whose power, while believing in him, they tremble. All are not noble enough to be exalted in the eternal worlds. All are not brave enough to fight manfully and conquer their own organizations operated upon by the power of evil. But without this trying principle at work, the noble and ignoble, the mighty and the puny, a Jesus and a Judas, the Prophet and his murderers would receive the like reward and be numbered together. First in the order of celestial law come obedience and humility; then curtailment of carnal desires, self-abnegation trooping swiftly along, with a host of others leading to glorious results, if acted upon and faithful attention be given to the injunctions of Deity. But as these divine laws are neglected—as each generation becomes further degraded from the original standard, the power of flesh becomes stronger, the

passions are more easily acted upon and become more pliant tools and more powerful engines in the hands of the Evil One for effecting his purposes. Hence the necessity of the celestial law of marriage, that a purer and more noble offspring may be raised up to stand in the front of the last mighty struggle and hurl Satan from his power and government on the earth we inhabit. They will banish him from themselves, from their homes, from their territory, and finally from the world. Then he will be bound, when he has no power on the earth—when men and women are raised up pure and holy, conquering everything opposed to the principles of life and using all the powers of their organizations for the perpetuity of purity and holiness. It is no trifling contest we are engaged in—no petty warfare that demands our energies,—no despicable foe that we are opposed to; but day by day and hour by hour we must be engaged. Weakness after weakness must be defended. Worlds yet to be organized and inherited depend upon our struggle, that the work of progression may ever continue and the word of the Prophet be fulfilled—"Of the increase of his government and peace there shall be no end." It is not "original sin" that we have now to be saved from. Redemption from that has been accomplished, the effects of that—death—will be removed. It is the battle of *self* we have to fight, sternly, nobly, and determinedly, aided by the strength of Heaven, that the second death may be escaped. God has done his part, and we must do ours. He has provided the means, and we must apply them. He offers us strength for our day, and we must accept and use it. He puts arms in our hands and gives us armour to defend us, and we must don the shield of faith—mighty faith, and with the sword of the Spirit cut our way through the opposing ranks. If we falter or faint, the blame is our own; but if we manfully maintain the contest, victory is sure. Of this, however, we may be assured—the enemy sleeps not, nor lies down in sloth. It is work, work, fight, fight, till the field is won and victory hails the conqueror.

Another thing we should well observe. It is not the theoretical and imaginative warfare on which so much idle talk and useless breath is spent, but a practical, every-day concern. Are you stubborn? Learn obedience and humility. Are you

carelessly minded? Cultivate purity—purity of thought, purity of expression, and purity of action. Are you subject to anger? Study meekness, till your passion owns your power. Are you intemperate? Crush it beneath your heel. Are you extravagant? Learn economy. Are you close hearted and miserly? Woe liberality of soul. "The liberal man deviseth liberal means, and by his liberality he shall live." No matter what our failings may be, we must set ourselves to overcome them. No matter at what part of

our organisation Satan makes his onslaught; if we struggle nobly, having the Spirit of God for our helper, we are bound to come off conquerors. Then we shall appreciate and enjoy the use of these noble powers with which God has endowed us, and, using them to the best advantage, aid bravely in rolling forth the purposes of Heaven; and then our reward is sure, each day as it comes along bringing a rich foretaste of the joys in the future.

8.

IMPROVEMENT OF THE MIND.

BY ELDER GEORGE TEASDALE.

The proper culture of the mind is a study in which all should take a most lively interest. Especially so should it be with those who are "called to be Saints;" for we live in an age pregnant with events—a day in the contemplation of which Prophets derived the liveliest emotions of joy, as the vision of their minds was opened and they gazed with awe and admiration at the grand events that were to take place in the latter days, when Israel is to be "the head, and not the tail." To place Israel at the head will take something more than the everyday circumstances with which we are surrounded, and will call forth the zeal, energy, and enterprise of the house of Israel.

We have to fit and prepare ourselves to fulfil every position we may be called to occupy in the future.

The improvement of the mind will take a course of years, and it will call into operation our earnest diligence and toil, before we arrive at any degree of perfection. Reading books alone will not prove very advantageous. We may read brilliant essays, argumentative discourses, wise counsels, and deeply-interesting instructions; but unless we ponder over the same and endeavour practically to carry out what is theoretically given, our reading will avail us little.

To gain wisdom is the aim and ambition of every intelligent spirit; and that the Lord delights in those who thirst for wisdom is evident from the history left on record of Solomon, unto whom the Lord

appeared in Gibeon and said, "Ask what I shall give thee." Solomon, after testifying of the kindness God had shown to David his father, confessed his own want of understanding to govern so powerful a people as were Israel, and said, "Give, therefore, thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge so great a people?" After commending him, the Lord said, "Lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee; neither after thee shall any arise like unto thee." James also declares, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." Thus it is evident that the Lord delights to confer wisdom upon those who seek it; and it should undoubtedly be the aim of every one to obtain it. But the question is frequently asked, "How can we, according to our circumstances, gain wisdom, progress, and render ourselves so proficient as to be enabled to dwell with the spirits of just men made perfect?" A few hints and suggestions as to how the improvement of the mind may be accomplished may, perhaps, be beneficial.

The Latter-day Saints, like the former-day Saints, are chiefly composed of the working classes—those whose business it is to earn their bread by the sweat of their brow, and who have not had the advantage of a very liberal education. Nevertheless, no sooner do they embrace

the Gospel than, as a general rule, they commence to improve their minds, and frequently arrive at a considerable degree of perfection. Perhaps we could not select a better example of self-taught men than ORSON PRATT, whose course has been a bright example to the young men in the Church. His knowledge has been gained by his untiring perseverance during scenes of trial, persecution, and responsibility; yet nothing daunted his energy or his determination to obtain the priceless pearl of wisdom.

Solomon declares that "there is a time for all things," and we find the truth of it in our daily experience. No matter how business may occupy our attention, if we have the will, we can always find a portion of our time to devote to the improvement of the mind. Mechanics, who labour ten or twelve hours a day, or farm-labourers, who labour from sunrise to sunset, all can find some little time, if they desire it. Some of the most learned men that this nation has produced have been self-taught men, having frequently had to toil early and late at some menial occupation, and in that state laid the foundation upon which their lofty mental structures were built.

It is a disgrace in the present generation for young men to be unable to read and write, seeing the many opportunities they can make, if they have the will. Without this, very little good can be accomplished. It requires not only will, but *energy* and *perseverance*. We are responsible for the manner in which we conduct ourselves in this state of probation; as also for the employment of our time. The Lord declared through his Prophet, Joseph Smith, in a revelation given August, 1831—"Thou shalt not idle away thy time; neither shalt thou bury thy talent, that it may not be known." How very few men there are that cannot, when looking back upon their past lives, discover a great deal of time wasted and idled away to no purpose. This should not be in Israel. All should endeavour to improve their time by carrying out the following counsel or commandment—"Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books: words of wisdom; seek learning; even by study and by faith." (Doc. & Cov., page 105, par. 36.) This is our absolute duty. We should endeavour so to husband our time as

to have a portion of every day devoted to reading "the best books" within our reach. Especially should we become perfectly acquainted with the Bible, Book of Mormon, Doctrine and Covenants, and other works of the Church, storing our minds with "words of wisdom," and be ready always to give an answer to every man that asketh a reason of the hope that is in us.

Thought is a property of the mind which we are all blessed with; and a very little reflection will assure us that it can be governed and considerably cultivated, so as to afford us the greatest amount of benefit. There is nothing we can engage in but what calls forth a greater or lesser amount of thought, no matter what may be our occupation, whether that of the shepherd with his flocks, the farm-labourer at his varied duties according to the seasons, the mechanic with his ingenuity, the merchant, or the philosopher. We are indebted to thinking men for the rapidity with which we travel from city to city, from nation to nation, over lands and over seas, and for the important discoveries in the sciences and the various inventions that so much contribute to our comfort. It is very evident that thought can be governed and concentrated upon any subject or study that we may desire to improve upon; and it is necessary, when we desire to improve our minds by reading, that we should concentrate our thoughts upon the subject. Gems of thought are the produce of a fertile imagination. Our imagination is principally formed by our education. It should be the study of all to muse upon what they read, so that it may be sealed upon their memory.

Language is the means of expressing our thoughts; and, as a general rule, the greater its simplicity the greater its power. Truth is powerful in itself; and requires but little embellishment. It is the truth we utter, and not the language, that makes our thoughts so valuable. Nevertheless, language is essential, and we should all make ourselves well acquainted with our "mother tongue," so as to be enabled to clothe our thoughts with suitable language.

Jesus Christ, when describing the office of the Comforter, said—"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things and bring all things

to your remembrance whatsoever I have said unto you." The minds of the Apostles had been stored with truth by the oral instructions of the Saviour, and a portion of the mission of the Comforter was to bring to their remembrance those principles, counsels, and instructions which had been delivered by their Divine Master.

We have not only oral instructions from those who are appointed to teach, counsel, guide, and direct, but also wisdom delivered through the press, which is necessary for us to become acquainted with, that our minds may be stored and that the Holy Spirit may have something to bring to our remembrance. The Prophet Brigham remarked, in an address given May 8, 1853—

"Mankind are naturally independent and intelligent beings: they have been created for the express purpose of exalting themselves. When they apply their hearts to wisdom, they will then get understanding. There is the fountain; go and drink at it: ask and receive all you wish; for there is an eternity of it: it will never become any less. It is for you and me to receive wisdom so as to be prepared for exaltation and eternal lives in kingdoms that now exist in eternity."

We should remember that we have to "seek learning by study and by faith," and that "the fear of the Lord is the beginning of wisdom, and the knowledge of the holy is understanding;" and we can safely promise to those who will manfully determine to seek to improve their minds, seeking diligently by faithful prayer the assistance of the Holy Ghost, that, no matter what their circumstances may be, wisdom will beam upon their minds, and they will be amply rewarded for their labour.

The improvement of the mind should also occupy the serious attention of our sisters, for to them is entrusted the rising generation, and "As the twig is bent, so the tree inclines." How requisite it is that they should be prepared to fulfil their responsible positions; and well indeed would it be for them if they would read, study, and practically carry out the valuable matter contained in Number 46 *Star*, Vol. XX. The Apostle James remarks, in his Epistle, that the man who is "a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straight-

way forgetteth what manner of man he was." So it is with those readers of the *Star* who read, but do not seek to carry out the instructions contained therein. They will read an article or editorial, and pronounce it "true," "first-rate," &c.; but frequently that is all that is thought of it. The instructions given through that medium are for our salvation and exaltation in the kingdom of God, and their rejection will prove our condemnation.

President Kimball, when instructing mothers in their duties, remarks, in one of his sermons—"Mothers, I wish you would wake up and act in your office and calling as well as the brethren." The children being entrusted to the mother's care, she lays the foundation and has power to considerably control their imaginations and to inspire them with the noblest resolves.

The mind may be considerably improved by observation. There are many, whose minds have been uncultivated, who pass through life without knowing some of its most refined enjoyments. They pass on without seeing anything to admire, though they may be surrounded by the most lovely beauties of nature. How different is the position of one who has been trained to cull information and wisdom from observation! There are few things that pass his view without calling forth contemplation. His observing mind

"Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

It does not follow, because our lot is lowly in this state of probation, that we should be ignorant; nor should "noble sentiments" or lofty aspirations be strangers in the cottager's dwelling. We gain bright experience by the things that we suffer, and our positions in poverty, trial, and tribulation are for our exaltation and perfection. Eternal lives and exaltations are before us, if we will "gird up our loins" and fight manfully for the prize set before us, by neglecting no opportunity of improving our minds, carrying out in our daily life the instructions, words of wisdom, and holy counsels that we are continually receiving. Thus may we live "by every word that proceedeth out of the mouth of God," render our "calling and election sure," and be saved with all the sanctified in the kingdom of our God.

HISTORY OF JOSEPH SMITH.

(Continued from page 236.)

[June, 1843.]

Saturday, 17th. The *Maid of Iowa* went to Shokoquon with the Temple hands on a pleasure excursion. While there, the steamer *Shokoquon* came to port with many citizens from Burlington, when Elder George A. Smith delivered a lecture.

Sunday, 18th. Meeting at the Temple. Elder E. P. Maguin preached in the fore-part of the day, to the edification of the Saints. The sacrament was administered in the afternoon.

Judge Adams' message arrived early in the evening, when my brother Hyrum sent William Clayton and Stephen Markham as fast as possible to inform me. Markham had \$250, and Clayton borrowed \$200. They left Nauvoo about half-past twelve at night, and proceeded for La Harpe.

Elder Elijah F. Sheets writes that he and Joseph A. Stratton have been preaching in Illinois, Indiana, and Pennsylvania since September 4, 1842; have baptised 32, and many more are convinced of the truth of the work; and that they are continuing their labours.

Monday, 19th. The labourers held a meeting in the Grove to investigate the price and principles of labour.

Clayton and Markham arrived at La Harpe at sunrise, tarried about two hours to get a horse shod and take breakfast; started again at seven for Monmouth, where they arrived at three, p.m., and put up their horses to feed and rest. They took dinner and slept till seven, when they started again and rode till midnight, when, the horses being tired and weary, they turned them out to feed, and they themselves lay down to sleep about two hours, when they again resumed their journey and rode one mile north of Hendersonville, where they stopped to feed their horses.

Tuesday, 20th. About half-past seven, a.m., again started on their journey, and arrived at Andover about ten, a.m. They turned out their horses to graze in the woods for about half-an-hour, when they proceeded to Geneseo, where they arrived at half-past two, p.m.; tried to hire a pair of horses to continue their

journey, but did not succeed. They left Geneseo at six, p.m., and travelled to Portland, where they arrived at twelve, put up their horses, and went to bed until four, a.m.

The following appears in the *Nauvoo Neighbour*, and serves to illustrate the benefit of chartered rights in Illinois:—

"Sir,—In obedience to the call made in your paper for information in relation to the affairs of the Agricultural and Manufacturing Association of this city, I give you such facts as I think will be satisfactory.

The first great object of the company was to establish a pottery for the manufacturing of the various kinds of crockery in common use in the country. Persons were deputed to make the necessary search whether suitable materials could be obtained.

The persons who were employed in this service were such as had been employed all their lives in the business. Their report was favourable, having found all the materials of as good a quality as those used in the old world for that purpose in our immediate vicinity.

Efforts were accordingly made to commence the business with as little delay as possible. An eligible situation was obtained and the work of building commenced.

A stone building of sufficient size was put under construction, and progressed with much rapidity. Persons possessing means felt desirous of investing a part of them at least in the business. All was prosperous and all flattering.

A considerable amount of land was obtained for agricultural purposes, it being the wish of the managers to supply all their workmen with all their necessities as far as could be. Arrangements were making to get stock of the various kinds for this purpose.

The building had progressed nearly to the height of one story, when the electioneering campaign commenced, and it was roundly asserted that, if certain persons were elected, all the charters granted by a previous Legislature to the citizens of Nauvoo would be repealed.

At first, the Association supposed that this was merely an electioneering intrigue. But it assumed a formidable appearance, and began to assume the character of a fixed determination to carry the design into execution.

The subsequent acts of the Legislature

have given but too much evidence that such was the real intention of a very considerable portion of the members of the last Legislature, if not a majority of them. This in a clique paralyzed the exertions of the company. Many who were about to contribute to the funds of the society paused, not knowing what was best; and, in consequence, the work stopped.

Not that the company supposed that there was any such power vested in the Legislature, either in the constitution or common sense; but they did not know how far a reckless spirit might lead men in the violation of both.

As the matter now stands, those having capital are at a loss whether to invest it in that way or not, lest the same reckless spirit may inevitably carry the proposed design into effect.

The work has not stopped for want of means or materials to carry on the business, as means, materials, and workmen of the first order are all at hand. But where is the safety, while such doctrines are boldly maintained by our Legislature?

All the prospects of the company may be blasted at any stage of their business by one single act of men who seem to have no interest in the prosperity of the State nor the citizens thereof, apart from their own political preferment.

Pledges can be made, for the sake of preferment, to an ignorant constituency, to commit the most flagrant abuses upon the rights of private companies, or even individuals, and attempts made with zeal and determination to carry them out to the extent.

If public confidence be restored, the work can go on more vigorously than ever.

Respectfully,

SIDNEY RISON,
 President of the Company."

Elder John Snider reported the names of various persons in Great Britain and Ireland who donated various small sums between May and December, 1842, as contributions for building the Temple, and paid over \$97,504. The names of the donors and amounts are recorded in the "Law of the Lord."

I insert the following as an exception to the universal rule:—Earl Spencer keeps

all the poor in the parish of Wormleighton, England, and so prevents a poor-rate. He allows his labourers nine shillings a week when out of employment, and they pay only a shilling a year as a nominal rent for the house in which they severally reside.

Wednesday, 21st. Markham and Clayton left Portland at four, a.m., and travelled to within nine miles of Dixon. They changed their course, and went direct to Inlet Grove, where they arrived at half-past twelve, took dinner, and fed their horses. Left Inlet at two, p.m., and arrived at Wasson's at four, p.m., where they learned that I was going to Dixon in the carriage; and, although their horses were tired down, they started for Dixon, but met me about half-way.

They returned with me to Wasson's, and were glad to find a resting-place, having rode 212 miles in 66 hours, and had very little rest on the way: the horses were tired—their backs very sore. I told them not to be alarmed. "I have no fear. I shall not leave here: I shall find friends, and Missourians cannot hurt me, I tell you, in the name of Israel's God."

Thursday, 22nd. Another meeting of the labourers in the Grove, near the Temple, concerning wages.

I had previously given out an appointment to preach this day at Dixon; but, on account of the change in circumstances, I wrote to Dixon, telling the people there was a writ out for me, and therefore declined preaching; and I kept home quiet all day, telling my friends that if I started for home, I might be arrested where I had no friends and kidnapped into Missouri, and thought it best to tarry at Inlet and see the result. Many were desirous to hear me preach, but were disappointed.

Lawyer Edward Southwick, of Dixon, having heard of the writ being out against me, rode twelve miles to inform me. I thanked him for his kindness, paid him \$25, and introduced him to my friends Markham and Clayton, showing that I had received previous information.

(To be continued.)

STATISTICS OF THE SPIRITUALIST DELUSION.—The *Spiritual Register* for 1859 gives the following as the number of professed spiritualists:—United States, 1,234,000; Canada, 40,000; Cuba, 1,000; South America, 15,000; the Eastern continent, 600,000. Total, 1,890,000. The *Register* estimates that there are 1,000 public speakers, 40,000 mediums, public and private; that 500 spiritualist books and pamphlets have been printed; and it gives the names of six weeklies, three semi-weeklies, and four monthlies devoted to the cause.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 16, 1859.

EVERYTHING IN ITS SEASON.—That there is a proper season for everything, and that everything should be attended to and the labour thereof performed in that proper season, are truths so universal and familiar, that they have been made the subject of proverbs from time immemorial. Neither is it a matter of wonder that in all ages this truth has been taught by the humble peasant, and even by the savage of the forest, as well as by the Solomons of the earth; for Nature herself has everywhere taught man the truth and continually reiterated it with more than a thousand tongues. That fathers should echo her lesson to their children, and teachers and wise men clothe it in proverbs, is not, then, a matter of wonder. Nor is it wonderful that the husbandman and those who dwell much with primitive Nature should lay great stress upon this truth, seeing that Nature herself lays so much stress upon it. Those who live in pastoral simplicity, depending upon agriculture and the keeping of flocks and herds, are compelled to receive the lesson and carry out the truth in their daily pursuits: for if they plant unseasonably, their crops will fail; if they harvest untimely, their corn will be unripe; and if they go to the field to reap when winter reigns, they will find the harvest past, the foliage of the trees gone, frost and snow mantling the earth, instead of the shooting verdure or the golden corn, while the naked trunks left to battle with the winter and the unadorned, uncomfortable-looking hedges will teach man to remember the laws of the seasons and perform his labour in accordance therewith. Thus Nature in her rural domains forces upon her rustic children the important truth that everything has its proper season, and that suitable work must be done at this proper time.

Now, this same great truth holds good in the higher spheres and conditions of life as well as in Nature's rural domains. In general life and business of large towns and cities, "Everything in its season" is a law as binding as it is in a little country hamlet; and that all labour should be adapted to the seasons thereof and the work performed suitable to the conditions and wants of the people is a truth as applicable to every member of society in the great cities of the world as it is to the almost isolated labourer on some country farm.

Nor does this law find its stopping-point at the business and commercial stages of life; nor is it merely applicable to the physical wants of man. It also extends to the very highest stages of society, enters into its most advanced conditions, and is applicable to all its wants. That everything should be in its season and that the arrangements of man should answer to those of God and Nature must be acknowledged as being universally a law. To violate it anywhere would be wrong and a cause of failure equally as in husbandry.

So also, Saints, is it in the vineyard of the Lord, and with the work which he has given to be performed, and the seasons thereof. Moreover, if it is so important that the husbandman should observe these laws, how much more important is it that the Gospel husbandmen should observe them? And if it is so important that the labourers

of the field should labour diligently, suitably, and seasonably, how much more important is it that the Saints should do so?

We have taken these matters with which everybody is familiar to illustrate truths which are equally the laws of the kingdom of God and of Nature, and laws that are as binding on the Saints and labourers in the Gospel field as on the common husbandman. If they will apply the lesson which these familiar matters teach to the more important affairs and the great interests of the work in which they are engaged, they will find fruitfulness and success; but if they violate these laws, which are at once the laws of the Divine work and of Nature, or if they disregard the seasons and perform unsuitable labour, unfruitfulness and failure must and will be the inevitable result.

We are assured that if the Saints and Elders would thoroughly digest the lesson which we are endeavouring to impress upon their understandings, and if they act with the same consistency in the performance of their several parts of the great work as that of the farmer and his labourers, much more will be accomplished for the personal good of all, and immensely more for the kingdom, than is now effected. But few, however, carry out this lesson fully in the performance of their duties to the accomplishment of the various parts of the work given to be performed. For instance, in the preaching of the Gospel and in the gathering, how often has it been unobserved, and sometimes the laws thereof directly violated! The Saints, in the performance of their parts as simple members of the Church and labourers in the gathering, are rapidly advancing and effectively doing their work in the season when given, and fast preparing for their gathering home to Zion's garner. But we are assured that our presiding men and preachers can advance much farther; and we think that in their characters they do not always remember the seasons, perform the work that belongs to them, and study to make their operations suitable thereto. This is also the case with the Saints generally in their missionary capacity; and in this are included male and female; for the Lord has made it the duty of all to warn their neighbours and seek out Israel with the sound of glad tidings.

Now, not only should the Saints perform their more immediate duties, such as worshipping God, attending their meetings, and fulfilling various other duties pertaining to the internal affairs of the Mission, and in preparing and gathering to Zion, and that, too, in a suitable and seasonable manner; but they should also remember the great duty and the broad work that has to be performed in the preaching of the Gospel and the ingathering of the honest. Sometimes the seasons of this work set in very favourably, and much can be done. At other times it is like the unfruitful freezing season of winter, that drives one to the house nearly altogether. The Saints generally and the Elders and presiding men especially should regulate themselves to this and operate accordingly. When it is a winter for missionary operations, let them turn their labours and administrative wisdom to the household of faith and its internal affairs. But when there is a Gospel spring, and soil can be found on every side waiting to receive the seed and shoot forth its vegetation, then let the preaching of the Gospel also be attended to, and let every hand scatter the seed around. Let the presiding men and preachers be diligent in this matter and sow the seed of truth wherever they can find soil; and moreover let them sow the right seed in the right soil and in the proper seasons. The present is a highly-favoured time. The season of internal growth, the season of gathering, and the season of general increase to the Church are reigning together, and they all seem unusually favourable. Let not these seasons pass away and the work thereof be found unperformed.

THE VISITOR.

SABBATH.

The Sabbath! Sacred day of rest and peace—of soothing influences and holy calm; thrice welcome to the toil-worn Saint, who, eased from labour's cares, can gather in his wandering thoughts and give his whole soul to communion with his Father and his God.

“Come, brother Y., according to our promise, we will now visit the meeting spoken of the last time we were together, and have a draught from the pure fount of heaven's inspiration.”

Along the quiet road, arm-in-arm we go. Nature, clad in her wintry robe, still attests her claim to loveliness. Hedge-rows, shrubs, and trees, stripped of their leafy foliage, resemble man shorn of the Gospel's blessings, but still retaining the sap of noble reason, which, when the springtime of truth appears, will enable him to gather round him heaven's loveliest garb. Here and there is seen a withered, sapless trunk, ready to be hewn down for the fire, with now-and-then an evergreen, like honest worth, arrayed in never-fading virtues.

The redbreast sweetly carols on our path. Winter may come, and bitter, biting cold may nip our outward forms; but its song is loudest, sweetest *then*. God's mercies ever cheer our wayward lives—aye, even at the darkest and coldest hour. We reach the town. The casual passers-by have now swelled to crowds. Top-coats and body-coats, cabs and curri-cles, silks, cottons, and crinolines, bibles and prayer-books neatly folded in spotless cambric. Don't open the bibles; for you might soil the binding and find some unpalatable truths inside! White cravats, ribbons, flounces, and gewgaws. What a crush? What a motley scene? Here comes along a gang of Sabbath-breakers—reckless, careless souls, who, shrouded in work-day clothes and poverty, can look in the face of heaven and believe that the riding, pleasure-hunting, and carousals of the rich are no less displeasing to the God of justice than their rambling abroad on his sacred day.

“Let us hurry on, brother Y.; for our

loitering has thrown us almost late for meeting.”

We hurry on, reach the hall, and find the deacon ready to welcome us with a smile. A busy hum of many voices, as congratulations are being passed from one to another, proves that the room is well filled with Saints, who, full of the freedom of the Holy Spirit, take a lively interest in each other's welfare. What a glow greets us as we enter? Faces radiant with love and peace. Sweet and holy influences pervade the room. There we find a spirit to draw down the blessings of heaven and mount on the wings of faith to a higher state in the progressive scale.

And now, as the meeting is called to order, what abstract attention characterizes the audience; and as the opening hymn swells up in a deep volume of harmony, all voices are united in the delightful act of praise, while the deep and solemn “Amen” from the congregation is evidence that their hearts breathe forth their earnest desires through the speaker before the Eternal. 'Tis that ever-impressive commemoration of the dying sufferings of the Son of God, and not only of him, but of all who have trod the thorny path and won the crimson crown of martyrdom in the same sacred cause.

With scarcely an exception, the eyes of the audience are riveted upon the speakers as noble truths are advanced or present duties dilated upon. The simple words of the speakers carry with them that most important garniture of eloquence—earnestness. Songs of Zion vary the features of this most interesting time, till the very atmosphere seems charged with the essence of life.

Oh! truly, in the words of inspired love, “It is good to be here!” The sins, the follies, the cares, and corruptions of the world are with the busy crowd without; but here a foretaste of those purer joys which await the faithful can be participated in.

Brother Y. says “Amen” to the benediction, and thanks Heaven for the blessings received.

CORRESPONDENCE.

AMERICA.—TRESENET.

Great Salt Lake City, Utah Territory,
January 14, 1850.

President A. Galkin.

Dear Brother,—Since I last wrote to you, nothing of very grave or serious import has transpired in our mountain home. The army remains quietly encamped in Cedar Valley, enjoying ample opportunity for perfecting any lack of discipline, if necessary and they are so disposed, while the citizens are, as usual, pursuing those industrial avocations permitted by the season. The District Court for this the 3rd Judicial District has been in session some 30 days, and has disposed of only one case, to wit—the acquittal of brother James Ferguson, indicted for threatening Judge Stiles, when sitting upon the bench, with a view to intimidate him while holding court. It has been proven that the Territorial and Court records and papers are safe; that Hockaday's tannery is here and undisturbed; and the acquittal of brother Ferguson, after a tedious trial in the District Court, has disposed of the last allegation in the late hue-and-cry against Utah—viz., "That the United States' Courts had been intimidated and broken up." There is one thing certain, in connection with this matter,—no people in our country would so patiently endure the abuse heaped upon them as have done and still do the people of Utah. All is well; the Lord reigneth and turneth the hearts of the children of men as the rivers of water are turned.

Brother Horace S. Eldridge is again in the States as our accredited agent for the transaction of business; and I trust that you will respond to his requests for pecuniary assistance, so far as he may have occasion to make them, whenever it is within your ability so to do.

Your letter of November 12 came safe to hand, and it afforded me much gratification to learn of your travels among the Saints and of the prosperity attending the Latter-day Work in Europe.

Forward on the emigration as rapidly as you may deem it consistent up to

Genoa, Deer Creek, and so on,—those coming after and unable to come through at once taking the places of those who preceded them, until they also can work their way through.

On Sunday, Jan. 2, 1850, as soon as the Tabernacle was refitted, and for the first time since our move, public services began again to be held in the Tabernacle, Elder Orson Pratt, sen., addressing the congregation on that day and on Sunday last.

Your family are well and doing well. The health of the Saints is generally good, and their spirits calm, prayerful, and commendable.

Praying for your prosperity in every good word and work, I remain, as ever, your brother in the Gospel,

BRIHAM YOUNG.

SWISS AND ITALIAN MISSION.

Switzerland, March 24, 1850.

President A. Galkin.

Dear Brother,—Perhaps the following incident may be interesting to the readers of the *Star* :—

One of our Elders (brother Loosli) was arrested, the other day, while he was preaching by my side. I put my hat on, expecting that we should both pass one night at least in prison; but brother L., with the self-possession of a hero, contrived to draw all the attention of the mob officers on himself, and coolly gave me the signal to walk away. This saved me from the peculiarities of lawless domy and perhaps from banishment. But in point of comfort nothing was gained; for I had to walk more than half the night, and was lost a part of the time in a wood, where the tall pine trees make that blackness of darkness which is not agreeable to those who love the light.

Brother Loosli was liberated the next day, after he had borne testimony to all who had assembled to hear his trial. He had passed the night in a chain, as the prison bed was such as none but a saint would condescend to lie upon.

He afterwards wrote to me that he

found prison walls could not confine the movements of the mind, but that through all those scenes he could look forward to worlds that his feet had not yet trodden, and to heavens yet uncreated.

I suppose that under such circumstances a man's mind may be allowed a wide track through time and space.

Your affectionately,

JAREZ WOODARD.

ENGLAND.—SHEFFIELD PASTORATE.

Leeds, March 28, 1859.

President Asa Calkin.

Dear Brother,—It is with great pleasure that I embrace another opportunity to give you a brief account of this Pastorate for the quarter ending March 25, 1859, knowing that it is always a source of joy to you to hear from your fellow-labourers in this important Mission, especially if their tidings are such as give increased evidence of the faith and practices of those they represent. Such, I hope, may be the purport of this letter. In the past, it has been my privilege to see the Elders enjoy the Spirit of God and to take considerable interest in their callings. But I am pleased to say that, since the General Council of Elders in Birmingham, more of the Holy Ghost has been enjoyed and more real interest has been taken in the cause of truth and the salvation of the people.

The changes affecting this Pastorate made at the above-named Council have had a very beneficial effect, tending to increase the faith and activity of the Saints. Each of the presiding brethren have been truly devoted to the cause, studying the improvement of the Saints and the advancement of the work, instead of their own personal interest, believing that such a course always brings its own reward.

The appointment of Elder E. L. Sloan to the presidency of the Sheffield Conference has resulted in much good already, and is a sample of what can be done with a proper spirit and wise management. I have only to say that that Conference has raised in one month towards their emigration the sum of £60, everything else improving accordingly.

Elder C. C. Shaw, of the Bradford Conference, has laboured faithfully and taken much interest in the deliverance of

the Saints; and that Conference has raised towards their emigration, during the quarter, the sum of £107.

The Lincolnshire and Hull Conferences, under the management of Elders William Halls and Jonathan Jackson, are improving and bid fair to do much better in future.

The Travelling Elders also have my entire confidence, and have laboured faithfully to promote the work in their respective fields of labour.

During the past quarter it has been necessary to give a little more attention to some Branches in these Conferences, because of the slowness (and, in some instances, neglect) of the same to carry out the counsels given them. The cause, in several instances, has been traced to some spiritless and penurious Branch Presidents, who have been willing neither to work themselves nor to let others do so. We have removed them and realized the good of so doing. As a proof, I have only to say that one Branch, that used with difficulty to raise on an average 17s. a month for emigration, has raised, under different management, £11 in the same time, everything else improving in proportion.

This Pastorate is now composed of 1,100 persons, who are, with few exceptions, a faithful people, ready to listen to the instructions of the Priesthood and possessing a disposition to carry them out.

The meetings have been unusually well attended by attentive hearers; but at present very few feel the importance of the work enough to require baptism. Nevertheless, during the quarter, we have baptised 22.

The finances of this Pastorate are improving, much more having been done during the last quarter than in any previous one; and if trade improves, I am certain we shall do much better. Emigration is the song and theme throughout this Pastorate, and almost all are beginning to express their determination to try and free themselves from the fetters that bind them, and to lay by their means for their own emigration.

You will doubtless be pleased to learn that the tract and Seer debts of this Pastorate are paid, and that the entire book debts of the Sheffield and Bradford Conferences are paid off; also that the debts of the other Conferences are very much reduced, the amount now owing to the Office for books, Stars, &c., being

about £36, which we will continue to reduce as opportunity presents.

In conclusion, I have to say that I feel very grateful to our heavenly Father for the blessings which have attended our humble efforts to promote his cause in this Pastorate.

With kind regards to you and the brethren associated with you, and with fervent prayers for the extension of our glorious cause,

I remain yours faithfully in the cause of truth,

C. F. JONES.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 242.)

(Extract from Captain Del Rio's Report of his Survey, in 1822, of the Antiquities of Yucatan and Chiapa, published in English in 1822.)

"From Palanque, the last town northward in the province of Ciudad Real de Chiapa, taking a south-westerly direction, and ascending a ridge of high land, that divides the kingdom of Guatemala from Yucatan, at the distance of six miles, is the little river Micol, whose waters flow in a westerly direction, and unite with the great river Tulijah, which bends its course towards the province of Tabasco. Having passed Micol, the ascent begins, and at half a league, or a mile-and-a-half, the traveller crosses a little stream called Otolum. From this point heaps of stone ruins are discovered, which render the roads very difficult for another half-league, when you gain the height whereon the stone houses are situated, being still 14 in number in one place, some more dilapidated than others, yet still having many of their apartments perfectly discernible. These stand on a rectangular area, 300 yards in breadth by 450 in length, which is a fraction over 50 rods wide, and 84 rods long, being in the whole circuit 280 rods, which is three-fourths of a mile and a trifle over. This area presents a plain at the base of the highest mountain forming the ridge. In the centre of this plain is situated the largest of the structures which have been as yet discovered among these ruins. It stands on a mound or pyramid 20 yards high, which is 60 feet, or nearly four rods in perpendicular altitude, which gives it a lofty and beautiful majesty, as if it were a temple suspended in the sky. This is surrounded by other edifices—namely, five to the northward, four to the southward, one to the south-west, and three to the eastward,—14 in all. In all directions the fragments of other fallen buildings are seen extending along the mountain that stretches east and west either way from these buildings, as if it were the great

temple of worship, or their government-house, around which they built their city, and where dwelt their kings and officers of state. At this place was found a subterranean stone aqueduct, of great solidity and durability, which in its course passes beneath the largest building."

(From the *Christian Advocate and Journal*.)

"On a mountain, called the Lookout Mountain, belonging to the vast Alleghany chain running between the Tennessee and Coos rivers, rising about 1,000 feet above the level of the surrounding valley,—the top of the mountain is mostly level, but presents to the eye an almost barren waste,—on this range, notwithstanding its height, a river has its source, and, after traversing it for about 70 miles, plunges over a precipice. The rock from which the water falls is circular and juts over considerably. Immediately below the fall, on each side of the river, are bluffs, which rise about 200 feet. Around one of these bluffs the river makes a bend, which gives it the form of a peninsula. On the top of this are the remains of what are esteemed fortifications, which consist of a stone wall built on the very brow of this tremendous ledge. The whole length of the wall following the very course of the brink of this precipice is 37 rods and 8 feet, including about two acres of ground. The only descent from this place is between two rocks for about 30 feet, when a bench of the ledge presents itself from two to five feet in width and 90 feet long. This bench is the only road or path up from the water's edge to the summit. But just at the foot of the two rocks where they reach this path, and within 30 feet of the top of the rock, are five rooms, which have been formed by dint of labour. The entrance to these rooms is very small; but, when within, they are found to communicate with each other by doors or apertures."

(To be continued.)

PASSING EVENTS.

AMERICAN.—Accounts from Caracas, Venezuela, to the 3rd instant, state that the country was full of attempts at revolution. A battle was reported as having taken place at San Luis Potosi between a few hundred of the Liberals of that State and a reactionary force, who are now in possession of the city, the Liberals having been beaten. Violent storms of rain and flood-risings have occurred in all parts of the country, doing great damage, particularly to railroads and on the banks of rivers. On the Great Western Railroad of Canada, between Flamborough and Dundas, the rain washed away the embankment, and a train was precipitated into a chasm some 20 feet wide, six persons being killed and a dozen others injured. The bridges at Charlestown and Walpole, New Hampshire, were carried off. Three large highway bridges across the Connecticut River between White River Junction and Bellows Falls were carried off. All the meadows and lowlands of the Connecticut Valley were overflowed, and many houses flooded. The Sullivan Railroad bridge at Bellows Falls was damaged and rendered impassable. The bridge of the Belchertown and Amherst Railroad, some 300 feet long, was swept away, rails and all, by the force of the freshet. The County Bridge spanning the Chicopee River was carried off by the raging element, and away went the two bridges, tumbling down the rocky chasm. Fifty feet of the Boston Dock Company's dam, built of solid stone masonry, gave way to the force of the flood; as also did the Town Mill in Palmer. The bridge connecting the Pittsfield Wooden Company's Mills with the road, was swept away, and other mills in the neighbourhood were considerably damaged. Many public works in different parts of the country were either severely injured or entirely destroyed, involving an immense loss, the full amount of which is not yet calculated. The flood was nearly as high as that of 1854, which was the highest ever known.

MEMORABILIA.

POISONS.—The most virulent poisons are of vegetable origin.

HOW TO FIND LEAP YEAR.—Divide any given year by 4; and if it is leap year, there will be no remainder. If anything remains, the remainder will represent how many years the given date is past leap year.

JACOBITES AND JACOBINS.—The Jacobites were the partisan adherents of James II. and his descendants, after his abdication. The Jacobins were a secret society of violent revolutionists existing in France during the revolution of 1789.

"A ROLAND FOR AN OLIVER."—Roland and Oliver were two knights of romantic fame. The wonderful exploits of the one could only be equalled by those of the other. Hence the phrase, "A Roland for an Oliver," signifying an equivalent.

GRAND LAMA.—The Grand Lama is the object of worship in Tibet. He was formerly the head of the government. His votaries believe that he never dies, but that when dissolution takes place his soul merely passes into another body, for which the priests immediately begin to seek as the Grand Lama.

LEGISLATION OF LYCURGUS.—The celebrated constitution of Lycurgus, to which Sparta owed all her subsequent national splendour, (and which lasted about 600 years,) was a mixture of monarchy, aristocracy, and democracy. It comprised two kings, a senate of 28 nobles, five annual ephori, assemblies of the people composed of Spartan citizens, equal division of lands among 9,000 Spartan and 30,000 Laconian families, public and equal education, common tables, prohibition of all luxury, iron money, no trade, no fleets, no theatres, and harsh treatment of the helots, who alone attended to agriculture and trade.

ROYAL LINE OF ENGLAND.—The following is a list of all the monarchs who have reigned in England, ranged in the order of their succession:—Egbert, Ethelwolf, Ethelred I., Alfred (the Great), Edward, Ethelstane, Edmund I., Edred, Edgar (the Peaceable), Edward (the Confessor), Ethelred II. (the Unready), Edmund II. (Ironside), Canute, Harold I. (Harefoot), Hardecnute, Edward, Harold II., William I. (the Conqueror), William II. (Rufus), Henry I. (Beauclerc), Stephen, Henry II., Richard I. (Cœur de Lion), John, Henry III., Edward I., Edward II., Edward III., Richard II., Henry IV., Henry V., Henry VI., Edward IV., Edward V., Richard III., Henry VII., Henry VIII., Edward VI., Mary I., Elizabeth, James I., Charles I. (the Martyr), Charles II., James II., William III. and Mary II., Anne, George I., George II., George III., George IV., William IV., Victoria.

VARIETIES.

REMOVAL OF WARTS.—(*Answer to "Type."*)—Spurge is a plant of the genus *Euphorbia*, commonly known as "milkwort," which grows wild in the fields, and yields, on pressure, a sort of milky juice. The juice of the house-leek, on repeated applications, is also said to be efficacious in the removal of warts.

THE HUMAN BEARD.—While writing about clothing for men, it may not be amiss to mention that, if they will suffer her, nature will provide them with clothing for the face and throat, that will prove most useful during the journey across the Plains. I think the beard eminently useful, and to most persons ornamental also. Look up your razors, and try to believe that you cannot improve God's greatest work. It is not true that the beard makes a man look like a bear or a monkey. On the contrary, the fact is, that there is not an animal in existence that is provided by nature with the moustache and beard like man. Then, while on the Plains at least, allow your great characteristic to remain; and at the end of the journey you will thank me for my advice, and be very much tempted to advocate the total abolition of razors."—*From the "Illustrated Route," &c.*

GARDENING MEMORANDA.—Two sorts of one family of vegetables should never be grown together, as they would be mixed by impregnation. Thus, if two kinds of cabbages, or cabbage and brocoli, be grown together, the passage of insects from one to the other when in bloom will spoil both. Peas and beans may be sown together, the stalks of the latter serving for a support to the former. The seed of cardoons should be sown five or six together, at intervals of a foot-and-a-half, in trenches, as for celery. Rhubarb thrives best in a deep, rich, moist soil. Plants may be raised either from seed or by division of the roots. Rhubarb plants require great space. In taking away the stalks for use, do not cut them, but wrench them from the main stock, so as to take them out by the socket. Turnips should be hoed when the second rough leaf appears. By topping bean-stalks and taking off potato blossoms, the produce is greatly increased. Plant Jerusalem artichokes in rows two feet apart: the poorest soil will do for them. Winter spinach requires light rich ground in a slightly sheltered situation: the seed should be sown early in August, in drills nine inches apart.

POETRY.

MOUNTAIN HYMN.

Oh, give to me the land that's blest
By Prophets called of God,
Though there the eagle builds her nest,
And none have tilled the sod.

Oh, give to me fair freedom's lot,
Though frost and snow be there;
And better far the peasant's cut,
Than might that tyrants share.

Oh, give to me the mountain land
Before all lands of earth:
From polar ice to tropic sand,
There's naught of greater worth.

Oh, give to me that land whose light
Streams o'er the world around—
Whose standard waves upon the height
Where truth and love are crowned.

JAMES WOODARD.

ADDRESSES.—David Padney, 35, White Cross Street, Brighton, Sussex.
Edward Oliver, }
John Croft, } 166, Cambridge Street, Chorlton-upon-Medlock, Manchester.
George P. Ward, }

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON,

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 17, Vol. XXI.

Saturday, April 23, 1859.

Price One Penny.

CHARACTER OF THE "MORMON" WORK.

The "Mormon" religion is a practical religion, and has for its object and scope the whole concerns of man. It is not like the Sunday-coat of the popular professor of religion, which is donned to give its wearer a respectable appearance at church once a week or so many times a year; for it embraces every day in the week practically as well as spiritually, and the year with all its concerns is taken within its grasp. "Mormonism" is emphatically the religion of a life—a whole life, and nothing less. Then, again, the work of the last days is an empire-founding movement, which God in the accomplishment of his wonderful purposes will bring to pass. Thus the Saints, in working out the destiny of the Church and forming the nucleus of the Latter-day Kingdom, gather themselves together in an organized social as well as religious capacity. Then in their growth they spread themselves abroad and form new settlements, build up cities, erect temples, and perform all the details embraced in such a practical work. To the Saints all this is their religion and nothing less, and it occupies their whole life and swallows up their every act. This of course gives to them a hardly practical character and makes their religion eminently peculiar. To us the fact that "Mormonism" has such a broad scope and mission is a strong proof of its divine character and speaks prophetically of

its grand, enduring destiny. It is evident that the wonderful movement foreseen by Prophets, poets, and great minds, which should give to society a new formation and the world a millennial reign, must have a scope and mission identical with that at which "Mormonism" aims. It will not be a mere Sunday dress-coat, praying, and sermonizing affair, but a broad, society-forming, and society-unfolding work. Indeed, it will pass through precisely the same stages at first as those which the "Mormon" work has actually passed, and will show the same characteristics. The character of the "Mormon" work, then, goes far to show that it is in fact the identical movement by which the Father has designed to re-model society on the earth into the likeness of society in heaven, and to give to the world a new and better civilization.

This is the character and scope of "Mormonism," considered in its practical mission. Viewed in its systematic character, it is broad and full, deep and high; and the vastness of its design and object is even more than the greatest amongst us can grasp. In subject it is inexhaustible, and its branchings and leadings-out are without end, while its principles are rich and liberal. Then its character is youthful, bold, vigorous, and conquering. Its spirit is fresh, joyous, homely, hospitable, unconstrained, brotherly, good-humoured, and impulsive;

yet heroic, grand, dignified, and martyr-like when the solemnities of eternity or the obligations of the Priesthood are brought in. A gloomy, whining, canting, drawing, illiberal, or feeble spirit is not the "Mormon" spirit, while its tendency is to solid virtues rather than starched propriety, and honest truthfulness rather than artificial refinement of views and manner.

Primitive Christianity, as represented by the fishermen of Galilee, was not clothed in that polished and scholastic garb in which the classic Greek adorned his systems of philosophy, nor was it at first decked with the arts and sciences in that profuseness and advancement of which the renowned city of Athens could boast; and while the religion of Christ was a stumblingblock to the Jew, it was accounted by the Greek as foolishness. Yet what was the result of that mission which the reputed son of the carpenter Joseph and his disciples, the fishermen of Galilee, represented? It swallowed up the civilizations of Greece and Rome, gave the dominant power of the world to nations professing the name of Christ, and a civilization which has reached such a magnificent extensiveness, crowded with the arts and sciences and those modern gigantic developments of railroads, telegraphs, machinery, &c., compared with which, the knowledge and civilization of Greece and Rome were but like the toys of childhood. We are aware that Christianity has lost much in purity, simplicity, and power; still such has been the grand result of that religion which Christ founded; and moreover, the signs of the times and the direction of every general event and movement of the nations show that the time is not far distant when "every knee shall bow and every tongue confess" to some form of religion that professes Christ as its author and acknowledges the Apostles as its first heads. Such has been the result of that glorious Christian movement and religion which was a stumblingblock to the Jew and foolishness to the Greek.

Such also is the character of that which is now termed "Mormonism," but which in reality is primitive Christianity restored and brought up and linked to a new dispensation. What it was then it is now, with the exception that it is broader in scope and will be more rapid in its accom-

plishment and more universal and simultaneous in its results. It takes in a dispensation of all things and all ages; it is established in more advanced times than those of eighteen centuries back; it has the knowledge and facilities of modern inventions and developments to work with; and its disciples are from the most practical, enterprising, strong-minded, and knowing nations of the earth, while England, America, France, Germany, Russia, Italy, India, China, Japan, the Jews, and all mankind seem to be simultaneously moved by the same Power that scatters the "Mormon" Elders over the earth and returns them to Zion with their tens of thousands of believers in the Latter-day Work. But in character and spirit this new dispensation of Christianity is now precisely what it was in the days of the first Apostles of Christ. To the sectarian it may be a stumblingblock, and to the learned, the "respectable," the fastidious, and the aristocratic it may appear too much what of old the movement of the reputed carpenter's son and his fishermen disciples did to the classic Greek; but it has the same fresh, youthful, vigorous spirit that has made Christianity the dominant power of the world. It will be the same again; another such a great course will be traversed, accompanied with effects as rapid as the age of steam and telegraphs and events that will embody all the importance and weight of a final dispensation. Eighteen hundred years ago, the first advent of the Christ-religion took the world from the stage to which four thousand years had brought it; and, absorbing the force and results of all preceding civilizations, it has brought the world up to the present stage. The second advent of the Christ-religion will take the world on from the stage of the present and will throw the transmigrated results of six thousand years and the vitality of past civilizations as well as the present one into the glorious seventh thousand years—the sabbatic era of creation. And when the millennial reign shall have brought a probationary world near to the eternal state of things, the arts and sciences will infold it as the drapery of a royal robe; and even the developments of modern times will cease to be a boast, and the age of steam, telegraphs, and machinery be no longer a wonder.

BUBBLES.

BY ELDER JOHN WILLIAMS.

The saying that "men are but children of a larger growth" is a well-merited satire on the pursuits and principles of the majority of mankind; and although they consider themselves wise enough to be able to look with a sort of pitying contempt on the pursuits and follies of their youth; yet, when fairly considered, such pursuits will in most instances be found to be really more in accordance with the spirit of wisdom than are many of the pursuits of their manhood.

For example, let us go into the street and notice that group of children busy with soapy water, blowing bubbles. How eagerly they watch each toy as it floats past in the sunshine, decked in colours bright and beautiful as those of the rainbow, until some puff of air bursts it and ends its short-lived glory. Does not the sight of their bright and happy faces waken up remembrances of a time when we, like them, were happy in blowing bubbles, ere the clouds of sorrow had obscured the bright sunshine of our lives, or the storms of life had burst our brightest hopes, and when we, like them, foreshadowed in our childish play most of the follies of our manhood?

And now let us notice the busy throng that is hurrying past us. What a contrast there is between the happy, smiling faces of the children and the countenances of these people! How varied are their expressions,—some smiling, some scowling; one in the livery of righteousness, with eyes upturned and mouth drawn down; another in his tattered garments of wretchedness, with blackened eye and face disfigured; drunkards, fools, knaves, and all the varied forms which humanity assumes in a large town. All these have been children,—perhaps as innocent and as happy as those that we have just noticed.

Then what can be the causes which have brought about such great moral as well as physical changes by converting innocent children into such wicked, canting, and hypocritical men? We answer, Bubbles. Yes, the religious, political, and moral bubbles, which have for ages

taken place of the true government of God, are the direct causes which have produced these changes; and so long as these false systems exist, their effects will be the same on the moral and physical condition of the people.

God has implanted in man a restless energy which makes him never content with the present; and the Devil has employed this in building up false systems. He well knows that men cannot be passively good or evil. He has therefore been busy in manufacturing delusive bubble schemes and rewards to keep them active in his service; and although the experience of ages has proven that these bubbles of wealth, fame, and honours which he holds out to them are not the means of happiness in this world, and by good authority are declared to be stumblingblocks to the attainment of it in that which is to come, we find the people of the world as eagerly seeking them as ever. The bubbles which they follow are in most cases peculiar to the individual; but there are others which are sought after by large classes and communities, which have perhaps a higher claim on our attention, because of their influence on the masses of the people; the most important of which are their religious and political bubbles.

Of all the things which make up the sum of life, there are none which ought to have such a claim on our attention as religion; for in it is centred everything which is necessary for man either here or hereafter, and none can attain to true happiness without it. Yet, despite its great importance, there is no subject on which so many illusive bubbles have been blown. Man has never been without a religion in some form or other; for if tyranny and wickedness have succeeded in destroying the knowledge of the true one, the Devil has always been ready with some false novelty to take its place; and whether men serve him in the worship of a real and visible thing fashioned by their hands or an imaginary nothing invented by their corrupt imagination, the result is the same so long as they worship, instead of God, bubbles of their own.

blowing; and as the foundation of their faith is based on a false idea of God, the superstructure which they have raised upon it is of the same character. Among the so-called Christians, we find that the most fanciful bubbles have taken the place of the pure doctrines of Christ. The dogmas of a false philosophy, which were introduced in the early ages of the Church, have brought forth a variety of fruit among the different sects. Each of them may have a small portion of the truth; but it is so surrounded by error and falsehood as to be utterly powerless to save.

Thus the Catholic Church, while pretending to have the authority of the Apostleship, has taken ages of disputation to settle whether they are to believe such a dogma, for instance, as the immaculate conception, whereas, had they been in possession of a truly inspired priesthood, they would have been able to decide in as many minutes as it has taken centuries; but, being without it, they have to hunt up the traditions of the "fathers" for authority to increase or alter the articles of their belief. The result is a belief in such bubbles as penance, celibacy, indulgences, prayers to canonical saints, infant baptism, &c.

The Church of England seems unable to decide what its members are to believe; for some even among its priesthood hold doctrines in reference to the sacraments which are denounced by others as popery; and some teach views on the inspiration of the Bible which others declare to be rank infidelity: yet the church has no power to expel them, because no one can decide authoritatively what the doctrine of the church really is on the subject.

The minor sects are even worse in this respect, because they have less power and are not so well organized. Hence we see that the various dissenting bodies are not really worshippers of the true God, but are worshipping mere bubbles of their own blowing.

And as the religion of a people is to a very great extent the fountain of their politics, the religious bubbles of Christendom have produced others in politics equally fatal to truth and justice. Their bubble political schemes have elevated the idle few—the drones of the hive—to the height of luxury and power, and sanctioned the consumption by them of

the productions of the telling millions, whom they thus compel to keep on a lifetime of unrequited labour and end it in a pauper's grave; whereas, had labour its proper place in the social economy, it would be at once recognized as the most honourable and important pillar of the state.

And this perversion for ages of the true principles of religion and government has had the same effect on mankind as individuals as it has on communities; for they have bubbles which they follow to the exclusion of other and more profitable pursuits. Take the soldier for instance. He risks his life sometimes in what he knows to be a bad cause, for the empty bubble of fame. Far off in some unhealthy climate, fighting against some savage people, robbing them of their homes and their only means of subsistence, or in a neighbouring country, assisting to trample down the liberties of the people, in the pay of some despot, he, like a benighted wayfarer following a will-o'-the-wisp, struggles for his bubble, even through a sea of blood. We find the clergy, likewise, in too many instances, pursuing mere bubbles. Leaving alone the illusive doctrines which make whole systems of religion so many gigantic bubbles, we find the preachers of them making bubbles of fame and wealth the object of their lives. Some endeavour to gain their object by abusing the creed or character of their neighbours; others again affect some singularity in doctrine or preaching, knowing well that the people have what the Apostle calls "itching ears" and are ever ready to run after novelties of any description. Others, again, such as the rake, the glutton, and the drunkard, who form no small portion of Christian communities, all seek in their own way the bubble of so-called pleasure. But do they, after all, find real and substantial enjoyment? Let the trembling hand and weakened frame of the rake, the pill-boxes and doctor's bills of the dyspeptic glutton, and the neglected horse, the glassy eye, and the sunken cheek of the drunkard answer, and they will tell you in language which cannot be controverted that "the wages of sin is death." Every class and every individual have their bubbles and strive after them, to find in the end nothing but disappointment and misery.

But there is a power that, out of the

wreck of the bubbles of the past, can raise up, phoenix-like, a more beautiful and enduring structure,—that can bring before the mind's eye the glorious vision of a better state of things—of a day when men shall no more run after the empty bubbles of this world, but shall strive for the real honours, the true glories, the substantial wealth which shall be awarded to those who act well their part as citizens of the great kingdom of our Lord and Saviour Jesus Christ. Already God hath raised up a few to whom he has given strength to battle with the vices and follies of the age; and we find them in every land showing earth's benighted children how unreal are the seemingly-beautiful phantoms which they have worshipped, and, by the power of that Priesthood which God has conferred upon them, have burst the bubbles which have for ages dazzled the eyes and captivated the hearts of the children of men, thus enabling such as are not wilfully blind to see the signs of that great Latter-day Kingdom which is now approaching, to the laws of which all who wish to be saved must render implicit obedience.

That power, although men may not acknowledge it, is vested in the Church of Jesus Christ of Latter-day Saints; and, in the consciousness of strength, its Divinely-authorized ministers go forth declaring that the kingdom is at hand—that the day is near when God will call the nations to account; for the great Babylon of the last days has been weighed in the balance and found wanting, and God is gathering out his elect from the midst of her previously to the pouring forth of those judgments which will destroy her.

Then let us who have heard the welcome message proclaimed take heed that we

keep ourselves free from her sins, that we partake not of her plagues. Let us look into our own hearts, examine our own conduct, and see whether we are not to a certain extent partakers in her love of bubbles. It is to be feared that the answer for some of us would be in the affirmative; for even among those professing the solid principles of heavenly truth there are often to be seen some who are running after mere bubbles. What art thou that lovest the high places, to be seen and praised of men, and whose voice is eternally heard in everything, whether it concerns thee or not,—what art thou but a blower of bubbles? But beware! That spirit of discernment with which God has armed his servants will burst thy hellow bubble of self-praise, and thou wilt receive nothing but disappointment for thy pains. And thou half-hearted Saint, who retainest the name only through sheer cowardice, art not thou blowing bubbles? If God be God, serve him; if the Devil be thy master, serve him openly; for, whoever is right, thou art bound to be wrong. Thy righteousness is but an empty bubble, which the first breath of persecution will burst, leaving thee without a hope.

It behoves us, who have or ought to have separated ourselves from the phantasies of the world, to see that we keep for our guidance the Spirit of God, so that when the Devil offers his glittering bubbles to lure us from the narrow path of eternal life, we may be able to reject them and keep on our way to that celestial reward which we have set out to gain; for if we have not that Spirit for our guide, we shall be sure to stray after some of those gaudy but delusive bubbles which lure the unwary, step after step, on the road to destruction.

HISTORY OF JOSEPH SMITH.

(Continued from page 252.)

[June, 1843.]

Friday, 23rd. Judge Adams arrived at Nauvoo from Springfield.

At eight, a.m., a company of the brethren (a bee) gathered to remove the timbers from the Temple to the Grove.

Reent Clayton to Dixon at ten, a.m.,

to try and find out what was going on there. He met Mr. Joseph H. Reynolds, the Sheriff of Jackson County, Missouri, and Constable Harmon T. Wilson, of Carthage, Illinois, about half-way; but, they being disguised, they were not known by him; and when at Dixon, they

represented themselves as Mormon Elders who wanted to see the Prophet. They hired a man and team to carry them, for they had run their horses almost to death.

They arrived at Mr. Wasson's while the family were at dinner, about two, p.m. They came to the door, said they were Mormon Elders, and wanted to see brother Joseph. I was in the yard going to the barn, when Wilson stepped to the end of the house and saw me. He accosted me in a very uncouth, ungentelemanly manner, when Reynolds stepped up to me, collared me, when both of them presented cocked pistols to my breast, without showing any writ or serving any process. Mr. Reynolds cried out, "God damn you, if you stir, I'll shoot; God damn you, if you stir one inch, I shoot you; God damn you, be still, or I'll shoot you, by God." I enquired, "What is the meaning of all this?" "I'll show you the meaning, by God; and if you stir one inch, I'll shoot you, God damn you." I answered, "I am not afraid of your shooting; I am not afraid to die." I then bared my breast and told them to shoot away. "I have endured so much oppression, I am weary of life; and kill me, if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance." Reynolds replied, "God damn you, if you say another word, I will shoot you, by God." I answered, "Shoot away; I am not afraid of your pistols."

By this time Stephen Markham walked deliberately towards us. When they saw him coming, they turned their pistols from me to him, and threatened his life if he came any nearer; but he paid no attention to their threats, and continued to advance nearer. They then turned their pistols on me again, jamming them against my side, with their fingers on the triggers, and ordered Markham to stand still, or they would shoot me through. As Markham was advancing rapidly towards me, I said, You are not going to resist the officers, are you, brother Markham? He replied, "No, not if they are officers: I know the law too well for that."

They then hurried me off, put me in a wagon without serving any process, and were for hurrying me off without letting me see or bid farewell to my family or

friends, or even allowing me time to get my hat or clothes, or even suffer my wife or children to bring them to me. I then said, "Gentlemen, if you have any legal process, I wish to obtain a writ of Habeas Corpus," and was answered—"God damn you, you shan't have one." They still continued their punching me on both sides with their pistols.

Markham then sprung and seized the horses by the bits, and held them until my wife could bring my hat and coat, Reynolds and Wilson again threatening to shoot Markham, who said, "There is no law on earth that requires a sheriff to take a prisoner without his clothea." Fortunately, at this moment I saw a man passing, and told him, "These men are kidnapping me, and I wish a writ of Habeas Corpus to deliver myself out of their hands." But as he did not appear to go, I told Markham to go, who immediately proceeded to Dixon on horseback, where the Sheriff also proceeded with me at full speed, without even allowing me to speak to my family or bid them good bye. The officers held their pistols with the muzzles jamming into my side for more than eight miles, and only desisted on being reproached by Markham for their cowardice in so brutally ill-treating an unarmed, defenceless prisoner. On arriving at the house of Mr. McKennie, the tavern-keeper, I was thrust into a room and guarded there, without being allowed to see anybody; and fresh horses were ordered to be ready in five minutes.

I again stated to Reynolds, "I wish to get counsel," when he answered, "God damn you, you shan't have counsel: one word more, God damn you, and I'll shoot you." "What is the use of this so often?" said I. "I have often told you to shoot; and I now tell you again to shoot away."

I saw a person passing, and shouted to him through the window, "I am falsely imprisoned here, and I want a lawyer." Lawyer Edward Southwick came, and had the door banged in his face, with the old threat of shooting him if he came any nearer.

Another lawyer (Mr. Shepherd G. Patrick) afterwards came and received the same treatment, which began to cause considerable excitement in Dixon.

A Mr. Lucien P. Sanger asked Markham what was the matter, when he told him all, and stated that the Sheriff intended to drag me away immediately to

Missouri and prevent my taking out a writ of Habeas Corpus.

Sanger soon made this known to Mr. Dixon, the owner of the house, and his friends, who gathered round the hotel door and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another way of doing it in Dixon. They were a law-abiding people and Republicans, and gave Reynolds to understand that they should not take me away without giving me the opportunity of a fair trial, and that I should have justice done me; but that if they persisted in their course, they had a very summary way of dealing with such people.

Mr. Reynolds, finding further resistance to be useless, allowed Mr. Patrick and Mr. Southwick to come into the room to me, (but Wilson was inside guarding the door, and Reynolds guarded the outside of the door,) when I told them I had been taken a prisoner by these men without process; I had been insulted and abused by them; and showed them my flesh, which was black for about 18 inches in circumference on each side, from their punching me with their pistols; and I wanted them to sue out a writ of Habeas Corpus, when Reynolds swore he should only wait half-an-hour to give me a chance. A messenger was immediately sent by Mr. Dixon to Mr. Chamberlain, the Master in Chancery, who lived six miles distant, and another messenger to Cyrus H. Walker, who *happened to be near*, to have them come down and get out the writ of Habeas Corpus.

A writ was sued out by Markham before a Justice of the Peace against Reynolds and Wilson for threatening his life. They were taken into custody by the constable. He sued out another writ for assault and threatening my life, whereupon they were again arrested.

At this time Markham rushed into the room and put a pistol (unobserved) into my pocket, although Reynolds and Wilson had their pistols cocked at the same time and were threatening to shoot him.

About midnight he sued out a writ for a violation of the law in relation to writs of Habeas Corpus, Wilson having transferred me to the custody of Reynolds, for the purpose of dragging me to Missouri, and thereby avoiding the effect and operation of said writ, contrary to law, which was put over to be heard at ten o'clock

to-morrow morning; and I was conducted back to the room and guarded through the night.

The 5th regiment, 2nd cohort, Nauvoo Legion, consisting of four companies, organized. Hosea Stout was elected Colonel; Theodore Turley, Lieutenant-Colonel; Jesse D. Hunter, Major.

Saturday, 24th. As my favourite horse Jo. Duncan was somewhat jaded with being ridden so hastily by brother Clayton, I hired a man with his horse and buggy to carry brother Clayton to Rock Island, where the steamer *Amaranth* fortunately came in about fifteen minutes, on which he took passage to Nauvoo to inform my brother Hyrum of what was being done, and request him to send me some assistance forthwith.

About eight, the Master in Chancery arrived and issued a writ of Habeas Corpus returnable before the Hon. John D. Caton, Judge of the 9th Judicial Circuit at Ottawa, which was duly served on Reynolds and Wilson.

Mr. Cyrus Walker, who was out electioneering to become the representative for Congress, told me that he could not find time to be my lawyer unless I would promise him my vote. He being considered the greatest criminal lawyer in that part of Illinois, I determined to secure his aid, and promised him my vote. He afterwards went to Markham and joyfully said, "I am now sure of my election, as Joseph Smith has promised me his vote, and I am going to defend him."

At ten, a.m., another writ was sued—this time from the Circuit Court of Lee County, against Reynolds and Wilson, for private damage and for false imprisonment, claiming \$10,000 damages, upon the ground that the writ issued by the Governor of Illinois was a void writ in law; upon which said writ they were held to bail in \$10,000 each, and they had to send to Missouri for bondsmen, and were placed in the custody of the Sheriff of Lee County.

Reynolds and Wilson felt bad when these last writs were served on them, and began to cool in their conduct a little; after which they also obtained a writ of Habeas Corpus, for the purpose of being discharged before Judge Caton.

I was conveyed by Reynolds and Wilson, upon the first writ of Habeas Corpus, toward Ottawa, as far as Paw-

paw Grove, 32 miles, where I was again abused by Reynolds and Wilson, which was observed by the landlord.

Esquire Walker sent Mr. Campbell, Sheriff of Lee County, to my assistance, and he came and slept by me. In the morning, certain men wished to see me, but I was not allowed to see them.

The news of my arrival had hastily circulated about the neighbourhood; and very early in the morning the largest room in the hotel was filled with citizens, who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, "I wish you to understand this man is my prisoner, and I want you should disperse: you must not gather round here in this way." Upon which, Mr. David Town, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said—

"You damned infernal puke, we'll learn you to come here and interrupt gentlemen. Sit down there, (pointing to a very low chair,) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can not kidnap men here. There's a committee in this grove that will sit on your case; and, sir, it is the highest tribunal in the United States, as from its decision there is no appeal."

Reynolds, no doubt aware that the

(To be continued.)

person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence while I addressed the assembly for an hour-and-a-half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage. My freedom commenced from that hour.

Immediately after I left Dixon, my wife and children started with my carriage from Inlet Grove for Nauvoo, driven by her nephew, Lorenzo D. Wason.

The Quorum of the Twelve received a letter from Asahel Smith, of Nashville, requesting them to appoint a Conference in that place to settle some difficulties existing there.

The free and accepted ancient York Masons met at the lodge-room, being the anniversary of St. John's Day; then formed a procession in due Masonic form in front of the hall, and walked to Main-street, where the corner stone for a Masonic Temple was laid by the Worshipful Master, Hyrum Smith. Two masonic hymns were sung, after which they proceeded to the Grove near the Temple, where an oration was delivered by brother John Taylor. From thence they proceeded to Mr. Warner's, where about 200 sat down to an excellent dinner. The company broke up early in the afternoon, highly delighted with the day's proceedings.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 23, 1859.

GIVE TO OUR RELIGION ITS PROPER CHARACTER.—The "Mormon" religion and type of character are a profound puzzle to the modern interpreter of religion, and editors and men who esteem themselves as social philosophers are bewildered by this new marvel. They speak of it as "a strange compound of the mystical and the practical, the religious and the secular, and of credulity and worldly shrewdness." The reason of this bewilderment is not because "Mormonism" is a "monstrous growth," but because they have been in the habit of considering religion as having but little practical dominion in this life. Heaven and the spirit-world are transported beyond the bounds of time and space, and even the belief in a practical connection

and communication therewith is considered superstitious, and an active profession of such connection and communication is treated as certain fanaticism or imposture. As they understand the matter, religion does not properly belong to this state, and the time to make it a practical affair of life is after a person is dead. Now, the religion of the Saints is of a type the very reverse of the popular ideal of religion. "Mormonism" is in effect what they describe it, excepting a little variation in the wording of the description. It is a compound of the spiritual and the practical, of the religious and the secular, of faith and common sense. Indeed, to a "Mormon" every proper thing is religion, and religion is to him not a dream arising from an occasional fit of melancholy and a phantom of something to be realized after death, but a whole life reality.

It is not our object, however, to dwell upon the bewilderment of others over our religion, but to prevent erroneous views being taken on the opposite side and the Saints from making mistakes themselves, though of the reverse nature to those before named. Their liability to do this is easily understood; for tens of thousands in the Church have come out of other religious bodies, and all of them have been surrounded with the religions of the day. They have actually renounced an unpractical, spiritless, melancholy, after-death kind of religion, to embrace a practical, spiritual, happy, every-day religion. Then, whether they eat, drink, work, plough, sow, form settlements, build cities, travel to preach the Gospel, or engage in the practical work of emigrating the believing thousands, it is all embraced in their religious life and in their work of building up the kingdom of God.

Now, it is a tendency of human nature and inexperience to run into extremes. It is too nearly and generally the truth that, if you tell a person he is going wrong and convince him of the fact, he will turn round and go exactly in the opposite direction; and thus, instead of reaching the desired place, he arrives, after all the fatigue of travel, at the very point from which he started. Convince people that things are not altogether right, and they will take a jump to the conclusion that they are altogether wrong. Bid them be joyful, and they will be boisterous; serious, and they will be melancholy. Insist on a becoming manner, and those who will be found who will appear like formality illustrated. Ask for propriety of action, and you will get correctness without life. On the one hand can be found those with minds disposed to faith without consistency, who, like the credulous old lady, could have believed that Jonah swallowed the whale, and perhaps felt rather disappointed that such was not the fact. On the other hand can be found those who will believe nothing but what they can prove, and who treat as superstition everything spiritual.

Such being the case, we cannot expect the Saints to have advanced yet so far towards perfection as to show no one-sidedness, to run into no extremes, and to fit the exact character of their religion. Doubtless many do thus go into extremes and show a one-sided character that is improper to "Mormonism." There are two causes for such mistakes in our brethren and sisters. On the one side, they have left unpractical, gloomy, feeble, after-death religions; and on the other, embraced a practical, joyous, bold, whole-lived one. Having become altogether out of love with one and in love with the other, in their inexperience and new-born joyfulness some have run so far from the former that they have gone much beyond the latter. The two classes of religions above described are certainly unlike each other. This all the Saints realize; and such being the fact, it is consistent that they should mark the distinction in their lives. But we believe that there are some who make an effort, and with considerable success too, to make our religion as much unlike every other as possible and to act as much unlike other religious people as they can. The

consequence of this is that they show a character that does not belong to their own religion and act in a manner which, though peculiar enough, is not of the "Mormon" peculiarity, but one growing out of their own mistake. Our religion, it is true, is unlike all others of the present day; but it is possible to give it an unlikeness that no more resembles itself than it does that which the illustrator intends it should *not* resemble. It is very easy to make something unlike something else, without making it a proper thing and like what it ought to be. Though "Mormonism" does combine the practical and spiritual, the religious and secular, faith and common sense, it is possible to make the compound so strange that we should not like to own it.

Now, the Saints should not run into extremes and become one-sided. We wish them not to be like any other religious body, but to give the correct likeness to their own. We expect them to be "a peculiar people" and unlike that which is improper; but they should be consistent with the right peculiarity and put on the proper "Mormon" character. Moreover, "Mormonism" does not consist so much in its being absolutely different to every other religion as in its being a combination and new formation of religious elements found in other bodies, and a modification and remoulding of features seen in other religions. Its chief peculiarity is not in its being one-sided, but in its being every-sided,—not in its being a sect or part, but in its being a whole. Indeed, not only does it embrace the spiritual, practical, religious, secular, faith and common-sense elements of life, but the real "Mormon" type of character unites in itself every proper part of Jew, Gentile, Mahometan, Christian, Hindoo, Catholic, Protestant, Methodist, Baptist, Calvinist, Universalist, Quaker, Sceptic, or believer of any creed. "Mormonism" is a universal religion, and the proper "Mormon" is a universal man. This to the one-sided may appear a strange combination, but it speaks of a growth that is organizing the chaos of truth and right which exists around, and of a moulding that will show every proper religious feature. It is this universal tendency and every-sided character of "Mormonism" that constitutes its chief peculiarity, and this fact speaks volumes of prophetic words concerning its future.

When the Saints, then, make their religion appear one-sided or endeavour to act unlike all other religious people, they are destroying the proper "Mormon" character and are as much unlike what they ought to be as they are unlike others. Every good and every truth and every becoming feature they should endeavour to show, and there is much that is good, truthful, and becoming among others. They should not throw such away because they have seen the new-found light, but should retain and by that light admire all things pure, beautiful, and good. Thus they will "give to our holy religion its proper character."

WHAT CAN I DO?

BY ELDER RICHARD HERIVELL.

The jailer of Philippi enquired of Paul and Silas concerning his duty, asking them, "What must I do to be saved?" Would to God that every Saint and sinner felt the same anxiety, with a firm and determined purpose of heart to act accordingly! But how often do we hear some of the Saints of God say, "What

can I do?" instead of asking, "What must I do?" And if Paul and Silas could give an answer to the unconverted Philippian, we believe that an answer can also be given to every Saint who may ask, "What can I do." The prophet Isaiah exhorted the people of God in his day, saying, "Cease to do evil and learn to do well;"

and some seem to believe that this junction regards those only who are professors of religion, and to have certain idea that professors of religion never do any evil. They disdain the ought to have to avow that a professor of religion commits any evil; for, say they, Whoso sinneth is of the Devil;" and yet we have seen many who will say, "We sin in a thousand ways," and asked them in what they do sin; but they could not say. Sin is the transgression of the law;" and if we are conscious that we transgress the law, we commit no sin. So that it is the knowledge of the law which condemns the transgressor. The law of God, which is sometimes called the "royal law," is very extensive. "Thou shalt love the Lord thy God with all thine heart, and thy neighbour as thyself." Who can say that he has loved God with all his heart? Happy is that man, for he must ever have been disobedient, either in the positive or in the negative sense of the word; that is to say, he never did what was forbidden and never failed to do what he was told. Oh, how fast will that man climb the ladder of exaltation! Who can tell the amount of knowledge that he has obtained? Who can tell what he has gained by his perfect obedience? None but Gods and angels; for we who have been imperfect in our obedience have not capacities enlarged enough to see and understand these things in their fullness; and should we be allowed to see them by the light of heaven, our language would be inadequate to express ourselves. But we can say they have obtained all that mortal man can obtain in this life—viz., a title to celestial glory. The Saints are not perfect, and Paul's exhortation is useful in our day—"Therefore, leaving the principles (elementary) of the doctrine of Christ, let us go on unto perfection." (Heb. vi. 1.) Again, "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us." (Heb. xii. 1.)

"Mormonism's" young days are passing away, and the Saints of God have to look at their life and conduct and see if there is any sin that besets them. If there are any who desire to learn by what rule they are to know their imperfections, I will give them one by asking them, Do you love God with all your heart, so as to be always ready to listen to what his servants say and put it into practice? Saints

have no need to look into the future to know what they will have to do next year or ten years to come, and it is no good sign to hear them ask, "What can I do?" It bespeaks a secret wish not to do what they are told. And where is the Saint that is not instructed what to do? Husbands are told to love their wives and cherish them; wives are told to love their husbands and obey them; children are told to love their parents and obey them in the fear of the Lord; and parents are told how to bring up their children. Counsels are given individually and collectively, and those counsels generally are of both a moral and a physical character—such as how to dress, what to eat and drink, what to give of our income or earnings to the work of the Lord, to love God with all our heart and our neighbour as ourselves, to follow after holiness and righteousness, and to practise everything that is pure and virtuous.

But, says one, "How can I do these things?" Have you tried to do so? "Oh, no; but I know that I cannot do it." If you have not tried it, how can you know? What an idea you must have of the God you serve! You must believe that he exacts more from you than you owe him. Then how can you love him? Impossible. How can you have confidence in him? You cannot. You must be wretched in your mind. You cannot enjoy peace and happiness, but must be on the brink of apostacy, although you do not believe it, because there is such a warfare in your mind that before long you must give it up one way or the other. Have you not calculated that you were making celestial glory too cheap? Did you not know that you would have to quit many habits that are destructive to both body and soul? and did you not calculate that you would have to suffer for righteousness sake—that you were going to be tried, to know what sort of stuff you were made of? Then what have you suffered since you took the yoke of Christ?—what have you endured by obeying counsel? If you have really suffered, you ought to take your pen and write a catalogue of such sufferings and send it to the editor of the *Star*, and he will have it published, so that your brethren may sympathise with you. But have not your sufferings existed in your imagination only? Are you not really better off in temporal circumstances than you were before?

The imaginations of many picture sufferings to come that never happen. Such persons suffer before the time, and as a general thing they suffer what they have no need to suffer at all. To do our duty is the straightforward way to eternal life; and if we suffer in the path of duty, we shall be rewarded for it; but if we suffer from our own fault, who will sympathise with us? When Saints do not do their duty, they do not understand their standing in the Church of God, and they have a disposition to guide themselves; and what is the result? They despise those who are sent by God to lead them, and consequently God himself. Concerning the things of this world, a man may say, "I don't agree with my master, so I'll work for another." But if Saints of God cannot submit to his plans, what other God will they go and serve?

This brings the mind back to the laws, ordinances, requirements, and obligations to which former-day Saints were bound. How many Saints are there that would make a start to build an ark, if they were so ordered. Very likely a few would say, "I cannot do it," even without trying at all; and why? Because they have a very imperfect knowledge of the power, the wisdom, and the goodness of the God they profess to serve. They cannot trust in him. How many are there that would undertake such travels as Abraham and Sarah did, simply because God told them? Very likely a few would say, "I am too weak; I have not got means enough, clothes enough, provisions," &c., &c. They would not have faith enough to believe that God would provide for them, and so would lose their reward. How was it with Lot? He was obliged to leave his house, furniture, and all he possessed, and flee with his clothes on his back. Would it not be a trial for some Saints to find themselves in such a position? Then let such be warned in time that the period is coming, and is near at

hand, when some will have to act in much the same way, and will not only have to leave house and furniture, but also father, mother, brother, and sister; and in some cases the wife will leave the husband, or the husband the wife; and why? Because God will command them to travel, and one party will be in readiness and the other will not. The Spirit whispers these things to every faithful Saint, and they will not be deceived. Look at Elijah, who preferred to go and hide himself in the brook Cherith, without provisions, trusting that God would feed him, rather than to forsake his God and his religion. How many are there who would willingly clothe themselves with sheep-skins and goat-skins and submit to be destitute for the Gospel's sake? None but those who have a good share of the power and Spirit of God, obtained by a continual practice of the principles of divine truth.

If some ask still, "What can I do," we will say, Believe that you are living in a dispensation when your faith will be tried just as much as in any other, and more so, because it is the winding-up dispensation. Cease to think that the time is not yet come for your faith to be tried. Cease to take the weight upon your own shoulders to lead and guide yourselves, but trust in your leaders, who are men of God, and do as you are told. From this day make up your minds to take your share in the work of God, whether you have to deprive yourselves of some of the comforts of this world, or not. Understand that if you have not a nail or a stone in the building of the kingdom, you cannot claim an inheritance there. Come to think that you are to eat, drink, dress, and act just as other people do; but believe that the servants of God are his delegates to teach you not only in spiritual but also in worldly things. Begin from now, and try this plan, and your own experience will tell you that it is practicable and good.

DIRT.—Old Dr. Cooper, of South Carolina, used to say to his students—"Don't be afraid of a little dirt, young gentlemen! What is dirt? Why, nothing at all offensive, when chemically viewed. Rub a little alkali upon that dirty grease-spot on your coat, and it undergoes chemical change and becomes soap. Now rub it with a little water, and it disappears. It is neither grease, soap, water, nor dirt. That is not a very odorous pile of dirt you observe there! Well, scatter a little gypsum over it, and it is no longer dirt. Everything you call dirt is worthy your notice as students of chemistry. Analyse it. It will separate into very clean elements. Dirt makes corn, corn makes bread and meat, and that makes a very sweet young lady that I saw one of you kissing last night."

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

*(Continued from page 258.)**(From an American paper.)*

"A copper kettle has been found 17 feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, How could it come into a solid bed of coal?"

(From the New York Despatch.)

"While some hands were digging out a cellar in Botetourt County, Va., they came upon a quantity of coin, consisting of some eight pieces, in an iron box about 14 inches square. The coin was larger than a dollar, and the inscription in a language wholly unknown to any person in the vicinity. Upon digging down some 16 inches lower, they came to a quantity of iron implements of singular and heretofore unseen shape. Several scientific gentlemen have examined into the matter, and had come to the conclusion that the coins, together with the other curiosities, must have been placed there at an extremely early date, and before the settlement of the country."

(From Captain Ewell's Report of the Gila Exploring Expedition.)

"I reached the Gila in the valley, the lower end of which was out of sight, but evidently from 25 to 30 miles long, and from three to five wide. The soil is rich and lies well for irrigation. There was enough arable land passed through to support 20,000 people, surrounded by fine prairie for grazing. Broken pottery was everywhere so plentiful that it amounts to a puzzle. A great many ruins, some of large villages or pueblos, are to be seen, and at points the marks of what must once have been a noble aequia, cut through such hard, strong banks, that it is difficult to believe no iron was used in the construction. The Pimo Indians say these were the homes of their ancestors."

(From Captain Bonneville's Report of the Gila Exploring Expedition.)

"Every one is in admiration of this beautiful region. No doubt this country has been inhabited; for we find evidences of a population more industrious, more civilized, and more docile than the rascally Apaches who now infest it. . . . This valley, like every other capable of being cultivated,

gives evidence of a former people, agricultural in their pursuits, and no doubt far more civilized than the present race who desolate it."

(Extracts from the writings of Sir R. Phillips.)

"Humboldt found, in possession of the Indians on the Amazons, engraved green stones, exactly like the Ethiopian and Babylonian or Sabeian signets described by Mr. Landseer. They are real Jade, perforated, and loaded with inscriptions and figures. They open new fields for investigation. Did the Amazons pass from Africa to South America? Rude figures, resembling the sun and moon and different animals, are found also sculptured in granitic and other hard rocks. . . . Humboldt states that fragments of ancient painted pottery are found in the woods of both Americas, far from the residence of man, exhibiting crocodiles, monkeys, and some large quadrupeds. . . . The ancient fortifications found in the American forests are judged, by the trees, to be much above 1,000 years old. . . . The stone mountain in Carolina is a vast wall of stones, built by an extinct people. . . . In the plains of Varinas, South America, are found tumuli and a causeway, 13 miles long and 15 feet high, more ancient than the Indians. On the high rocks of Encaramada are sculptured and painted rocks; and also others on a large rock in the plains, which the Indians say were made by their fathers when the great waters lifted their boats to those levels. . . . The ruins of an ancient city, called Palangal, of great extent and high finish, have been discovered by Goo Galinda, in a thick forest near Potosi, in the vicinity of the Missouri; and the neighbouring country is also filled with architectural works. These and other remains in North America and the city lately discovered in Guatemala seem to prove revolutions of which we have no present suspicion."

(From the National Intelligencer.)

"By the politeness of Colonel Lee, Commissioner of Indian Affairs, we have been shown a relic of great rarity and interest, left for a few days at the Bureau. It was brought from the Pottawattamie Reservation, on the Kansas River, by Dr. Lykins.

who has been residing there nearly twenty years out of thirty he has spent on the frontier. It consists of four small rolls or strips of parchment, closely packed in the small compartments of a little box or locket of about an inch cubical content. On these parchments are written, in a style of unsurpassed excellence, and far more beautiful than print, portions of the Pentateuch, to be worn as frontlets, and intended as stimulants to the memory and moral sense. Dr. Lykins obtained it from Pategwe, a Pottawattamie, who got it from his grandmother, a very old woman. It has been in this particular family about 50 years. . . . The wonder is how this singular article came into their possession. When asked how long they can trace back its history, they reply, they cannot tell the time when they had it not. The question occurs here—Does not this circumstance give some colour to the idea long and extensively entertained, that the Indians of our continent are more or less Jewish in their origin?"

(Extract from the Rev. Ethan Smith's "View of the Hebrews.")

"Joseph Merrick, Esq., a highly respectable character in Pittsfield, Mass., gave the following account:—That, in 1815, he was levelling some ground under and near an old wood-shed standing on a place of his situated on Indian Hill. He ploughed and conveyed away old chips and earth to some depth. After the work was done, walking over the place, he discovered, near where the earth had been dug the deepest, a black strap, as it appeared, about six inches in length, and one-and-a-half in breadth, and about the thickness of a leather trace to a harness. He perceived it had at each end a loop of some hard substance, probably for the purpose of carrying it. He conveyed it to his house and threw it into an old tool box. He afterwards found it thrown out at the door, and again conveyed it to the box. After some time, he thought he would examine it, but, in attempting to cut it, found it as hard as bone. He succeeded, however, in getting it open, and found it was formed of two pieces of thick raw hide, sewed and made water-tight with the sinews of some animal, and gummed over; and in the fold was contained four folded pieces of parchment. They were of a dark yellow hue, and contained some kind of writing. The neighbours, coming in to see the strange discovery, tore one of the pieces to atoms, in the true Hun and Vandal style. The other three pieces Mr. Merrick saved, and sent them to Cambridge, where they were examined and discovered to have been

written with a pen, in Hebrew, plain and legible. The writing on the three remaining pieces of parchment was quotations from the Old Testament. See Deut. chap. vi., from 4th to 9th verse inclusive; also chap. xi., verse 13th to 21st inclusive; and Exodus chap. xiii., 11th to 16th inclusive; to which the reader can refer, if he has the curiosity to read this most interesting discovery. . . . It is said by Calmet that the above texts are the very passages of Scripture which the Jews used to write on the leaves of their phylacteries. These phylacteries were little rolls of parchment whereon were written certain words of the law. These they wore upon their forehead and upon the wrist of the left arm."

(From the *Mormon*, of Jan. 10, 1857.)

"New York, January 1, 1857.

"Mr. Editor. Sir,—In passing through Cincinnati, Ohio, a short time since, the following facts were communicated to me by Mr. Benjamin E. Styles of that place, who also exhibited to me a gold plate, found by him at the aforesaid place, in the year 1847, while excavating the earth for a cistern, a few feet above high water mark on the Ohio river. It was thrown out with the loose earth while excavating, about nine feet beneath the surface. Said plate is of fine gold, three or four inches in length, averaging about three-fourths of an inch in width, and about one-eighth of an inch in thickness, with the edges scalloped; in the face of which was beautifully set another plate of the same material, and fastened together by two pins, running through both. This latter plate is full of ancient raised letters, beautifully engraved upon its surface, the whole exhibiting fine workmanship. The plate was examined by a Dr. Wise, a very learned Rabbi of the Jewish Synagogue in Cincinnati, and editor of a Hebrew paper there, who pronounced the characters to be mostly ancient Egyptian. —Yours truly, P. P. PRATT."

[The following is a certificate of Messrs. Drake and Co., of St. Louis, who printed a *fac-simile* of the above-mentioned gold plate]:—

"We do hereby certify that we did print from a gold plate the above *fac-simile*, handed to us by Mr. Benjamin Styles, which he says he found while digging for a cistern in Cincinnati, Ohio. No. 1 is a frame of gold containing a thin plate, No 2, and appears to have been executed by a very superior workman.

Drake and Co., Printers,
Saint Louis, Missouri."

(To be continued.)

PASSING EVENTS.

GENERAL.—Benares was visited on the 12th Feb. by one of the most terrific storms ever remembered even by that undoubted authority, "the oldest inhabitant:" for three hours, hail, rain, thunder, and lightning reigned supreme; and, as all the buildings are tiled, the state of the interiors of bungalows may be imagined: the hailstones are said to have averaged the size of hens' eggs, and several weighed three-and-a-half tolahs: great damage was done throughout the station to furniture, books, bedding, &c.: the roads were strewn with leaves from the trees and dead birds—even vultures falling victims to the force with which the hailstones fell. At Manua Loa, Sandwich Islands, there was a grand volcanic eruption on the 23rd of January, and a whole village was destroyed by the lava: no lives, however, were lost. Late advices from Italy show that the Austrian troops continue to advance on Piedmont, and are taking up very threatening positions: nearly 10,000 volunteers for the Piedmontese service had arrived at Turin.

AMERICAN.—On the 25th, a fire at Napoleon, Ohio, destroyed nearly all the business part of the town, causing a loss of 17,000 dollars. Business at Chili is stagnant, and crops will be entirely lost, owing to the disturbances. On March 29th the Cochituate viaduct at Newton, Lower Falls, burst, carrying away portions of the embankment and causing a flood in the vicinity: the breakage of the aqueduct extends about 160 feet, including 50 feet of masonry: the granite gatehouse on the west side of the river was carried away, and the mass of it, which was swept into the stream, caused a new channel to be formed. President Miramon had left Mexico for Vera Cruz, with 5,000 men; and on the day of the packet's leaving Vera Cruz it was reported that he was about 25 miles distant, and an attack was expected.

MEMORABILIA.

MONTH-DAYS.—The Persians gave a distinct name to every day throughout the month, as we do to every week-day.

HINDOO CASTES.—The Hindoos divide themselves into four "*castes*"—namely, brahmins (or priests), soldiers, merchants, and labourers. Those who have been degraded from their "*caste*" are called "*pariahs*."

ROMAN PREFECTURES.—In the 5th century, Constantine the Great divided the Roman empire into four prefectures, ruled by as many viceroys; each prefecture being subdivided into dioceses, and every diocese governed by a vicar.

PLANETARY ASPECTS.—There are five aspects—namely, *Conjunction*, when two planets or stars are in the same sign or degree; *Sextile*, when they are a sixth part of a circle or two signs distant from each other; *Quartile*, when they are a fourth part of a circle or three signs distant; *Trine*, when they are a third part of a circle or four signs distant; *Opposition*, when they are half a circle or six signs distant, or, in other words, are in exactly opposite signs of the zodiac.

EPHORI.—The Ephori were powerful magistrates at Sparta, who were first created by Lyncurgus. They were five in number. Like censors in the state, they could check and restrain the authority of the kings, and even imprison them, if guilty of irregularities. They had the management of the public money, and were the arbiters of peace and war. Their office was annual, and they had the privilege of convening, proroguing, and dissolving the greater and less assemblies of the people.

VARIETIES.

A PUZZLE.—"WHAT is dat goes when de waggon goes, stops when de waggon stops, it am no use to de waggon, and yet de waggon can't go without it?" "I gubs dat up, Clem." "Why, de noise, ob course."

RELATIVE VALUE OF THE SUN AND THE MOON.—"The sun is all very well," said an Irishman; "but in my opinion the moon is worth two of it; for the moon affords us light in the night-time, when we really want it, whereas we have the sun with us in the day-time, when we have no occasion for it!"

DULL BOYS.—Shakespeare, Sir Isaac Newton, Sir Humphrey Davy, Sir Walter Scott, Dr. Adam Clarke, Gibbon, Thompson, Byron, Sheridan, and many other great men of talent and fame, were in their youthful days noted for being great dunces.

GARDENING MEMORANDA.—Seeds that are first ripened are always the best. The growth of peas and French beans may be forwarded several days, if the seed be soaked in water a day before sowing. Blood is an excellent manure, especially for vines. Ashes are the best manure for strawberries. Scarlet runners may grow without sticks, if the points of the shoots be nipped off as they grow; but the produce is not so great as when they are allowed to climb in the usual way. Melon and cucumber plants should be watered at their roots only. Celery should be earthed up gradually: rich, light, and rather peaty soil is best for it.

POETRY.

CHRIST'S ENTRY INTO JERUSALEM.

(Selected.)

Ride on! ride on in majesty!
Hark! all the tribes hosanna cry!
Thy humble beast pursues his road,
With palms and scattered garments strewed.

Ride on! ride on in majesty!
In lowly pomp ride on to die!
O Christ, thy triumphs now begin
O'er captive death and conquered sin.

Ride on! ride on in majesty!
The winged squadrons of the sky
Look down with sad and wond'ring eyes
To see the approaching sacrifice.

Ride on! ride on in majesty!
In lowly pomp ride on to die!
Bow thy meek head to mortal pain,
Then take, O God, thy power, and reign.

ADDRESSES.—Edwin Scott, James Street, Bedford.
John Clarke, Sneads Croft, Newport Lane, Burslem.

MONEY LIST, MARCH 8—31, 1859.

Charles Widerborg	211 11 14	Brought forward	223 18 24
R. R. Hodson (per T. Wallace)	2 16 5	Aaron Nelson (per do.)	3 10 0
J. Stamford (per do.)	3 7 10	William G. Noble (per W. Budge)	15 17 9
Henry Hobbs (per do.)	1 6 34	Henry Brown (per do.)	8 7 0
James Evans (per C. W. Penrose)	8 7 104	John Clarke (per do.)	2 4 9
Lewis Bowen (per do.)	8 16 7	Samuel Carter (per do.)	1 6 9
John Redington (per do.)	8 3 64	William Jefferies (per W. Bayliss)	10 5 114
Willet Harder (per G. Teasdale)	16 3 104	Edwin Scott (per do.)	8 10 14
M. H. Forsyth (per do.)	3 13 94	Edward Oliver	11 17 1
John H. Nelson (per do.)	3 5 1	W. H. Perkes (per M. Oliver)	4 0 9
E. L. Sloan (per C. F. Jones)	11 18 6	Thomas Lies (per do.)	2 10 1
C. C. Shaw (per do.)	5 16 0	Mark Bees	1 1 4
William Hails (per do.)	2 9 5	Thomas Crawley	1 4 1
Jonathan Jackson (per do.)	8 11 34	John K. Grist (per T. Crawley)	0 4 8
John Hunter (per John McComie)	43 14 6	Henry Harries (per B. Evans)	1 0 84
John McComie	6 0 1	Edwin Price (per do.)	0 5 0
A. N. McFarlane (per do.)	2 11 74	Evan Richards (per do.)	0 11 0
E. L. T. Harrison (per J. D. Ross)	54 4 74	Hugh Evans (per do.)	0 10 0
James Rogers (per W. Moss)	6 16 53	Edward D. Miles (per do.)	3 9 34
George Reed (per do.)	2 14 10	Edward Burgoyne (per do.)	0 12 0
Charles Aude (per do.)	1 4 1	Thomas Rees (per do.)	1 15 04
David John (per J. Cook)	5 14 8	J. Colledge (per do.)	2 14 24
Charles R. Jones (per do.)	4 10 0	David Rees	2 4 34
Carried forward	223 18 24		2303 0 04

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 25, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 18, Vol. XXI.

Saturday, April 30, 1859.

Price One Penny.

A FULNESS OF JOY.

BY ELDER CHARLES W. PENROSE.

Man is a compound being. Two natures are united in him—one born in the heavens and created after a celestial pattern, the other formed from the earth and made according to a terrestrial order. The elements of both are eternal. But the soul, spirit, or mind, being created according to celestial principles, is constituted to exist eternally, while the body, being formed according to terrestrial laws, is organized to endure only for a certain time.

"That which is governed by law is also preserved by law." Therefore, if the spirit submits to the law of its organization, it will never die, for the "law" will "preserve" it; and if the body also submits to the law by which it was created, it will exist for the appointed time.

The natural tendency of the spirit is to eternally progress; but if it does not fulfil the law of any order of being, it must retrograde; and if it continues to retrograde, dissolution must be the consequence, for the law will not then "preserve" it.

The spirit and the body being brought into contact, each will be influenced by the other. If the influence of the body predominates, the spirit descends and is degraded; but if the influence of the spirit predominates, then the body is assimilated to the nature and constitution of the spirit, and is thus prepared for a higher law, even a celestial. Should the

body, after it has answered the end of its creation under the lesser law, be then organized according to the order of the greater, the spirit and the body would then be fitting companions: together they could climb the ladder of exaltation, travel the highway of intelligence, and in the flowery meads of celestial pleasure bask in the joyous rays of the glory of God.

All men desire happiness, and all are seeking to obtain it. Many pursue it like a boy running after his shadow, and never grasp it. Some seek it in trying to gratify the desires of the body, and others in endeavouring to satisfy the cravings of the soul. But discontent holds almost universal sway; its dominions are widespread, and traces of its sovereignty are seen everywhere. More pleasure seems to exist in the prospect than in the possession of things which are earnestly desired. The miser covets a certain quantity of gold: he obtains it, but he is not satisfied. The ambitious man gains a crown, but it seems a bauble. In the race of life, the chaplet at the goal of our own creation looks green and beautiful: we strive and run, and grasp the prize, and lo! its leaves seem withered, and its whole substance worthless.

In the attainment of the object of our highest earthly aspirations there seems a void unfilled—a something still wanting.

Why is it so? Are there not in this wide world objects of sufficient magnitude for human minds to grasp? Are there not beauties enough to charm the senses, music enough to thrill the soul, scope enough for the imagination, and height for towering thoughts? No. The birthplace of the soul is the dwelling-place of Gods. Infinitude alone can satisfy its cravings; eternity is its true sphere, and immortality its true affinity. Clogged by this earthly clay, the wheels of the spirit move heavily: confined in this narrow tenement, it is restless and disquieted: chained to a lower sphere, it soars towards its own abode. But the veil which hides the eternal past hangs in such thick folds that the spirit knows not the cause of its disquietude. Here everything decays. Things which we fancy would content us fade away; kindred souls are separated, loving ties are snapped asunder, and the mutability of all things that we see is a whispered warning that we, too, must depart; and to most that departure is "a leap in the dark." Enduring happiness is not in earthly things; for when they reach the perfection of their sphere, the beginning of their end commences.

Why, then, should earth be the dwelling-place of spirits born in heaven? Why should the heavenly be incorporated with the earthly? Is it because God takes pleasure in the misery of his creatures? or have their spirits sinned, so that they are now in the hands of justice for punishment? Let us listen to the word of the Lord through the Prophet Joseph:—"Spirit and element inseparably connected receiveth a fulness of joy; and when separated, man cannot receive a fulness of joy." (Doc. & Cov., page 246.) Here, then, is the secret revealed. God designs that man shall receive "a fulness of joy," and this is only to be obtained by an eternal union of the earthly and the heavenly—by the inseparable connection of the spirit and the body.

God, a spirit dwelling in a perfected tabernacle of flesh and bones quickened by an incorruptible circulating fluid, enjoys a fulness of happiness. His desires being in accordance with the eternal laws of his existence, he possesses the power to gratify them. One of these desires is the happiness of his children. He, the Great Father of spirits, has pre-

pared a plan, which, if his sons and daughters carry it out, will make them like Him—like Him in the essential properties of being—like Him in the enjoyment of eternal powers and a fulness of happiness.

When he, "before the foundations of the earth were laid," explained to them his designs, "all the sons of God shouted for joy." When they gazed upon his glory, thought upon his perfections, reflected upon his almighty powers, and the brilliant prospect of becoming like Him rose in all its grandeur before them, hope, love, and gratitude alike inspired them, and they sang together a song of praise and joy. Glad were they to be bound to an earthly tabernacle, that they might bring it to their own nature and exalt it with them in eternal spheres of never-ending pleasures. Willing were they to taste of sorrow, to experience pain, and to mix with evil, that they might properly understand them and be able rightly to prize their opposites.

But the promises made were based upon conditions. Perfect obedience to the laws of God was required of all. They were to be tried; for none but the worthy were to obtain the blessings. So the heaven-born spirits have been peopling the earth that was created for them. The "remembrance of former things" departed when the portals of the flesh closed upon them, and between them and the future a thick cloud has been placed, that they might be left to the trials of the present. We are all acquainted with these trials more or less, and nearly every person thinks his troubles greater than his neighbours, while the truth is, that what would be a severe trial to one would to another be perhaps no trial at all; and God, knowing the peculiar disposition of each, suffers them to be tried in the point where they are most vulnerable.

Some have already passed through their trials, and, having been found worthy, have entered into their glory. Having overcome the temptations presented to them through the medium of the flesh and brought their tabernacles into subjection to a celestial law, their spirits and their bodies are now inseparably connected, and they have entered into a fulness of joy; and even while they dwell in this low estate, through their faithfulness in keeping the laws of God, they obtained, by the light of the Holy

Ghost, brief glimpses of their former position and a glimmering of their future glory.

Foremost among these bright examples was the firstborn, Jesus the Christ, "who knew no sin, neither was guile found in his mouth." He was foremost in righteousness; therefore is he first in glory. His earthly body saw no corruption, but, being subdued unto righteousness, was prepared, without dissolution, to enter with the spirit through the celestial gate into the society of perfected intelligencies.

"He left us an example that we should follow in his steps," so that where he is we may be also. Around him as the centre will gather a brilliant circle of the noblest spirits who have honoured their probation and have "overcome all things."

Let all who are seeking for happiness strive to obtain it in the appointed way. Any other course is inconsistent. The Creator of men must know better than they what will conduce to their happiness. They have sought for it in vain in their own way, and they have the testimony of those who have found it in the pathway of obedience. There is a present joy in conquering desires after evil and in surmounting the trials of this lower sphere, which none can realize but those who feel them; and there is a future happiness when the day of trial is past, and the spirit, purified through suffering, shall pass into the place of rest to mingle with its own class and prepare for the resurrection morn. But the fulness of joy will not be experienced until the spirit and the body are married for eternity, when "they are no more twain, but one." Then shall the man of God, in the endearing associations of a celestial family organization, where death cannot come, nor disease present itself, surrounded by beings all animated by similar impulses and emotions, possessing the power of enjoying all that can give real pleasure in the universe, with all the functions of his united existence refined and under his complete dominion, with opportunities for the exercise of his ever-active intelligence and no barrier to the free scope of his ever-soaring mind, after experiencing the opposites of all these privileges, be able fully to appreciate them and to render a proper tribute of gratitude to the Author of his happiness.

A fulness of joy can be obtained by all who manifest their worthiness to receive

it. The way is open, and a free invitation is given to all to walk in it. There is but *one* way, and God has revealed it in great plainness. Man could not discover it, but the Lord has made it known, and his servants are traversing "the wide world o'er" to show it unto all who desire to tread the narrow path. All who wish to do so must forsake their own ways by repentance, obtain pardon for their sins through baptism; then, by the laying on of hands, God will give them his Spirit for a light to their feet, and the holy Priesthood will be their guides to point out each successive stage of their journey, until, having overcome every trial and temptation by the way, through implicit obedience to the directions given, they shall enter into the full delights of immortality.

Oh, why will the sons of men still walk in their own ways and seek in man-invented pleasures the happiness for which their souls are craving? The sweetness of their pleasure turns into bitterness on their lips, and the fair-looking joys of earthly origin prove, on a near approach, to be naught but surface rottenness. The signet of death is impressed upon all that they behold; and, having no eyes but for the things of time, their happiness is as fleeting as the objects which cause it.

Lasting joys are in eternal causes. Those who are living for eternity, who make it the object of this life to render themselves worthy of an endless exaltation in the next, and who are bringing themselves into a condition for the full enjoyment of all the pleasures to be obtained therein, can receive in this present life, according to their degrees of fitness, glowing beams from that full sun of joy which shall fill them and envelop them when they shall emerge from the shadows of time.

Then, ye sons and daughters of God, live for eternity! Let all your acts have a bearing upon it; let the spirit born in the heavens rule the body made from the earth, which is given not for a master, but for a servant. Refine it and prepare it for a celestial sphere. "Obey celestial laws, and you will obtain a celestial glory." Trials may meet you and sorrows may come upon you; the deep gloom of death may enshroud you, and your tabernacle may be laid in the tomb: but the voice of the Redeemer shall call it forth. His Spirit shall quicken it, never again to be

dissolved, and, your immortal spirit being united to an immortal body, you shall receive a fulness of joy.

"Beloved, now are we the sons of God;

and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is."

SCHOOLS.

Progression, mental culture, self-improvement, and the necessity of acquiring useful information are subjects of paramount importance to the Saints, and as such are receiving a share of attention from both Priesthood and Saints. A few ideas, therefore, plainly put together on the subject, may not be without their use.

It has been reiterated again and again that upon the rising generation the responsibility of bearing off the kingdom of God will rest when those who now stand in the front rank have finished their honoured labours in this probation and passed behind the veil. Every person believing in the great work of the latter days and possessing an atom of common intelligence cannot help realizing this. According to the common course of nature, the present generation must pass away and another take its place. Therefore, as the kingdom of God rises in importance and power, there is the greater necessity for the rising generation stepping ahead of the existing one in information of every kind.

Israel has got to be "the head, and not the tail." This can only be done by exalting themselves above all others through superior information, intelligence, and worth. To meet the growing demand for information, schools have been opened in many parts—some of them of long duration,—more especially Sunday Schools, in which the young can obtain the assistance of those more advanced in knowledge. But, as a general thing, there is a kind of a stereotyped stiffness about such schools that smacks more of Gentile custom than the progressive character of "Mormonism" demands. Take the more advanced classes of readers in such schools, and they are busily occupied fifty-two Sundays in the year reading the Old and New Testaments. Now, with all due reverence for these books and the sacred truths they contain, we might ask—Are there no other books that could with advantage

be joined with them in that exercise? Whence did the great men who have made and are making the world tremble at their knowledge, by which they can expose the shallow theology of the age, gain the vast fund of information in doctrine and principle which they possess? Not from the Bible alone. True, they possessed the Spirit of Truth; but what God has seen fit to reveal through other channels he was not going to make known through that source. And the truths contained in the Bible were hidden from them, as well as from others, till God saw fit to restore the keys by which they might be unlocked. Those keys once restored, it became their duty to apply them, else they would have remained as ignorant as others. What holds good of them must necessarily hold good of the rising generation; and if they advance with the advancement of the kingdom, it must be by availing themselves of the knowledge and information given them as a noble heritage by their predecessors. If we want plain and pointed prophecies concerning the times we live in—if we want clear and lucid instructions on doctrine and principle—if we want keys to unlock what are called the "mysteries" of the Jewish Scriptures, to what books shall we refer? Certainly not to the voluminous and contradictory commentaries of uninspired men, but to the revelations which God has made known in the day we live in. Could there not be, then, with equal propriety, and with a far surer prospect of increasing theological knowledge, a Book of Mormon class or a Doctrine and Covenant class as well as a Bible class? There is no family but what should be supplied with a copy of each of those works; and they certainly ought to be in the hands of the young much more than they are. Some objections might be urged against this, such as dividing the lengthy sections of either book to suit class readers. But there is no teacher

of average abilities who could not easily overcome all the difficulties that might be urged.

Again: The minds of the young are tenacious and pliable. They can readily receive a bias for good or evil. The ideas implanted in the youthful soil are in after life difficult to be eradicated, no matter how erroneous they may be. This we all know by experience. And this the more imperatively demands of us to fill these young minds with correct ideas drawn from the best sources. Give the mind variety, and it is exercise to it; nay, more, it is invigorating rest to it. But employed it must be. Idle it cannot remain. Like a rich soil—if not cultivated and sown with useful seeds, weeds will arise to give future cultivators extra trouble. Employ, then, the minds of the young; give them something to learn and something to think about. There is a little work published by the Church, called the "Catechism." It can be found in many of the dwellings of the Saints, and in a great many of them put away on the book-shelf among volumes of *Stars* bound and unbound, instead of in the hands of the young at the proper season. This is not the purpose for which it was either written or published. It was for communicating to the young, in the most agreeable form, solid information, with satisfactory proofs for each item advanced accompanying it. Let this little book be introduced into the schools, and the children be made acquainted with it, and you will have little men and women of nine and ten years of age outstripping greybeards of fifty and sixty in point of information. And not only the young, but those further advanced in years, who have time and opportunity, can be benefitted by attending these places of instruction.

There is yet another kind of school to which attention might be drawn—namely,

evening classes, or night schools. These are established in some places; but, like the Sunday schools, they are not so general as they might be. There is a lack of interest in too many instances evinced with regard to instruction in writing, accounts, &c. In the gradual development of "Mormonism," these are becoming necessities, and should be pursued with a steady and unflagging determination in all to become acquainted with them. In almost every branch of moderate size are to be found men competent to lead classes of this kind, who would willingly give their time and acquirements to the Saints for the purpose of instructing them; and in many instances Travelling Elders would be found willing to assist in the same, when they could find time from their other duties. Such individuals should be sustained by the confidence that their efforts are appreciated and that the Saints rejoice in the privilege of improving themselves in these and other useful acquirements.

The writer of this has been called to visit places for the purpose of giving instruction in penmanship, &c., and has considered himself more than amply repaid in some instances by the eagerness manifested on the part of the Saints to improve their opportunities, while in other cases they have not seemed to realize the vast importance of the "day of small things." We are called upon to progress, to strike out into unbeaten paths, and lead the van in all that is great, good, and noble. Let us prepare ourselves for the high position we aspire to, and ever be found improving our opportunities. Trifling though they may appear—insignificant though they may seem, they are the first rounds of the ladder whose top is hid with the essence of knowledge; and "knowledge is power."

S.

HISTORY OF JOSEPH SMITH.

(Continued from page 268.)

[June, 1843.]

Sunday, 25th. At Pawpaw Grove it was ascertained that Judge Caton was on a visit to New York, whereupon

Reynolds, Wilson, Walker, Southwick, Patrick, Dixon, Stephen Markham, and myself, with others, started about eight, a.m., and returned to the town of Dixon,

arriving about four, p.m., when I was again locked in a room and guarded through the night.

The water has fallen in the Mississippi more than a foot since last Sunday.

At ten, a.m., meeting at the Temple. Elder Lyman Wight preached on charity; and in the afternoon, Elder Maginn was preaching, when my brother Hyrum went to the stand and requested the brethren to meet him at the Masonic Hall in thirty minutes.

The brethren immediately went there in such numbers that one-fourth of them could not get into the room; so they adjourned to the green and formed a hollow square, when my brother Hyrum informed them that Elder William Clayton had arrived about two and told him that Joseph H. Reynolds, Sheriff of Jackson County, Missouri, and Harmon T. Wilson, of Carthage, had come upon me by surprise and arrested me, and related the occurrences, as far was known, up to my arrival in Dixon. He wanted a company to go up to my assistance and see that I had my rights. He called for volunteers, when upwards of 300 volunteered, from whom they selected such as were wanted.

Generals Law and C. C. Rich started the same evening, with a company of about 175 men on horseback. Previous to starting, Elder Wilford Woodruff went to the company and donated a barrel of rifle powder, when every man filled his horn or flask.

Wilson Law declared he would not go a step unless he could have money to bear his expenses, upon which Elder Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar. In about thirty minutes he got on the track, and in the course of two hours he had borrowed \$700, and put it in the hands of Hyrum Smith and Wilson Law, to defray the expenses of the expedition. About 75 on board the *Maid of Iowa*, with Captain Dan Jones, went up the Illinois river for Peoria, and to examine the steamboats, suspecting I might be a prisoner on board one of them, as they supposed me on the road to Ottawa.

Several of the Pottawatamie Indians called to see the Nauvoo House and Temple. They wanted to talk, but their interpreter could not speak much.

The writ of Habeas Corpus was re-

turned, endorsed thereon, "Judge absent," when another writ of Habeas Corpus was issued at seven, a.m., by the Master in Chancery, and was worded, at Colonel Markham's request, "Returnable before the nearest tribunal in the Fifth Judicial District authorized to hear and determine writs of Habeas Corpus;" and the Sheriff of Lee County served it on them in a few minutes afterwards. I, my lawyers, Markham, Dixon, and other friends held a council and arranged to start before nine, a.m., to go before Judge Stephen A. Douglass, at Quincy, a distance of about 260 miles. I employed Mr. Lucien P. Sanger with the stage-coach to convey us on our journey towards Quincy.

After these arrangements were made, I sent Markham with a letter to General Wilson Law, directing him to meet me at Monmouth on Wednesday evening, with sufficient force to prevent my being kidnapped into Missouri, as I well knew that the whole country was swarming with men anxious to carry me there and kill me, without any shadow of law or justice, although they well knew that I had not committed any crime worthy of death or bonds.

Monday, 26th. It was reported that there were State writs in Nauvoo to take Lyman Wight, P. P. Pratt, and Alexander McRae to Missouri, who armed themselves to prevent being kidnapped.

I copy the following from the *Chicago Democrat* :—

"Dear Sir,—Our little town has been in an usual state of excitement for the few days past, originating from the arrest of General Joseph Smith, which took place at the Inlet Grove, while he was on a visit with his family to a sister who resides there. He was arrested on Friday last by an officer from Hancock County, and delivered over to the Sheriff of Jackson County, Missouri, in compliance with the orders of the Governor.

The officers who took him brought him into town in the evening and confined him closely to his room, refusing admission not only to the citizens whose curiosity had drawn them to the spot, but to counsel whom he had requested to have employed.

Our citizens, conceiving it a violation of right that a man should be deprived of that advice and assistance which is accorded to the most degraded and guilty offender in all civilized countries under such circumstances, expressed themselves in such strong and

indignant terms, that the officers finally permitted counsel to have access to him.

He applied for the benefit of the Habeas Corpus; and while the lawyers were busy drawing up the necessary papers, the officers frequently asserted that they would not wait, but would leave for the Mississippi at all hazards.

They were, however, induced, by the force of argument, to desist from their intention and wait until morning, when the Habeas Corpus was served. After which, they stated their determination to go to Rock Island, and by steam-boat from thence to Galena, before Judge Brown. General Smith justly felt fearful that once on a steamboat, he should hardly reach Galena. The distance from this place to Rock Island is the same as from here to Galena.

General Smith, finding this their determination, commenced suit against the Sheriff of Missouri for trespass, and held him to bail, which he was unable to procure, which circumstance lowered his tone a little; and thus finally, to-day, has left for Quincy in search of Judge Young.

The severe treatment of the General, together with his pleasing deportment and equanimity under all his trials, has made him many friends and created almost universal sympathy. Persecution or oppression always helps the cause of the persecuted and oppressed, whether their cause is right or wrong.

In haste, yours,

G."

From Dixon we travelled about forty miles, and stayed for the night at a farm house. Markham rode to Geneseo with my letter, and stayed all night.

Tuesday, 27th. I started with the company, and took dinner at Geneseo. At about two, p.m., we resumed our journey. While crossing Fox River, I requested Reynolds to give me the privilege of riding on horseback, which he refused; but, by the intercession of Sheriff Campbell and Mr. Cyrus Walker, Walker took my seat in the stage-coach, and I his in the buggy with Mr. Montgomery, son-in-law and law student of Cyrus Walker. In about two miles we met Peter W. Conover and William L. Cutler, and shook hands with both of them at the same time, and could not refrain from tears at seeing the first of my friends come to meet me, and then said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

I next enquired how many were with them; and was answered, There were

ten started, but they had sent one with my letter to Wilson Law, and two to Monmouth.

While we were talking, Markham, with Captain Thomas Grover, and the other five brethren, rode up. At the same time, the company who started with me from Dixon rode up. I then said to Reynolds, "Now, Reynolds, I can have the privilege of riding old Joe Duncan," and mounted my favourite horse; and the entire company then rode towards a farm house, where we made a halt.

Reynolds and Wilson, who trembled much, then rode up to Conover, who was an old acquaintance of Wilson's; when Conover asked Wilson, "What is the matter with you? Have you got the ague?" Wilson replied, "No."

Reynolds asked, "Is Jem Flack in the crowd?" and was answered, "He is not now, but you will see him to-morrow about this time." "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt.

Reynolds stood trembling like an aspen-leaf, when Markham walked up to him and shook hands with him. Reynolds said, "Do I meet you as a friend? I expected to be a dead man when I met you again." Markham replied, "We are friends, except in law: *that must have its course.*"

The company moved on to Andover, where the Sheriff of Lee County requested lodgings for the night for all the company. I was put up into a room and locked up with Captain Grover. It was reported to me that some of the brethren had been drinking whisky that day in violation of the Word of Wisdom.

I called the brethren in and investigated the case, and was satisfied that no evil had been done, and gave them a couple of dollars, with directions to replenish the bottle to stimulate them in the fatigues of their sleepless journey.

Peter W. Conover gave me the following relation of the travels of the brethren from Nauvoo to the place where I met them:—

"I started with General Wilson Law, William Law, and about 175 men, on Sunday, the 25th of June, at eight, p.m., in the direction of Peoria: travelled part of the night. About one o'clock next morning General C. C. Rich took 35 of the company and continued towards Peoria. The two

Laws, with their company, started up the river road in the direction of Monmouth. We travelled till daylight on Monday morning, crossed Honey Creek, eat a cold breakfast, and fed the horses; then continued on till noon, when a consultation was held, and ten of the best mounted men—viz., Thomas Grover, Peter W. Conover, Zebedee Coltrin, Graham Coltrin, Philemon C. Merrill, Philander Colton, Henry Hoyt, William L. Cutler, Daniel F. Cahoon, and John L. Butler were selected to take the nearest road to Dixon, with instructions to continue until we found you.

We took the middle road between Oquaka and Monmouth, and continued on until Tuesday at two, a.m., when we rested for one hour, then passed through Hendersonville on to the prairie, about nine, a.m., at which time we met Colonel Stephen Markham with your letter of instructions to General Wilson Law. We read the letter. Philander Colton was sent with the despatch to Wilson Law. We then made a halt at Andover, where the inhabitants refused to sell us food.

Here we held a council, and sent Daniel Cahoon and Henry Hoyt back to Monmouth, with instructions to the brethren to wait there until they got further orders. We then travelled ten miles and obtained some corn at a farmhouse. One, p.m., left there and travelled on to the prairies until we met you."

Here Conover exchanged with me one of Allen's four-inch barrel six-shooter revolvers for the single shooter which Markham had slipped into my pocket at Dixon.

About eight, p.m., Reynolds, Wilson, and the landlord consulted about sending out to raise a company to take me by force, and ran with me to the mouth of Rock River on the Mississippi, as *there was a company of men ready to kidnap me over the river*. Markham overheard the conversation, and notified the Sheriff of Lee County, who immediately ordered a guard placed, so that no one might pass in or out of the house during the night.

Markham started at daybreak, and went about twenty miles, passing through Andover at eight, a.m.; and about nine he met Captain Thomas Grover and a company of ten men, to whom he delivered my message. Held a council and forwarded it on to General Law by Philander Colton. Markham turned back with the company.

My wife and children arrived in Nauvoo this evening, having burned off one arm of the carriage coming home.

Many strangers reported in the city: the watch doubled in the night.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, APRIL 30, 1859.

THE PROPER AND THE IMPROPER.—In our editorial of last Number we considered the liability of the Saints to run into extremes and to put on an improper character. There we saw the ground-cause of such. Having left unpractical, gloomy, spiritless, after-death-like religions, and embraced a practical, joyous, uncramped, everyday religion, we saw how, from the two causes acting together, they were liable to run into extremes, and how easy it was for them to be unlike others, and at the same time unlike what they ought to be, and to appear clothed in an improper character. To prevent this running into extremes, to give clear views to the Saints of what their proper character is, and to prevail upon them to clothe themselves therewith is a "consummation" so "devoutly to be wished" that we shall occasionally direct our efforts to this end; and we desire our readers to follow us, endeavouring to avoid the extremes pointed out and strive to bring about the desired state of things. As the Elders and preachers doubtless influence the whole Church, and are first in order, let us commence with them, with the understanding that what is suitable to

the officers is in a degree also applicable to the members, while that which is true of the members is in a general sense true of the whole body.

Besides the general view taken in a former Number and referred to in this, there is a detail of facts which may be viewed, out of which the improper may grow, unless the proper is clearly understood and aimed at. With one of those facts we have now to deal; and it will be found in this, as in all other cases, that much of the improper will spring from the proper, when it is not understood and rightly directed; and that by being perverted or lowered the right is no longer right. The fact in question is embodied in the following view, and the difference between the proper and the improper marked.

God has always seen fit to choose unto himself a people composed of hardy, honest, self-reliant, unsophisticated, working men. Without dwelling upon the deep meaning and profound wisdom of this Divine order, it is a fact that nearly all His people, as well as most of the great and good of the earth, have sprung from the working classes. Such have been the ways of the Lord, and the Saints are themselves fresh examples of his unchangeable dealings with mankind. It would seem that the kingdom of God may not inaptly be termed the working man's kingdom, and the religion of Christ the working man's religion; and a proper working man seems best adapted to the service of Heaven. It is evident, from many of his doings and sayings, that Jesus thought thus; and on several occasions his views were very strongly marked. Instance his sermon on the mount and the circumstance of the rich young man who desired to follow him, but turned sorrowfully away. He could not stand side-by-side with the hardy fishermen, either in his willingness or power to do and endure. The course and callings of both the Father and Son show that the proper working man is the proper servant and disciple of Christ, whether to build up a church or to found his mighty kingdom of the last days.

That such have been the dealings of God—that he has chosen such men to be his ambassadors and friends, with whom he has communed and revealed his mind and purposes, and that the working man is the proper type of his kingdom, the Saints and Elders clearly understand and are living evidences thereof. But if they merely realize the fact without considering the reasons, and especially if they should mistake the *kind* of working man that stands as that type, they are very liable to take upon themselves an improper character. The Patriarchs, Prophets, Apostles, and even Jesus, all were of the working classes, and they represented at once the proper working man and the subjects and heads of the kingdom of heaven. But there are kinds of working men that no more resemble the type of character of these worthies than do the bishops and clergy and ministers generally of popular churches, or than do those useless members of society so often found among kings, princes, dukes, and the aristocratic train in general. If the fact, then, be merely understood, that the kingdom of Christ is a working man's, and that the working man's type is the "Mormon" type, without understanding the *kind* of working man's character to be the proper one, they are liable to take the wrong kind and give an improper character as the "Mormon" one.

Now, our Elders must endeavour to understand their proper character and the proper character of this work. As we understand the matter, the Saints properly represent all that is practical, useful, bold, massive, expansive, conquering, progressive, and fruitful,—all that is intelligent, moral, religious, and knowledge-grasping,—all that is elevated, noble, virtuous, benevolent, and truly refined, with all other qualities of a kindred nature. We also consider the proper "Mormon" character as masterliness personified, and that our Elders should be masters in theology, morals, government,

public discourse, and true eloquence, lovers and supporters of the arts, sciences, and literature, and strugglers after a higher civilization than even modern times have reached. We do not mean to say that every member of our community, or even any one of them will represent and be all that we have enumerated, with every quality or thing of a kindred nature. But the community as a whole does, and the proper "Mormon" character embraces it all. Nor do we think it reasonable to expect the Saints to show their proper character in the present comparative infancy of the Church in that perfection in which they will show it in another quarter-of-a-century; nor do we imagine that Utah, in her growth in arts, sciences, commerce, cities, machinery, &c., anything like equals nations that have had the growth of ages; nor that the Saints, as members of the working class, are as far advanced in some respects as those who have possessed liberal education and the advantages of wealth and its accompanying opportunities. But the Elder that represents the proper character of this people both for himself and them will impulsively feel—"All that we have not yet reached, that belongs to the destiny and character of this people, *we will reach*; and if there are either individuals or nations in the advance of us, though they have the growth of ages, *we will* overtake them and leave them behind." Be it presumption or not, such a feeling seems to be the very instinct of a real "Mormon" nature. The world might hate, seek to crush, and affect to despise us; but the Elders, when representing their proper character, are men who will hold their ground and force admiration and respect from the world, in spite of hatred, &c. Such is the proper character of this people; and when our Elders represent things low, vulgar, ignorant, unprogressive, and, in short, show features of a different character to that which we have marked as the proper one, then they put on a character that is improper, and one which is eminently un-"Mormon."

UTAH CORRESPONDENCE.—In this Number will be found two interesting letters from the Valley—one from Elders John Kay and James Ferguson, and the other from Elder S. W. Richards. Much that is edifying and instructive may be gained by a perusal of these letters.

DEPARTURE.—On the 11th instant, the ship *William Tapscott* set sail for New York, with 725 Saints on board. May the blessing of Heaven accompany them on their journey Zionward; and may the Saints whom they have left behind in these lands be stimulated to increased exertions to swell the emigration list for another season, that they may then rise and follow them.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, U. T.,
February 11, 1859.

Elders Calkin and Williams.

Dear Brothers Asa and Thomas,—Your letter of November 13th came to hand; and in answering, "Jem" thought he would like to take a hand in it. We were glad to hear of the success of the work in the British Isles, and pray that it may continue. We do not forget the

many happy days we spent together in old England, nor the many happy associations of new-made but sterling friends there.

Many and varied have been the scenes through which we have passed since our return home. The glittering of hostile bayonets, rumours of war, abandonment of homes, desolation of agriculture; then, in turn, the flag of truce, the sheathing of the sword, the return, and the seed-time and harvest have all combined to

form a spicy variety in the history of affairs in Utah.

The entry of the army into our settlements reflected great credit on General Johnston. It was orderly and quiet. The vagabonds—that class which invariably forms the appendage of an army *en route*, seemed to consider it the signal for riot and abuse. The gamblers organized and clipped their cards. The sutlers crowded and adorned their shelves. The federal officers spread their peacock feathers and threatened, while the skulking hypocrite uncased himself and showed his hollow heart. But they have so far only fooled themselves, and now, as a general thing, are taking observations to find out when the way will open for a safe and favourable exit. Even the Government officers want to leave—the Judiciary in particular.

The great farce of the winter was the U. S. Court for the Third Judicial District. You should see the Judge. He would be a fortune to any man to transport him for exhibition at Westminster Hall. He calls himself 30, but would pass for 19, save that he wears the marks of fifty years' debauch. He stands about five feet four inches in height, and weighs 109 lbs. avoirdupois. You can hardly see him on the bench, although his chair is elevated for that purpose. By way of introducing himself on to the bench, he borrows a cud of tobacco of the nearest vagabond to his stand; and, as he rolls it among his larboard grinders, orders Mr. Crier to open the Court. Slanderees say his shape was patterned from a codfish. The only business done during the three months' sitting of the Court was the trial of Ferguson. You will see by the *News* the course of the trial. "Jem" tried to have them let him alone, by offering to resign. Although all they wanted was to get him from the bar, they would neither accept his resignation nor disbar him without trial. They crowded him into trial, the Judge directing the prosecution, and finally learned that they had "caught a tartar." He bothered and perplexed them for two months, and at last was acquitted by the unanimous verdict of a mixed jury of "Mormons" and Gentiles. His acquittal was the signal for a jubilee, especially among the Gentiles, who had now turned in his favour and made ridicule of the Court. So does the Almighty

use the rod of the wicked for their own castigation.

Your family is well and happy. Peace prevails. The President, his Council, and the Twelve are well. The boys are jolly as ever. All join in kind love to you and the brethren of our acquaintance.

The God of our fathers bless and preserve you, favour Israel, and for ever turn the wrath of the wicked to his own praise and glory!

Your brethren in Christ,

JOHN AND JAMES.

G. S. L. City, U. T.,

February 18, 1859.

Elder Tullidge.

Dear brother Edward,—I have determined once more to remind you that I am still a sojourner with you in this probation, if the mail will do me the kindness to carry to you the news; not that it is so very important, but it is possible that it may awaken a pleasing remembrance of the past; and almost anything that is pleasurable in this world is very desirable.

I might say to you that Utah is still in existence, for anything we have heard; and being a resident of that portion of this little world, I shall be as likely to write as much about her as any other place; for which I may possibly be excused, in view of her notoriety, if not of her popularity.

That she is notorious is certain. Upon the real cause of that notoriety, however, there are divers opinions. Though every one has a perfect right to his opinion, if it should happen to be based upon false premises the conclusions must necessarily be false, and might some day hence prove seriously inconvenient to those who cherished them.

Utah is a portion of country where the people of God dwell, and where their influence prevails more than in any other part of the earth. The law of God which is observed by them is so directly opposed to the laws and regulations of most other countries, that their development as a people is creating as much commotion in the land as did the children of Israel while dwelling in the land of Canaan and observing laws incompatible with those of the heathen nations around them.

The Gospel of the Son of God, which is the Gospel of a kingdom, has been preached in almost all countries, and it

has triumphed. Scarcely a wise man in the earth, who is in the least acquainted with that Gospel as taught by the Elders of Israel, will attempt to confute its principles and doctrines. They have yielded the point that the doctrines of "Mormonism" are incontrovertible. None but the ignorant and Heaven-daring attempt to oppose them. A world-wide victory is achieved—a victory so glorious that none but Prophets could have foretold it, or even hoped for it. God has accomplished it by his holy Priesthood. It has been done. But all is not yet done which hath been purposed. The *Kingdom of God* must be established. It is the Gospel of that kingdom which has been preached with such unparalleled success, and the triumph of the kingdom itself is as surely destined to prevail and be as universal as the proclamation of the former.

To engage in such a work now, as ever before, excites the animosity of the world; and the consequence is, notoriety immediately attaches to the people who have the moral courage to undertake it under the direction of Heaven. That is the work of this people—the people of Utah, and it certainly will be done. Here the great lesson of spiritual power and influence is being practically taught. Many are acquiring that power, and it circumscribes and comprehends all others.

It is a knowledge of that power which has caused Prophets to do as they have done, and even to defy the armies of aliens—to adopt such general policies as have paralyzed the efforts made by enemies to fasten the yoke of bondage upon the necks of freemen, and most effectually bring to naught their deep-laid schemes and evil devices. It is the only power that can overcome. It is from heaven and is above all, and by it all will be redeemed who are redeemed; for it is the power of God, whose kingdom is an everlasting kingdom.

The prevailing fear that "Mormons" will attempt to exert an influence in the earth is not without cause. They certainly will. It is their destiny. There are times when it is policy to lie low and watch with careful observation passing events which may have a bearing upon the work in progress. That policy is being observed, and it is very annoying to those who wish to overcome by force—to those who are unacquainted with the policy of

warring without shedding blood. To conquer the world with such a policy would be worthy the mission of a Prophet and the character of a God. Such has thus far been Brigham's manner of warfare, and it has been marvellously successful: armies have quailed before it, and nations been made to fear. The art will still continue to be developed to an extent hitherto unknown to man.

The present quiet position of affairs in this Territory is a matter of wonder to the observer of late events. When opposition is left to feed itself, it thrives but poorly. Such is the experience of the enemies of this people—the army, the *Valley Tan*, a portion of the Judiciary, &c., &c. Peace reigns in Utah. A long and steady cold winter has proved a most effectual *quiescent* to many an angry feeling, and the flame of passion, though not altogether extinguished, has been kept from raging beyond control.

Spring is now approaching, and many victims to disappointment are anxious to retire from the place and scenes which have failed to gratify their insatiable ambition for evil. They are heartily sick of Utah. Neither Brigham Young nor the people have gratified them with any opposition to the U.S. officers. There has been no possible pretext for a fuss, and no opportunity afforded by the "Mormons" for calling out the troops to enforce the laws,—simply because they have so long and faithfully observed them, that it is difficult to persuade them now to break them.

Another "Mormon" Legislature has actually held its session and transacted its business with accustomed harmony and good feeling, and acted upon much important matter.

Governor Cumming has, to a very liberal extent, acted in unison with the Assembly so far as to approve of most of their acts. His course has had the desired effect to conciliate feeling and restore that harmony of effort which is now so desirable even by the Administration, as well as those who seek the welfare of the Territory.

Other officers have taken a different course, and proved themselves enemies to the Government they were sent here to serve.

The return of warmer weather gives assurances of opening spring, and general arrangements are being made to resume

with unusual activity the varied business pursuits of life, agricultural, mechanical, &c., &c. The soil will be extensively cultivated,—partly from necessity, there being short crops last season, in consequence of the move, and partly from a desire to accumulate the necessaries of life, lest want and starvation should some day overtake the desert wanderers. We have, on one or two former occasions, experienced these rather more than was desirable, when there was no army here to feed; and we may now have occasion to double our diligence. We cannot afford to haul our bread from the States, nor from California; and no one has the least idea of raising it here for us. So to work we must go, at home as well as abroad, to build up the kingdom.

The opening of Pike's Peak gold mines will offer an inducement to many who live for that kind of glory; and no doubt some who have called themselves Saints will engage in the tempting enterprise, the region is so convenient from this point.

The days of trial are not altogether past. Some are tried by what has transpired, and others, no doubt, with what is to transpire.

The purification of a people gathered out from among this generation is certainly a very difficult and somewhat tedious process; but time and circumstances are sure to accomplish it.

Our Sunday meetings in the Tabernacle are answering their design and doing much good. Elders O. Pratt, John Taylor, G. Clements, and O. Hyde have been the principal preachers.

The mails throughout the Territory are again regularly transmitted, some of the routes being increased to semi-weekly service. The mails both from the States and California have been as regular as could be expected, with few detentions occurring worthy of note, though some portions of the winter in the mountains have been extremely cold, freezing to death both men and animals. Much snow has also fallen, and it is still coming, which gives us a hope of having plenty of water next summer for irrigation purposes.

The Deseret Alphabet, just published to the people in the *News*, is occupying considerable attention, and seems destined to work a most wonderful reform. Most of the people in the Territory will become

familiar with it and bring it into use, while many abroad will be curious to test its merits. Some books would be published here at an early date in that alphabet, only for the want of paper, which is not in the Territory. The matter is already prepared.

The nature of our winter thus far has been such as to conduce to general health—a blessing to be appreciated by most of the people after the epidemic which prevailed so universally last fall.

Considerable attention has been paid to education this winter. Many flourishing schools have been in successful operation, and the various languages have been taught.

Business is very "tort" at present in this city with mercantile and other affairs, and money is scarce. Spring movements for the gold mines and elsewhere will no doubt cause it to revive and put more or less money afloat. The merchants contemplate doing a vast amount of business here another season, in which they are encouraged by the army, and all public civil officers as well, who expect to remain here. Pike's Peak, on the way, will not be entirely unnoticed by them.

On the entrance of the troops into this city last season, there was a very sudden change of business affairs, and its opposite will be realized before long. When that day comes, it will be a blessing to the interests of this community. The hand of the Lord is in it all, and he will redeem his people from all their adversaries.

Your brother faithfully,

S. W. RICHARDS.

ENGLAND.—MANCHESTER PASTORATE.

Manchester, March 29, 1859.

President Calkin.

Dear Brother,—In accordance with your request, I send you a report of the condition of my Pastorate, and will to the best of ability represent my field of labour as it now stands, beginning with Manchester Conference.

I can truly say that the Priesthood are one with me to carry out your instructions in all things, and that they labour diligently to keep things in order; and the Saints generally receive their instructions and carry them out in such a way

that leaves evidence of their faith and zeal. They are paying their Tithing honestly, and a great portion of them are taking hold of the subject of emigration with spirit, and are determined to be gathered to Zion in 1860. I have endeavoured, with the help of the brethren, to impress upon the minds of the Saints the necessity of using strict economy in all their domestic affairs, in order that they may lay up for their emigration; and the Saints are doing well in this respect, and are diligent in endeavouring to work out their salvation. A few have been cut off, and a few baptised, and about 60 are emigrating out of the Conference.

Liverpool Conference is in a better condition than it was at the beginning of the year. President James McGhie and brother Samuels, Travelling Elder, labour faithfully to carry out my counsels, and there is a decided improvement in that part of the Conference that was behind in their duties; and as the Saints come up to their duty, the Spirit of the Lord rests upon them, and they rejoice in "Mormonism" all the day long; and our figures in this Conference will show that we are going in for emigration next year.

Preston Conference, I can say, is doing well under the care of President Thomas Liez and brother James Bowman, Travelling Elder. As regards Tithing, they have paid in the most, according to their number, this quarter, and have saved seven times more towards their emigration this quarter than was saved during all last year. Although the Conference numbers but about 180, they have paid £76 4s. 8½d. Tithing, saved £20 15s. 9d. towards their emigration, reduced their book debt considerably, and have done more for the benefit of the poor than in any preceding quarter.

A great portion of the Saints in this Pastorate feel determined to emigrate in 1860. They are economizing their means to that end, and the Lord is greatly blessing them. The Spirit of God rests upon the Saints powerfully, and they endeavour to live their religion and to work for their own emigration; and we are in hopes, by the blessing of the Almighty, to make a clearance of most of the good Saints out of this Pastorate next emigration season.

May the Lord bless you and your Counsellors with much wisdom and power

to accomplish the deliverance of many of the Saints from these lands, is the prayer of your brother in the Gospel covenant,

EDWARD OLIVER.

NEWCASTLE-ON-TYNE PASTORATE.

Newcastle-on-Tyne, March 29, 1859.

President Calkin.

Dear Brother,—I pen these lines to inform you as to the condition of things as they exist in this Pastorate at present. I have pleasure in stating that a few of the Saints are about to leave our midst for the "land of Joseph," to mingle with the noble sons and daughters of Deseret. The departure of this little company will have the effect of increasing the desire in the bosoms of those who are left behind to follow in their track.

The spirit which the Saints are now manifesting will soon tell a cheering tale in the redemption from these lands of many who have been waiting for their turn to emigrate.

A willingness to respond to every call which is made upon them is the prevailing feature manifested throughout this Pastorate by the Saints.

I have heard a little grumbling; but it was not of such a nature as to discourage any one. The Saints were sorry that they were compelled to do so little, on account of being unemployed for a considerable portion of their time.

The meetings in some places are better attended by strangers than formerly, and they manifest good feelings towards the principles of the Church. I can reasonably hope that the close of '59 will witness a few respectable additions to our numbers. The brethren who labour in connection with me are doing their best to advance the interests of the glorious cause in which we are engaged.

I have great pleasure in my labours among the Saints, and I trust that the blessing of God and his servants will continue to fill our hearts with gladness.

I can confidently state that one feeling predominates in the midst of this people—viz., May the choice blessings of heaven rest upon the Presidency of the European Mission.

With best wishes for your continued wellbeing, I remain yours truly,

THOMAS WALLACE.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING MARCH 31, 1859.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London	E. L. T. Harrison	£313 12 11½	Llanelli.....	Brought forward.....	£2,165 4 10½
Glasgow	John Hunter	165 7 6½	Channel Islands.....	John Griffiths...	23 5 3
East Glamorganshire.....	David Rees	145 11 1	Durham	Mark Barnes	19 17 4
West Glamorganshire.....	Thomas Rees	121 5 0½	Cardiff	R. R. Hodson	15 13 3½
Bedfordshire	Edwin Scott	104 2 9½	Denbighshire	F. D. Miles	9 6 2½
Cheltenham	James Evans	101 9 8½	Flintshire	Hugh Evans	8 8 0½
Herefordshire	Lewis Bowen	99 7 4½	Preston.....	Edwin Price	7 2 0½
Warwickshire.....	R. Aldridge	93 17 7½	Pembrokehire	M. H. Forscutt...	5 5 4
Monmouthshire.....	Joseph Colledge	90 15 9½		E. Burgoyne	4 12 11½
Reading	George Reed	90 8 7½			
Edinburgh	John McComie	78 4 11½			
Belfast	Thomas Crawley	74 2 10½			
Birmingham	W. G. Noble	66 16 9			
Dublin	John K. Grist	54 10 7½			
Shropshire	Samuel Carter	48 8 0½			
Norwich	W. Jefferies	48 1 4½			
Staffordshire	John Clarke	48 0 8			
South	Wilket Harder	43 2 5½			
Leicestershire.....	Aaron Nelson	41 3 2½			
Newcastle-on-Tyne	Joseph Stanford	38 13 0½			
Dundee	A. N. McFarlane	36 16 0			
Lincolnshire	William Halls	36 13 11			
Worcestershire	John Redington	36 10 0			
Southampton	James Rogers	33 19 0			
Hull	J. Jackson	30 0 6			
Derbyshire	Charles B. Jones	29 11 3			
Land's-End	John H. Kelson	28 3 6			
Carlisle	H. W. Barnett	27 17 1½			
Late Herefordshire	John Preece	24 17 9			
Dorsetshire	Charles Astle	23 13 4			
Carried forward.....		£2,165 4 10½			

(Errors excepted.)

£2,058 14 4½

PASSING EVENTS.

GENERAL.—On the 13th April, 21 shocks of earthquake were felt at Sienna, Leghorn. Fearful distress has been caused in the colony of Adelaide by a series of bush fires. In some localities the settlers seem completely bewildered by the sudden ruin which has overtaken them. In Smyrna the agitation against the Jews continues. Volunteers continue to flock to Genoa, in scores and hundreds, from all parts of Italy, even from Rome, where a passport to Piedmont is equivalent to a sentence of perpetual exile. The entire number of volunteers in Turin is estimated at 20,000. The last returns from Lucknow show that 948 forts have been entirely destroyed, or are under process of demolition, and that 389 cannon and 1,055,889 arms of all sorts have been collected: about 6,000 sepoy have surrendered in Oude under the terms of her Majesty's proclamation.

VARIETIES.

PITTING OF SMALL-POX.—“A friend, who has been a sufferer from the disease of small-pox, informs us that if, when the pustules begin to appear, they are anointed with sweet-oil and lime-water, as these are generally prepared for application to burns or water-scalds, it will operate to prevent or allay all irritation, and hinder the discolouration of the cuticle and the pitting which are so often the accompaniment of this fearful disorder.”—*American Paper*.

GARDENING MEMORANDA.—With such plants as geraniums, fuschias, myrtles, and others of similar habit, it is advisable to pinch out the points of growing shoots, when they have formed two or three joints length, in order to render them bushy. Cactuses require a sunny position and plenty of water. Ranunculuses should be taken up when the leaves fade, and the roots should be dried gradually. Carnations may be guarded from the

sun and rain by pasteboard shades fastened to the stakes which support the flowers. Loam, leaf-mould, and road-scrappings make the best compost for pink beds. Chrysanthemum suckers should be potted in a compost of leaf-mould, turf, and rotted dung. Sweet peas usually succeed better when sown in April than at other times. Rose trees should not be budded until September. Pinks and carnations require plenty of water; so do ranunculuses. Carnations succeed best in calcareous soil. Auriculas should be set in a shaded place.

A few days since, some roguish boys, in a town of New Hampshire, persuaded Joseph N——, or, as he was generally called, "Joe," to attend a Sunday school. Joe was an overgrown, half-witted, profane lad; and the boys had anticipated considerable fun out of him. But the answers to the various questions propounded were given so readily and correctly that no one could for a moment suppose that he was not fully versed in theological lore. Joe was duly ushered in and placed on a form in front of the one on which his friends were seated, and the recitation commenced. The teacher first questioned the class on their regular lessons, and then turned to Joe. "My friend," said the teacher, "who made the world we inhabit?" "Eh?" said Joe, turning up his eyes like an expiring calf. "Who made the world we inhabit?" Just as he was about to give the answer, one of the boys seated behind inserted a pin into Joe's pants. "God Almighty!" answered Joe, in an elevated tone, at the same time rising quickly from his seat. "That is correct," replied the teacher; "but it is not necessary that you should rise in answering." Joe was again seated, and the catechism proceeded. "Who died to save the world?" The pin was again inserted, and Joe cried out, in a still louder voice, "Christ!" suddenly rising, as before, from his seat. "That is also correct; but do not manifest so much feeling: do be more composed and reserved in your manner," said the teacher, in an expostulating tone. After Joe had calmed down, the examination went on. "What will be the final doom of all wicked men?" was the next question for consideration; and as the pin was again stuck in, Joe again thundered out, with a still higher elevation of his body, "Hell and damnation!" "My young friend," said the instructor, "you give the true answer to all these questions. But while you are here, we wish you to be more mild in your words. Do endeavour, if you can, to restrain enthusiasm, and give a less extended scope to your feelings."

POETRY.

COMING EVENTS.

King of kings! thy people, waking,
 Watch the signs which speak thy reign:
 Earth around is wildly quaking;
 Clouds of heaven withhold their rain.
 Waiting 'mid the western regions,
 While the Jews are gathering home,
 Zion musters all her legions,
 Till the great Messiah come.
 Heave thy bosom, mighty Ocean;
 Roll thou back, thou Northern Sea!
 While, beyond the mad commotion,
 Israel passes, blest and free.

Silent be the ancient annals,
 How the Red Sea once was dry:
 Thou must leave thy former channels,
 While the tribes are passing by.
 Melt, ye snows of hundred winters
 On the mountain summits cold:
 Rend, ye rocks, in thousand splinters;
 Bring your hidden heaps of gold;
 Bring the gems by nature treasured
 Since the morn of time was bright:
 All her wealth must drop unmeasured,
 Where the Saints shall walk in white.

JAMES WOODARD.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, BSLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, GUY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 19, Vol. XXI.

Saturday, May 7, 1859.

Price One Penny.

FAITH.

BY PRIEST THOMAS BROWN.

Much has been said about this great and important principle—Faith. It is the first principle of the Gospel. He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him. "Without faith it is impossible to please God." Again: It is "the substance of things hoped for," and "the evidence of things not seen." As I understand it, it is a firm belief of anything which is supported by evidence insufficient to make it knowledge, yet strong enough to warrant conviction. It is the primary motive or first moving principle of all action, mental or physical, virtuous or villanous, trivial or important. It enters into every phase of religious, political, and social life. It is the moving power of the Saints, and it will be the cause of the ultimate realization of their expectations. Nothing of importance has been or can be accomplished by man independent of faith.

In infancy, the power of faith is seen strongly marked in the activity of the child; and as confidence increases in the infant mind, the actions and capabilities of childhood are extended; and throughout life faith maintains its potency over man as the primary cause of all he accomplishes. No child attempts to lisp the first syllable or take the first step unless supported by this principle. No youth pushes forth into this busy, bustling world, unmoved by faith in

his own ability and resources to accomplish his desires, and the cool calculating man of years and experience will not invest a dime in any enterprize in life without a firm conviction of its practicability and a faith in receiving rich returns. I cannot see that there has ever been anything accomplished by man or woman, either relative to the comparatively unimportant duties of every-day life, or the most brilliant and praiseworthy deeds that grace the page of history, unless prompted by faith in its feasibility.

Faith is an attribute of God—an eternal principle. By faith the worlds were formed. It existed prior to the creation of the universe and is destined to continue

*"While life and thought and being last,
Or immortality endures."*

Speaking philosophically rather than theologically, faith is not confined to men and women, but in a lower and primitive form promotes action even in the fowls of the air, the animals of the earth, and the insect creation. In the lower creation, however, faith is rather instinctive than based on reason, though doubtless, especially in the higher orders, instinct and reason are combined therein. The very continuation of the world is upon this principle; for, had our forefathers lacked it, they would have given up all exertion, and society would have dwindled away, and become disorganized. It is a lack of

faith in themselves and the world that causes people to commit suicide, that thereby they may escape a state of things in which they have no confidence or hope.

History, sacred and profane, furnishes many instances of faith and its results, all tending to show the importance of faith and its beneficial results, when founded upon true principles and evidence, as well as the danger and ineffectiveness of a false faith. At one time the fate of the world apparently hung as it were upon the faith of one man; and had Noah been devoid of faith in God at the time he commanded him to build an ark, the probability, to all human appearance, is that the Lord would have destroyed him. But his faith was strong

in his God; consequently, he and seven others were saved.

Our cry to this generation, then, is, Have faith in your God, who is willing to save to the uttermost; and repent and observe the ordinances of his house, following in all his paths. Do not listen to the man or woman who would cry, "Away with it!" before investigating whether it is anything to his or her benefit or not; but have faith in the word of the Scripture that says, "If any man lack wisdom, let him ask of God, who giveth liberally and upbraideth not." If you do this, you will be taking a wise course, and a course that will help you to gain an exaltation in the kingdom of our God.

THE CHOSEN VESSEL.

BY ELDER C. F. JONES.

As everything in creation is made more or less the servant or means of supplying the wants of others, so has the Creator of the universe made it obligatory on man to serve his fellow, especially in administering intelligence and the means of salvation unto him.

There have always been distinctions among mankind—namely, administrators and those who were administered to.

These have often been designated by the Prophets of God as honourable or dishonourable vessels, the former being appointed to supply, and the latter to receive; and by this means, as nutritive matter passes from one vessel to another in the body for the benefit of the entire system, so truth may be imparted for the improvement of all people, if there be no obstruction.

But alas! how often is it the case that man rejects position and blessings, by refusing to be what God requires. For it is his manner to call men and dispose of them according to their intelligence and capabilities. The man, therefore, who knows the least should be content to occupy the place where little is required; and if desirous to occupy a more advanced position, he should seek to qualify himself for it by faithfully improving his present one. A man that is not qualified to direct a banquet is certainly not adapted to pre-

side over a kingdom. So also in the Church of Christ: he who is not governor of himself and family is not in a position to govern others. As in an irregular family there is discord and confusion, so in the Church, where there is not wisdom and good government, there may be seen similar effects. In view of this, the man of discerning mind will see the necessity of cheerfully submitting to that for which he is best suited; and if he would be something that he is not, he should improve every opportunity in trying to make himself what he would be, by humbly submitting to present requirements. The Son of the Great Eternal has said that he who humbleth himself shall be exalted, whilst he who exalteth himself shall be abased. How clear is this to him who scans the past! How many might we cite, who through humility have risen to position? But what tongue can tell the millions that have sunk to hell through assuming positions which were not theirs.

As the clay passes over the potter's wheel, and gradually becomes finer and more useful, so man, in passing over the wheel of time, should dispense with every evil propensity, and thus become more serviceable. As the clay in the hands of its user can be formed into one vessel after another more and more serviceable, so God can deal with the obedient. On the

other hand, as a dishonourable vessel in the hands of its maker is cast on one side, so the disobedient will be condemned: they will be "broken like a potter's vessel."

God has made it the business of some to be the ministers of others. Yet it does not appear that they have been what the world have expected (speaking of them externally). But this is by no means a correct method of ascertaining men's worth; for most admit that it is unwise to always judge by appearances. The finest diamond is often clothed with the meanest garb; the sweetest fruit is often found in the roughest shell; the warmest heart is often clothed with rags, and the noblest and most intellectual mind is often covered with the most deformed frame. Or, as the Prophet Joseph has wisely remarked, "It is not always the handsomest man that has the strongest mind." By reference to the potter, we find that it is not always the handsomest article that is the most honourable, but that which serves the best use. So likewise with men: it is not he who appears something that commands our great respect, but he who does something calculated to better our condition. Men should therefore be careful in passing judgment, and should seek to understand minds more than statues. How often have we seen that whilst one man looks upon the surface of things, another traces their moral depths. So likewise God looketh not so much at a man's visage as at his heart, and by that means is able to select such men to hold his power that will use it honourably and thus promote his glory.

If such had been the view taken of men of God in ages that have long rolled into eternity, what misery and death might have been saved! But history shows that every man who has appeared on the world's stage as a servant of the Great Eternal has been underrated, and his intentions misunderstood, because his appearances in looks, dress, and manners were ordinary. They failed to see that it was the mind that made the man, instead of outward show. In proof of this, we need only turn to sacred history and give one or two instances. The first may be seen in the life of Joseph, the eleventh son of Jacob, who from childhood received great promises. As he grew, the favour of the Lord was with him. His father had a particular regard for him, because of his unceasing devotion and the interest he

took in his welfare. This special attention roused the jealousy of his brethren; and when God gave him revelations touching the future position of himself and father's house, these only helped to create their hatred towards him. They could not conceive that he, their younger brother, nothing more apparently to them than themselves, should become wiser and stronger, and should occupy so important a position as to command their obeisance. The right of God so to use him was not seen. They, therefore, cruelly treated him and banished him from home. But the Lord turned their evil deeds to good account, by causing him to be taken where He needed him and to become what He required him—namely, a ruler and saviour to his father's house.

God waits for no man when he purposes to move; and if men allow their passions to overcome their reason, they must be taught humility by severer means. Joseph had reasoned with his brethren, but to no effect. Their stubbornness, nevertheless, had to yield, and they were obliged to confess that he was a chosen vessel of the Lord to confer blessings on them.

In the second place, we see the blindness of the world—the Jews in particular—in the reception given to Jesus Christ. Most of the Prophets of God who had lived in previous ages had been privileged to look into the future and see many events that would transpire. Amongst these things seen and heard was the fact that God had reserved his Son to appear on earth in the meridian of time, to perform one of the mightiest of works. They had not only told the time, place, and circumstances of his birth, but had foretold his mission and the reception he should meet with. The same Prophets had described his second advent in majesty and power. But, that his first appearance should not be misunderstood, or, in other words, that his apparent humility should not lead the people astray, because of their aptness to judge by appearances, the Prophet Isaiah gave a clear description of him. He says—"He hath no form nor comeliness; and when we see him, there is no beauty that we should desire him," &c. Yet, notwithstanding the professed understanding of these things, he was rejected by the masses; and although of the tribe of Judah, whom he called his own, they turned him from their doors, and rejected

his profound teachings, because his appearance was not according to their standard. He was none the less the chosen vessel of God to the world—even the predicted Messiah: and although despised and rejected, he will again appear in mighty power, to receive, not like Joseph, obeisance from one small family, but the adoration of the whole of Adam's race.

Religious people professedly lament to this day the rash and unjust course taken by their forefathers in so hastily rejecting Christ, and they believe that a little pains and examination would have convinced them of his Divinity. But we may here enquire—Have the history of the past and the examples before them tended to modify their feelings and prepared them to give more mature judgment?

Twenty-nine years ago, when the character of the true God was not known, and when the boasted wisdom of the professed religious world failed to discover the means by which he could be approached, and when all their intelligence failed to procure them the consolation to know whether their conduct was such as to procure them a glorious hereafter, one was found of humble birth and obscure parentage, but of noble mind, who saw the means by which the required wisdom could be obtained—namely, by approaching the Divine Majesty in true faith and earnest prayer.

This personage was Joseph Smith. He sought and found the required solace, which not only made his own life happy, but which has brought comfort to many a domestic circle. He became the wisest among men, and by appointment held the right to command the attention of others. But his appearance was similar to the Prophets before him, which caused him to be rejected of most. The world ignorantly supposed that if God wanted such a person, he would have selected him from the so-called upper circles of society. But they could not see whose wisdom and right they questioned. They all admit that it would be unwise to put new wine into old bottles, lest they should break, and the wine perish; and that it would be a folly to put a piece of new cloth upon an old garment, lest the new should tear from the old, and the rent be made worse. So also God, who seeth the secrets of men's hearts, knew their hypocrisy and rottenness, and thereby knew the use they would make of his appointments and truths. He therefore imparted his truths to a true heart, knowing that they would be dispensed unsullied to the world; which was the case in the life of Joseph. And whatever may be the opinions of men respecting him, he was indeed the Prophet of the Most High—the chosen vessel of the Lord to convey spiritual intelligence and wisdom to the people living in this important age.

THE USE OF LITERATURE.

BY ELDER HENRY MORRIS.

The Germans in the age of Tacitus were unacquainted with the use of letters; and the use of letters is the principal circumstance that distinguishes a civilized people from a herd of savages, incapable of knowledge or reflection. Without that artificial help, the human memory soon dissipates or corrupts the ideas entrusted to her charge; and the nobler faculties of the mind, no longer supplied with models or with materials, gradually forget their powers; the judgment becomes feeble and lethargic, and the imagination languid or irregular.

Fully to apprehend this important truth, let us attempt, in an improved society, to calculate the immense distance between

the man of learning and the illiterate peasant. The former, by reading and reflection, multiplies his own experience and lives in distant ages and remote countries, whilst the latter, rooted to a single spot and confined to a few years of existence, surpasses but very little his fellow-labourer, the ox, in the exercise of his mental faculties. The same remarks will apply to whole nations or communities as well as to individual cases.

How often have I been grieved, when in the meetings of the Saints, to see frowning, intelligent men and women stand up with the rest of the people, but not able to join in the song of praise, for want of knowing the words. Again, when I

have seen those persons at the fireside, unconcerned about these matters, making no effort whatever to obtain a knowledge of things past, present, and in the future, I have felt to urge them on to their duties and tell them the serious consequences of their not giving due attention to those things which would eventually elevate them in the scale of intelligent being.

Perhaps some will think that I exaggerate the importance of my subject. But this cannot be, if it be true that "knowledge is power," and that through it we shall be exalted in the kingdom of heaven.

Some persons, if they cannot make all the progress they want to at once, get tired and lose heart. I have seen

them in moments of perplexity throw down their books as though they would never make another effort in this direction again. Do such people know that "*I can't do it*" never did anything; "*I'll try*" has worked wonders; and "*I will do it*" has performed miracles?" This being the case, then, I would advise my brethren to try again and again, and to bear in mind the old saying, that "Rome was not built in a day." Realizing the truth of these things, let us not despair, but put our shoulders to the wheel; and, through the blessing of God and our own exertions, we can overcome every obstacle and be prepared for celestial society here and hereafter.

HISTORY OF JOSEPH SMITH.

(Continued from page 284.)

[June, 1843.]

Wednesday, 28th. We left Andover about eight o'clock; went to a little Grove at the head of Elleston Creek, where we stayed an hour to feed our animals. Reynolds said, "Now, we will go from here to the mouth of Rock River and take steamboat to Quincy." Markham said, "No; for we are prepared to travel, and will go on land."

Wilson and Reynolds both spoke and said, "No, by God, we won't; we will never go by Nauvoo alive;" and both drew their pistols on Markham, who turned round to Sheriff Campbell, of Lee County, saying, "When these men took Joseph a prisoner, they took his arms from him, even to his pocket-knife. They are now prisoners of yours, and I demand of you to take their arms from them, for that is according to law."

They refused to give them up, when the Sheriff was told, "If you cannot take the arms from them, there are men enough here, and you can summon a posse to do it; for it is plain to be seen that they are dangerous men."

Reynolds and Wilson then reluctantly gave up their arms to the Sheriff. The company then started, taking the middle road towards Nauvoo to within six miles of Monmouth, and stopped at a farm-

house, having travelled about forty miles; got there about sundown, and called for supper and lodging.

F. W. Conover laid down at the S. W. corner of the building outside the house. In about ten minutes, Reynolds and Wilson came out of the house with the son of the landlord. They talked for some time, and came to the conclusion to take the carriage horses, go to Monmouth, raise a mob, and come to the farmhouse in the night, seize Joseph, and convey him to the Mississippi river, and take him to Missouri, as they had a steamboat in readiness at the mouth of Rock River for that purpose.

After completing their plan of operations, Reynolds, Wilson, and the boy separated and went towards the stable. Conover, who had heard the plot unobserved, immediately rose and came to me, and told me what he had just heard.

I consulted with Cyrus Walker, the landlord, and Sheriff Campbell, who took Reynolds and Wilson into his custody, and put them in the upper room, placing a guard of two men at the door, with orders not to allow any man to pass in or out of the house, except the landlord, who, as soon as he was told of the attempt to get his son into difficulty, put a stop to his proceedings at once.

Some anxiety about so many strangers

and suspicious characters being in the City.

The Neighbour of this day has the following:—

"By the counsel and advice of President Hyrum Smith, Messrs. O. Hyde and G. J. Adams, who have been appointed to go on a mission to Russia, will deliver two addresses on the 4th July, upon the subject of our holy religion, for the benefit and edification not only of our own citizens, but also for strangers who may be pleased to visit our town on that day. The morning's address by Mr. Hyde, at half-past ten o'clock; and the afternoon's, by Mr. Adams, at two o'clock.

From the circumstances under which we are placed, this course is thought far more advisable for all who wish to be considered Saints to assemble for religious worship and collectively offer up our prayers to Almighty God for peace and prosperity to attend us as a people.

The giddy and unthinking will, no doubt, resort to public dinners, festivals, and perhaps to the ball-chamber, to spend their time and money to gratify their appetite and vanity; but no true-hearted Saint at this peculiar moment will do it.

At the close of each address a collection will be taken for the especial purpose of assisting to complete Elder Hyde's house, that he may be the sooner liberated to proceed on his important mission to St. Petersburg.

He who has money to spend on that day can spend it more to the glory of God in the above manner than after the custom and practice of the corrupt age in which we live.

It is hoped that the band and choir will favour us on that occasion.

The lectures will be delivered in the Grove, near the Temple, where seats are provided."

Thursday, 29th. Continued our journey this morning, leaving Monmouth on our left, and Oquaka five miles on our right; and after passing Monmouth about three miles, William Empy, Gilbert Rolfe, James Flack, and three others met us.

I called Flack to my side and told him not to injure Reynolds, whatever provocation he had previously received from him, as I had pledged myself to protect him, and requested Flack to bury his feelings against Reynolds.

Reynolds then got out of the stage, exchanged seats with one of the horsemen, and Flack and Reynolds rode by themselves about a quarter-of-a-mile, when

they again joined the company and rode together. The company continued to Henderson River, and took dinner at a farmhouse owned by Mr. Alanson Hagerman.

While staying at this farmhouse, General Wilson Law, and William Law, and about 60 men came up in several little squads. I walked out several rods to meet the company. William and Wilson Law jumped from their horses, and unitedly hugged and kissed me, when many tears of joy were shed.

I extract from the journal of Albert P. Rockwood, the acting Adjutant of the company, some of the movements of the company:—

"After breakfast at the tavern, on Thursday, 29th, had a few minutes deliberation. It was determined that those who had animals which were able to continue the pursuit, with a reasonable prospect of catching up, should follow at the full speed of their animals. Having heard that the posse had taken a westerly direction, as we believed, designing to cross the Mississippi at Oquaka Ferry, and so through Iowa to Missouri, raised an excitement, and most of us thought we were good for twelve miles an hour.

Several brethren swapped their worn-out animals for fresh ones; others bought; so that, in a few minutes, about two-thirds of the detachment were in swift pursuit.

On arriving near the farmhouse where the posse stayed last night, we learned that they had been gone about two hours. Then General Law said, 'Now, boys, comes the tug of war: every man and horse try your best;' and away we went with our blood at fighting heat.

By frequent enquiries we learned that we were gaining upon them. As we approached the river, we quickened our pace, which left some far in the rear.

At a watering-place, about three miles from the river, General Wilson Law and William Law, Elisha Everett, A. P. Rockwood, and two others took passage in a waggon. Having fresh animals, we left most of the detachment in the rear: yet brother Follet and from five to ten others were up with us, positively charged with fight.

While in the waggon, Wilson Law remarked, 'We must overhaul them before they can get on the ferry-boat to cross the river, and we must take the stand, that Joseph should not be taken over the river: therefore prepare yourselves for your best licks; for if Joseph goes into Missouri, they will kill him, and that will break us up, as

our property in Nauvoo will become useless or of no value,' &c., &c.

During the conversation we emerged from the timber and saw a small village on the bank of the river. We put our animals at their full speed and charged in with drawn swords, our guns and pistols cocked and primed, ready for attack.

Our sudden appearance and hostile movements caused much excitement in the village. General Law forced the contents of a bottle of spirits down his horse. Some of our horses fell to the ground as soon as we halted. All were foaming with sweat and nearly exhausted.

Some of the citizens refused to give us any information. Others declared, 'I have done nothing,' and expressed their fears and anxieties in various ways. I ran down to the river and down the beach, while William Law ran up, each in search of the ferry-boat, which happened to be on the other side. No tracks or other evidence could be found by us that any persons had passed the river this morning. Wilson Law was at this time making enquiries of the citizens.

Some of the horsemen rode on full speed through the village of Oquaka in search of the Prophet, while others left their exhausted horses standing or lying in the streets, and went on foot.

As soon as William Law and myself returned to the waggon, we concluded that the posse, knowing that we were near by to rescue, had taken to the woods to secrete themselves or evade us; therefore brother Follet and such others as they came in were ordered to search the timbers. In a short time a wayfaring man reported he had seen a company passing down the river road below the village, whereupon all hands were ordered to the pursuit, and soon the village was clear of 'the destroying angels' (as they called us), and they were left to their own reflections and meditations on the strange scene. My opinion is that we were in the village from thirty to forty minutes, until we were all again on the trail.

Those who were in the rear of our detachment saw the posse who had Joseph travelling down the road. They crossed the prairie and arrived nearly an hour before the advance, who missed the trail about half-a-mile from the village, at the junction of the Monmouth and River Roads. On their arrival, Joseph sent a messenger back to notify us where he was, who met us about a mile from the place where he was stopping."

I consulted with my lawyers, and told them that Nauvoo was the nearest place where writs of Habeas Corpus could be issued and determined. They examined the subject and decided I was correct,

when we turned our steps towards Nauvoo, which gladdened my heart at the prospect of soon being in the midst of my friends again. I sent a messenger to inform the citizens of Nauvoo of the glad change; and I requested Conover to ride ahead to Mr Michael Crane's, on Honey Creek, and call for supper for 100 men.

After dinner, we travelled about 15 miles. On arriving at Crane's, I jumped out of the buggy, and instead of going through the gate or climbing the fence, walked up and jumped over the fence without touching it. Mr. Crane ran out and embraced me, and bade me welcome.

A flock of turkeys and chickens were killed, and a substantial supper was provided for all; and the company feasted, sang, and had a happy time that night. I showed my sides to Mr. Crane and the company, which still continued black and blue from the bruises I had received from the pistols of Reynolds and Wilson, while riding from Inlet Grove to Dixon eight days ago.

"To the Recorder of the City of Nauvoo:—

We, your petitioners, Aldermen of said city, request you to notify the Marshal to call a special meeting of the City Council, at the Mayor's Court-room, this afternoon, at two o'clock.

GEO. A. SMITH, }
W. W. PHELPS, } Aldermen."
GEO. W. HARRIS, }

City Council accordingly met and passed "An ordinance concerning strangers and contagious diseases, and for other purposes," as follows:—

"Sec. 1. Be it ordained by the City Council of the City of Nauvoo, for the peace, benefit, good order, convenience, cleanliness, health and happiness of said city, agreeable to the Charter of the same, that the City Council, Marshal, Constables, and City Watch are hereby authorized, empowered, and required to require all strangers who shall be entering this city, or are already tarrying, or may hereafter be tarrying in said city, in a civil and respectful manner to give their names, former residence, for what intent they have entered or are tarrying in the city, and answer such other questions as the officer shall deem proper or necessary for the good order, health, or convenience of the said city; and for a failure or refusal on the part of strangers to give the desired information, or for giving false names or information, they shall be subject to the penalty of the ordinance

concerning vagrants and disorderly persons,' passed November 13, 1841.

Sec. 2. And be it further ordained that the aforesaid authorities of the said city are further authorized and empowered, and required to hail and take all persons found strolling about the city at night, after nine o'clock and before sunrise, and to confine them in ward for trial, according to the aforesaid 'Ordinance concerning vagrants and disorderly persons,' unless they give a good and satisfactory account of themselves, or offer a reasonable excuse for being thus caught out after nine o'clock.

Sec. 3. And be it further ordained that the aforesaid authorities are further authorized, empowered, and required to require all such persons as they may suspect, to give information whether they have recently had or have been exposed to any contagious disease or diseases from whence they come, under the same penalties as are annexed to the two preceding sections of this ordinance.

Sec. 4. And be it further ordained that

the aforesaid authorities are further authorized, empowered, and required to enter all hotels, or houses of public entertainment, and such other habitations as they may judge proper, and require the inmates to give immediate information of all persons residing in said hotel or habitation, and their business, occupation, or movements; and for a failure, non-compliance, or false information, their license shall be a forfeit; if it be a public-house, and they and the transient persons subject to the penalties of the three preceding sections.

Sec. 5. And be it further ordained that if any of the aforesaid officers shall refuse or neglect to do their duty as required by this ordinance, they shall be fined \$100, and be broke of office."

They also passed "An ordinance concerning confining or keeping animals in the city of Nauvoo;" also "An ordinance concerning bathing and swimming."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 7, 1859.

LOW MANNERISM, &c.—Through not properly understanding the practical and homely character of our religion, some have put on a low mannerism, adopted an unbecoming style, used *too common* language, treated *too familiarly* sacred things and sacred names, and made themselves generally *too much* at home in our public assemblies.

Now, while we desire to retain the healthful, vigorous, and homely character of our religion, we would preserve the Saints, and especially our public men, from a low mannerism. We would have them retain that fresh, youth-preserving, joyous spirit which the very nature of our religion infuses into its recipients like a continuous stream of life from the Eternal Source. We would have them preserve that spirit which so remarkably characterizes our people, and which seems to identify them with all that is childlike, joyous, homely, and free. But we would have them also manly, solid, reverential, and restrained from all that is unbecoming and wrong, while our Elders should be respectful in their manner when before a public audience, and courteous in their language and general discourse. We would have our preachers inspiring and unchained, and not too nice and nervously particular about words and correctness of style, nor desirous merely to please rather than to be bold and truthful; yet we would not have them wild in discourse, nor forgetful of what is due to their audience, nor to overlook the fact that they have assembled to perform the services of their Master, nor to be unbecoming in their manner and low in their language, nor at all given to the abominable habit of playing the *clown* on the stand and seasoning a speech with slang and out-of-the-way illustrations. We do not wish

our preachers to show on the platform an appearance like a model parson's black-gowned, white neck-tied, starched propriety in person and manner. Indeed, we would not have them parsonified at all. Yet we wish their general deportment and manner to be becoming, and we decidedly object to anything like buffoonery, odd and out-of-the-way conduct, and low mannerism generally.

We have a vague notion of hearing that some have gone so far into an illustration of homeliness as to make, prior to addressing their audience, quite original preparations as though they were preparing for manual labour or to enter into a more than spiritual warfare. We do not care about investigating such cases to know if they are other than fabulous, and are willing to believe that if ever such did take place, it was at some social meeting when the genial summer made everybody genial too, or when their audience had turned themselves into mobs and had commenced to address those who should have been speakers with arguments too solid and actions too demonstrative.

We all know that working men in the performance of their daily labour do fall into some interesting habits, and many a countryman believes in the potent virtue of spitting in the hands. We have no objection to such innocent habits in their proper place; and though we have heard of celebrated men passing through eccentric oratorical evolutions while delivering their master speeches in a dignified Parliament, we do not desire to see any of our preachers practise such celebrated antics.

We expect, and do not altogether dislike, in our one-family-like *social* meetings, to see the Saints brother-and-sisterified and boy-and-girlified: yet to forget what is due to common sense and propriety so far as to carry such freedom into *public* assemblies is very objectionable. Even members of one natural family observe decorum in a public assembly, where they have no right to take liberties. We think a fitting punishment for a man given to buffoonery would be to exhibit him, while it appears to us that the more fitting place for one given to slang or claptrap language would be on the stage of a show, rather than on our platforms,—or following the amusing occupation of a “cheap John,” rather than the sacred calling of a minister of the Gospel. Doubtless, anything like such cases among our Elders are really what angels’ visits are said to be—“few and far between;” and we certainly would have them as few and as far between as possible.

We are proud of the fact that our Elders and preachers are like the Prophets and most of the remarkable men of the world, from the plough, or from the keeping of flocks and herds, or from occupations like the reputed carpenter’s son or the fishermen Apostles; but when they are properly illustrating their character, they are noble, and not common,—exalted, and not low. The robust working man, with his cheerful, simple manner,—with his homely, but neat attire, literally as well as figuratively, and his broad, sinewy, practical hand, is a man that any community might be proud of, either as a type of its rulers or preachers. Such a man will force respect in any character and in any sphere. Such men our Elders should be, and such doubtless they are, nearly without exception; and when any are less than this, we believe it is from mistaken notions. Moreover, while we glory in the fact that our religion is practical, homely, and vigorous, we couple it with all that is grand, dignified, and spiritual. Such we would have it represented, and we would have our Elders, preachers, and members answering thereto. That which is not according to this is a perversion of “Mormonism” and the “Mormon” character.

A REMEMBRANCE TO THE EUROPEAN SAINTS.—We have again received communications from President Young and several of the Elders in Zion. An extract from

the President's we publish elsewhere, as also a letter from Elder H. Lunt, formerly a Missionary to England. Among the letters received are two from Elder F. D. Richards—one to ourselves, and the other to Elder E. W. Tullidge. It is unnecessary for us to refer to the long connection of Elder Franklin Richards with this Mission, and we are persuaded that the following affectionate remembrance of the European Saints, extracted from the letter to Elder Tullidge, will be as affectionately appreciated by those whom it concerns:—

“Perhaps you may have thought me remiss in writing or wanting of interest in the welfare of my friends or of the Mission in Europe, because I have not written oftener. But were you as conversant with the labours and considerations attendant upon our mountain experience of the last two or three years as you are with the labours of the Liverpool Office, it would relieve you of all apprehensions on that score, especially when considered how deep an interest some of the postmasters feel in getting a perusal of our letters. The grass may cease to grow—the flowing streams may cease to find their level, or ocean refuse to roll a wave; still I do not conceive how I can ever forget the prosperity of Zion's cause on that side the Atlantic which I have laboured so many years to nourish. The unnumbered kindnesses of the Saints to me, the numerous testimonies of the Holy Spirit while ministering to them, and their uniform readiness in responding to such measures and counsels as I was led to impart unto them has created a tie which I trust will never be broken, but grow stronger and stronger until the perfect day.”

NOTICE TO CONTRIBUTORS.—We are occasionally receiving letters of enquiry from anxious contributors to know per letter whether their contributions have been received and are suitable, &c. We are also not unfrequently requested to put the effusions of some into the *Star*, the contributors generously granting us the privilege of making such improvements as will render them suitable for the *Star*, though some more modestly ask it as a “favour.” Now, we beg to say that such enquiries are altogether unnecessary, and all such permissions or requests out of place. We cannot in the one case undertake to write to our contributors private letters, nor to insert things unsuitable, while we think that already sufficient evidence has been given of our disposition to lend a helping hand to talent.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,
Great Salt Lake City,
March 10, 1859.

Elder A. Calkin.

Dear Brother,—So soon as the season will permit, we purpose sending several teams from here to Florence, U.T., to bring on a portion of the woollen machinery stored there. Your son will go with one of the teams. My mind does not as yet rest upon any one to send to your release from your present mission. If, previous to that period, any person should be selected to relieve you, such person will promptly appear in Liverpool with the proper credentials.

In relation to home matters, this city and our several settlements are quietly pursuing the customary routine of industrial occupations so far as the season will

permit, which is somewhat reluctant to bid adieu to frost and snow, thereby causing a temporary inaction in the conduct of much out-door business. The bulk of the army are at Camp Floyd passing the time as best they can—an army of observation, among so law-abiding a people, having but little to do except to attend drill, prepare and consume their rations, and hunt after deserters. There is a small detachment in Juab County with some Government stock, another in San Pete for the same purpose, one at the Sevier Bridge, and another near Chicken Creek, on the south route, to stop deserters; and Judge Cradlebaugh, who commenced holding court in Provo on the 8th inst., has one company of Infantry with him, professedly to serve as a lock-up in the absence of jails, when he well knew or should have known that the civil officers were all

sufficient for such duty, or at least that the troops should not be quartered around a court in a peaceful city until it had been demonstrated that the civil authorities were insufficient. But these things are most excellent tests of the patience and forbearance of the Saints, and are such as would not be quietly endured by any other people; and they are additional facts of clear proof that a standing army in time of peace in a republican government is more dangerous to the liberties of the people than to any foreign foe, and is a terrible and dangerous tax upon the prosperity of the country. Judge Cradlebaugh's charge to the Grand Jury partakes so much of the character of special pleading, testimony, and pre-judgment, and so little of the true nature of a charge, and is withal so obviously stuffed with venom without cause, that it will directly tend to defeat the oppressive and wicked results he had in view. In the midst of these matters, it is a constant consolation that the Lord rules, and that he will overrule all things for the perfection of his people.

Numbers 1 and 2 of Vol. XXI. of the *Star*—all we have received of the present Volume, are highly satisfactory; and I am much pleased with the improvements introduced and with the spirit with which the *Star* is conducted.

Your letter of Nov. 12th came to hand Jan. 2nd, enclosed to George Sims, and the information therein contained was very gratifying.

The changing circumstances which those who love the truth are called to pass through are trying some with the probable result that comparatively a few will depart for the world when the spring opens. But the majority manifest an increased confidence in the great Latter-day Work and steadfastness in the faith.

The general health of the people continues to be good; and the good and evil here, as elsewhere, are expediting the ushering in of the great day of peace.

Praying that the blessings of heaven may attend your labours, I remain, as ever, your brother in the Gospel,

BRIGHAM YOUNG.

edar City, Iron County,
Utah Territory, U.S.A.,
February 4, 1859.

Dear Brother Calkin,—Thinking that a few lines from an old friend in the

southern part of this Territory might not be uninteresting to you, I embrace the present opportunity of sketching down a few items in a brief manner.

Peace, plenty, and prosperity abound among the Saints in our mountain home, for which every heart should feel truly grateful to him from whom comes every good. But I am sorry to say that in many instances such seems not to be the case.

For the last six or nine months since the United States' Army has been in this Territory, there have not been very many meetings held, or much preaching by the authorities of the Church to the Saints, thus affording them an excellent opportunity to test their faith and to see if they would live their religion. Many have proved their sterling integrity, by setting a good example, by their acts of righteousness, and living as becometh Saints of the Most High, while, on the contrary, there are some who have not done so. There have a great many left this place during the last few months and gone to other settlements, and there are also a number more going in the spring to form a new settlement and make farms in Lower Beaver Valley, which is situated about 35 miles north-west of this city. A more propitious day for the speedy rolling forth of the kingdom of God with great power and might never before dawned upon us as a people, and every Saint of God who lives his religion will enjoy his Holy Spirit and rejoice to see the prophecies, both ancient and modern, being literally fulfilled.

The settlements on the Rio Virgin and Santa Clara are in a prosperous condition. The prospect for raising cotton and Chinese sugar-cane is good. A heavy crop of cotton of an excellent quality would have been gathered last season, but for some of the latest of it being nipped by the frost. I have molasses by me made from the sugar-cane, which is equal to the best golden syrup that I ever saw in the States.

The Iron Works are not in operation just now, but little has been done at them the past year. Our necessities for wrought iron have been in a great measure supplied by such an immense quantity of heavy-ironed waggons brought in by Uncle Sam the past year in hauling supplies for the army, many of which have been bought by our people at a

low price and worked up into ploughs, &c.

An effort will be made this spring to put in all the seed grain that we possibly can, in order to prepare for a day when bread will be prized more than gold.

Home manufacture is still the order of the day. The Saints are beginning to realize the benefit of raising sheep, and much more attention is now being paid to them than has been in days past. The winter has been unusually severe and cold the present season. Much snow has fallen and has been on the ground for the past two months; but it is now going, and the weather is moderating.

In conclusion, allow me to say to the Saints under your watchcare, with many of whom I formed a very happy acquaintance, when on my mission to England—May God bless you and bestow upon much of his Holy Spirit!

That God our Father will bless you and your Counsellors, and all the brethren who labour in connection with you, with health and strength, and the spirit and power of the holy Priesthood which you have received, is my prayer, in the name of Jesus. Amen.

HENRY LUNT.

AUSTRALIA.

Rose Bank, Hinton,
January 4, 1859.

President Calkin.

Dear Brother,—I have this day returned from Sydney, to which place I have been to attend a Conference held there on the 2nd January; and I have much pleasure in saying that I found a very good spirit prevailing among the Saints in that locality. The American Elders left here on the 10th June last, per *General Cushing*, which I presume you are aware of.

Elder Chantrill is President of South Australia Conference, where there are about 30 members. I like much the tenor of President Chantrill's letters. I think he is a man that will do good if he can.

Elder Somerville was President of Victoria Conference. He has left, contrary to counsel. When I reached Sydney, I was given to understand, by one of the Sydney brethren, to whom he (Elder Somerville) had written, that himself, Elder Johnson, of Salt Lake, and a

recently-baptised Saint had taken their passage for California.

Shortly after the late Presidency left, Elder Somerville wrote to me, expressing his wish to gather. Your *Star* of 8th May had just come to my hands. I wrote to him, expressing your views and the Prophet's instructions respecting the emigration of the Saints; and I have continued to labour with him since that time, showing him the necessity that existed for his remaining in his place till we should receive more information from the authorities in Zion, but, it would appear, without effect. In spite of all my counsel and advice, I find that he has left Victoria, and the Saints in that colony are in an entirely disorganized state. He has not even written me to acquaint me with his departure.

Elder James Pegg is President of the New South Wales Conferences; and, from my acquaintance with President Pegg, he appears to be a man that has the cause at heart, though he is troubled with a wife that I may say is a perfect devil, as her behaviour before me last Monday morning would abundantly testify.

Elder Cross is President of the Hunter River Conference.

The place of my residence is about 130 miles from Sydney. We have meetings in this locality every week at the following places—viz., at Elder Broadbent's, who is my First Counsellor, and resides at Maitland; at Elder Blackburn's, who is President of the Hunter River Branch, and resides at Morpeth; at brother Smith's, who has been ordained a Priest, and resides at Hinton; and at my residence at Rose Bank, where also the quarterly Conferences are held. We have also residing in this Branch Elder Joseph William Morris, formerly of the Birmingham Conference, whom I also believe to be a very good man.

You perhaps would ask what way the work is progressing in these lands. I am sorry at the present time that I cannot speak in favourable terms of it. For the last two years the work in this Conference has been nearly at a dead stand; and I believe it has been so, generally speaking, in every other part of these lands. God is the god of this people. To obtain it, no sacrifice is considered too great, nor toil too arduous; but the truth they will not have, though carried to their

doors. They seem as if they were wilfully blind, or entirely regardless of their future welfare; for although you manage to convince them of the truth, and they even confess that it is the truth, still they will not embrace it. Well, they must wait till their time comes; and if they will not obey the truth and be saved, they must remain in unbelief, and take the consequences. I still, however, am inclined to believe that there are some honest-hearted men and women in these lands who will eventually receive the truth; but their time is not yet come.

Elder Ellis informed me, when I was in Sydney, that he would have forwarded the book money home at the end of the three months, as directed; but he could not get a bill of exchange for less than £5; and there had not yet been that amount of books sold since the American Elders left.

I do not know of anything more of importance at this time to communicate, and will therefore conclude this letter by praying that the Spirit of God may continually rest upon you, to enlighten your understanding, so that you may at all times be enabled to counsel and instruct in righteousness, and expressing myself ever ready to receive such counsel and instruction from time to time, as you may see fit to advance, and desiring also your prayers for my prosperity and the success of the cause of God in these lands.

I remain your brother and fellow-servant in the cause of truth,

THOMAS FORD.

FRENCH MISSION.

30, Aquila Road, St. Heliers, Jersey,
April 5, 1859.

President A. Calkin.

Dear Brother,—I take pleasure in giving you a brief report of the condition and prospects of my field of labour.

The Channel Islands Conference came off on Sunday last, 3rd inst. Your instructions of March 22nd have been attended to, with other items of business for the good of the work of the Lord in this Conference. I am happy to inform you that we had an excellent time together. Several of the brethren spoke during the day, while the Spirit of the Lord rested upon us, which made our hearts rejoice.

Owing to various causes, our finances

are a shade lower this quarter. The Jersey fishermen's harvest (the oyster season) is almost a failure. We must feel the effects of it for a long time to come. We have had a visit from the monster Death lately. Brother George Allen, an Elder in St. Heliers Branch, died on the 24th March. He was one of the few who gave his little portion regularly to help on the work. "Peace to his ashes!"

Baptisms are very rare. Our meetings are generally good, and a few strangers attend occasionally. I am sorry to say we have been obliged to sever some from the Church; but it was absolutely necessary to do so for the honour of the Church and to show the purity of her laws, that all men may know we do not countenance iniquity.

Poverty, sin, and death combined have somewhat retarded our progress; but I feel thankful that God has sustained us, and we have not lost an inch of ground. The Conference is in as healthy a condition as I have ever seen it.

The few Saints in Paris have been much blessed by the visit of brother Woodard. I send them extracts from the *Star* and *Journal*, translated into French, (the Special Council Minutes, &c., &c.) which is a great blessing to them. I also learn that President Budge has written to them, through Elder Francis, which is a consolation to them in their lonely condition. There are a few good Saints in France; but they are in very peculiar circumstances. We need not expect the work to prosper until some faithful man can be stationed there, and that would be impossible at the present time.

I feel well myself, and am blessed of the Lord from day to day. With sincere desire for your prosperity and also of the work universally, I am, as ever, your servant in the course of truth,

M. BARNES.

ENGLAND.—NORWICH PASTORATE.

Wellington Street, Bedford,

April 4, 1859.

President Calkin.

Dear Brother,—I embrace this opportunity to give you a brief account of the work in the Norwich Pastorate, which I am pleased to inform you is moving steadily along; and although we are not

baptising many, yet we occasionally have to attend to that ordinance.

In some places quite a number of strangers attend our meetings and appear to be interested in our doctrines. The brethren holding the Priesthood are united and manifest a determination to carry out the counsels of those whom God has been pleased to place over them to counsel and instruct them in his kingdom on the earth.

The Saints, generally speaking, are alive to their interests in the kingdom of God, and manifest a greater desire than I ever saw them to economize their means in order that they may emancipate themselves from Babylon and gather with the Saints of God to the valleys of the mountains, or elsewhere, as the Lord may direct them by his servants.

We have been much blessed and cheered by the visit of President J. D. Ross to this Pastorate, and perhaps none more so than myself, having had many years of acquaintance with him.

I am also pleased to say that I am not aware that there is a jar or discord in the whole Pastorate at the present time; but all appear to be doing their best to keep the commandments of God.

Our financial matters are before you; consequently, it is not necessary for me to say anything about them, as you no doubt will compare them with former quarters.

I ask God in his infinite mercy to bless you and preserve your life long on the earth, that you may be a blessing unto thousands yet unborn in his kingdom.

Yours truly,

WILLIAM BAYLISS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 274.)

(From the *Times and Seasons*, May 1, 1843.)

"To the Editor of the *Times and Seasons*.

On the 16th of April last, a respectable merchant, by the name of Robert Wiley, commenced digging in a large mound near this place: he excavated to the depth of ten feet and came to rock. About that time the rain began to fall, and he abandoned the work. On the 23rd, he and quite a number of the citizens, with myself, repaired to the mound; and after making ample opening, we found plenty of rock, the most of which appeared as though it had been strongly burned; and after removing full two feet of said rock, we found plenty of charcoal and ashes; also human bones, that appeared as though they had been burned; and near the cephalon a bundle was found, that consisted of *six plates of brass*, of a bell shape, each having a hole near the small end, and a ring through them all, and clasped with two clasps. The rings and clasps appeared to be of iron very much oxydized. The plates appeared first to be copper, and had the appearance of being covered with characters. It was agreed by the company that I should cleanse the plates. Accordingly I took them to my house, washed them with soap and water and a woollen cloth; but, finding them not yet cleansed, I treated them with dilute sulphuric acid, which made them perfectly clean, on which it appeared that they were completely covered with hieroglyphics, that none as yet have been able to read. Wishing

that the world might know the hidden things as fast as they come to light, I was induced to state the facts, hoping that you would give it an insertion in your excellent paper; for we all feel anxious to know the true meaning of the plates, and publishing the facts might lead to the true translation. They were found, I judged, more than twelve feet below the surface of the top of the mound. I am, most respectfully, a citizen of Kinderhook,

W. P. HARRIS, M.D."

"We, the citizens of Kinderhook, whose names are annexed, do certify and declare that on the 23rd April, 1843, while excavating a large mound in this vicinity, Mr. R. Wiley took from said mound *six brass plates*, of a bell shape, covered with ancient characters. Said plates were very much oxydized. The bands and rings on said plates mouldered into dust on a slight pressure. The above-described plates we have handed to Mr. Sharp for the purpose of taking them to Nauvoo.

ROBERT WILEY,	W. P. HARRIS,
G. W. F. WARD,	W. LONGNECKER,
FAYETTE GRUBB,	IRA S. CURTIS,
GEO. DECKENSON,	W. FUGATE."
J. R. SHARP,	

(From the *Quincy Whig*.)

"A Mr. J. Roberts, from Pike County, called upon us last Monday, with a written description of a discovery which was recently

made near Kinderhook, in that county. We have not room for his communication at length, and will give so much of a summary of it as will enable the reader to form a pretty correct opinion of the discovery made. It appeared that a young man by the name of Wiley, a resident in Kinderhook, dreamed three nights in succession that in a certain mound in the vicinity there were treasures concealed. Impressed with the strange occurrence of dreaming the same dream three nights in succession, he came to the conclusion, to satisfy his mind, of digging into the mound. For fear of being laughed at, if he made others acquainted with his design, he went by himself and laboured diligently one day in pursuit of the supposed treasure, by sinking a hole in the centre of the mound. Finding it quite laborious, he invited others to assist him. Finally, a company of ten or twelve repaired to the mound and assisted in digging out the shaft commenced by Wiley. After penetrating the mound about eleven feet, they came to a bed of limestone that had been subjected to the action of fire. They removed the stones, which were small and easy to handle, to the depth of two feet more, when they found six BRASS PLATES, secured and fastened together by two iron wires, but which were so decayed that they readily crumbled to dust upon being handled. The plates were so completely covered with rust as almost to obliterate the characters inscribed upon them; but, after undergoing a chemical process, the inscriptions were brought out plain and distinct. There were six plates, four inches in length, one inch and three-quarters wide at the top, and two inches and three-quarters wide at the bottom, flaring out to points. There are four lines of characters or hieroglyphics on each. On one side of the plates are parallel lines running lengthwise. A few of the characters resemble, in their form, the Roman capitals of our alphabet. For instance, the capitals B and X appear very distinct. In addition, there are rude representations of three human heads on one of the plates, the largest in the middle. From this head proceed marks or rays, resembling those which usually surround the head of Christ in the pictorial representations of his person. There are also figures of two trees with branches,

one under each of the two small heads, both leaning a little to the right. One of the plates has on it the figure of a large head, by itself, with two ~~eyes~~ pointing directly to it. By whom these plates were deposited there must ever remain a secret, unless some one skilled in deciphering hieroglyphics may be found to unravel the mystery. Some pretend to say that Smith, the Mormon leader, has the ability to read them. If he has, he will confer a great favour on the public by removing the mystery which hangs over them. We learn there was a Mormon present when the plates were found, who, it is said, leaped for joy at the discovery, and remarked that it would go to prove the authenticity of the Book of Mormon, which it undoubtedly will. In the place where these plates were deposited were also found human bones in the last stage of decomposition; also some braid, which was at first supposed to be human hair, but on close examination proved to be grass, probably used as a covering for the bodies deposited there. This was also in the last stage of decay. There were but few bones found in the mound; and it is believed that it was but the burial-place of a small number—perhaps of a person or a family of distinction in ages long gone by, and that these plates contain the history of the times or of a people that existed far, far beyond the memory of the present race. But we will not conjecture anything about this wonderful discovery, as it is one which the plates alone can reveal. On each side of this mound in which this discovery was made, was a mound, on one of which is a tree growing that measures two feet and a half in diameter, near the ground, showing the great antiquity of the mounds and of course all that is buried within them. These mounds, like others that are found scattered all over the Mississippi valley, are in the form of a sugar loaf. The plates above alluded to were exhibited in this city last week, and are now, we understand, in Nauvoo, subject to the inspection of the Mormon Prophet. The public curiosity is greatly excited; and if Smith can decipher the hieroglyphics on the plates, he will do more towards throwing light on the early history of this continent than any man now living."

(To be continued.)

NO IRON AMONG EGYPTIANS.—It is mentioned as a singular fact, by a scientific writer, that, while executing the most wonderful works—such as statues fifty-four feet in height, and weighing about eight hundred tons, formed of a single block of granite—the Egyptians were unacquainted with the use of iron. No iron has been discovered in their tombs, or incorporated with any of their works. But tools of bronze, hardened by some process with which we are now unacquainted, have been found; also swords of the same material, finely tempered, have been found near Thebes. The huge pieces of stone used in building are frequently found to be connected by wooden clamps.

PASSING EVENTS.

GENERAL.—Communications from Leghorn announce warlike manifestations. The total amount of the French force destined to co-operate with Sardinia, in the event of war, is estimated at 80,000 men, the whole to be under the command of the Emperor Napoleon in person. Another conspiracy against the life of the Emperor has lately come to light. At Venice the troops continue to arrive at the rate of three and four thousand a-day. Fortifications have been erected on the Lido, commanding the entrances to Venice, and various other works have been constructed on the small islands to the north of the city. From Venice to Milan the whole country is covered with troops. The numbers of the Austrian soldiery now in Italy amount to upwards of 220,000 men.

AMERICAN.—A most destructive fire has occurred at New Orleans: about 70 houses were burnt down, one of them containing 40,000 bales of cotton, a great portion of which was destroyed: the ship *Mulhouse* also sank, proving a total loss; and a great part of the cargo of the ship *Bamberg* was consumed, the loss of which is estimated at fully 1,000 dollars. A second great fire is also reported, which destroyed from 10,000 to 15,000 bales of cotton. Losses by fire and wreck have this season amounted so far to about 50,000 bales.

POETRY.

ETERNAL PROGRESS.

There's a voice in the streamlet's limpid gush,
And a voice in the mighty torrent's rush:
With a thunder-shout or whispering lay,
Each sings—"I'll travel as best I may;
I'll around or o'er each barrier flow,
And back to the fountain of waters go."

There's a voice from the condor's pinions strong,
As it scaleth the clouds and glides along,
And a voice from the wandering birds that roam
In search of a fairer, happier home:
'Tis—"While I may, I will dauntless rise,
To bask beneath serenest skies."

A voice from the rising and waning light,
And a voice from the deepening shades of night,—
A voice from the seasons as they fly,
And a voice from the year as it journeys by:
'Tis—"The wise will surely hasten on;
For we travel away and wait for none."

There's a voice from the earth in its flight sublime,
As it sails away on the wings of time,
And a voice from the system rolling high
In the untold depths of a boundless sky:
'Tis—"We own the law of progress still,
And the measures of our creation fill."

There's a voice in the avalanche's sweep,
As it tears away from the mountain's steep;
There's a voice from the tide on the ocean's shore,
And a voice in the tameless whirlwind's roar:

Sheffield.

'Tis—"Flee! for delays we never know,
When the power that holds us bids us go."

There's a voice to man from the heavens above;
'Tis a voice of warning—a voice of love:
'Tis—"Repent, and break your cankering chains,
And make your escape while the chance remains,
Ere famine and sword, with plague and fire,
Shall pour on man Jehovah's ire."

There's a voice from the King of earth and sky:
'Tis—"Away, ye Saints, to the mountains high;
Come from every clime to the lands reserved,
And be from 'the wrath to come' preserved.
All things are yours in an endless store:
Be faithful, and triumph evermore."

There are voices pealing from every clime:
They're the voices of Saints in songs sublime:
They sing—"Through Jehovah, who makes us
strong,

In eternal progress we'll move along,
And ascend each step in perfection's race,
Till with joy we behold our Father's face."

The world the gems of truth may despise,
Which old Time and Nature and God supplies;
But the Saints have learned, like the worthiest
of old,

That wisdom is worth more than stores of gold;
And Babylon quakes, while the heavens rejoice,
As the Saints obey their Creator's voice.

WILLIAM CLEGG.

ADDRESS.—James McGhie, 37, Gleave Street, Everton, Liverpool.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CARKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 20, Vol. XXI.

Saturday, May 14, 1859.

Price One Penny.

THE STATE OF MODERN CHRISTENDOM.

BY ELDER ADOLPHUS H. NOON.

Society is very rapidly approaching that state which the Prophets have foretold should exist in the last days; and that of Europe, in a political aspect, is truly appalling. If the social state be examined, it will be seen that things are nearing with railroad speed such a condition that, without a thorough and complete purification, morally, socially, and politically, society cannot much longer hold together. This is self-evident, even if we had not the Scriptures to tell us that such was in the latter days to be the position of the world. Soon will pestilences, earthquakes, famine, rapine, murder, anarchy, and confusion, so repeatedly spoken of in the Old and New Testaments, stalk through the lands of self-righteous Christendom.

Let us first take a passing glance at the present state of English affairs, political and social. England, though its inhabitants may not generally know it, is evidently approaching many important changes. Its oppressed and often starving millions will for a very short time only tolerate the grasping avarice and oppressions of the titled few, amongst whom the fair country of England is divided, a few hundred landholders holding as they do the whole of the country. The toiling millions have at present as much as they can bear; and when the burden of the coming wars is accompanied

by previously unheard of calamities of various kinds, they will be unable longer to endure their condition. Then look, England, for internal convulsions and strife! The misery and destitution in wealthy England is almost incredible. In London alone it has been calculated that 100,000 persons are daily destitute of the necessities of life, and have not at night a place where to lay their heads. Thousands daily starve in the dark and noisome streets, not far removed from the gorgeous palaces of the covetous and luxurious, who, in most cases, would not give the crumbs that fall from their table to save them from starvation. Immense numbers of persons in London and all over the country are continually out of employment; for the rich and the governing classes, instead of spending a part of their princely revenues in employing the poor, or in making endeavours to ameliorate the condition of the lower classes of the country from which their wealth is drained, prefer making costly travels and spending the whole of it in pursuits of pleasure and the most hideous vices and profligacy, sometimes having the presumption to meet and talk about surplus population! Although they do not directly follow the advice of a certain Frenchman, who proposed to destroy the children of the poor, they are indirectly the cause of the death of many by sheer privation, and

of the transportation and imprisonment of numbers, whose crimes are brought on by misery and destitution. But what a mockery it is for the rich to talk about the surplus numbers of the poor—"for the insect on the leaf to say that his brother insects in the dust ought not to live," that he might have the whole of the leaf to himself! Talk about the civilization and refinement of the nineteenth century! Amongst the mass of the people, greater misery and degeneracy never existed. Such a state of society cannot last long, and these evils are increasing daily and advancing with giant-like strides.

Again, where are to be found followers of the examples of the meek and lowly Jesus and his Apostles, who neither divined for money nor preached for hire, but rather, by sacrifice and through scenes of endurance and death, laboured for the salvation of mankind? Are archbishops and bishops followers in the path of these worthy examples? Are they to be found among those who receive their thousands per annum, who roll about in their velvet-cushioned carriages, entirely neglecting the poor, the sick, and the destitute, and who would be horrified at the idea of entering the wretched dens which the poor are compelled to inhabit? There are some well-meaning men amongst the clergy of the Church of England; but the majority are far from being followers of these worthies, although certainly they are on a par with the dissenting ministers of the present day. In pious England people fold their religion up in a box along with their best clothes all the week, and put it on only on Sundays, when the parson gets up in church and whines about spiritual regeneration. But as for practical religion, neither he nor his flock, as a general rule, have the least notion of it. The pretended ministers of God do not go to work practically to establish the religion taught by our Redeemer—such as brotherly love between all, the rich to relieve the wants of the poor and not oppress them, wickedness to be put away, thus practising it to be cast out of the Church, and religion to exist as much one day as another—to exist in real deeds, and not in words only. Instead of doing these things, they allow and sometimes indirectly encourage those dreadful crimes that are carrying the nations to perdition—

viz., prostitution, adultery, murder, lying, theft, and crime of every description. They encourage these evils by not doing their utmost to prevent the misery amongst the poor which causes most of the crimes to be committed by those forced either to adopt those courses or starve—by not excommunicating and casting out of the church the rich, when guilty of crimes, now so common amongst them as to pass unnoticed, such as neglecting the poor, being guilty of seduction, adultery, profanity, drunkenness, gambling, idleness, and profligacy of every description,—and by wickedness amongst themselves.

When the heads of society set the example they do, it is not to be expected that the humbler classes will be much better. Indeed, they have too faithfully followed the example set them, and crime is now so great that persons unacquainted with the facts would scarcely believe it possible; and instead of decreasing, it is increasing with wonderful rapidity. Take one crime only, and that is sufficient in justice to bring the fate of Sodom and Gomorrah upon the cities of Europe,—namely, the great "social evil," as the newspapers call it. Though this crime is scarcely so great in England as in some continental countries, where bad women are registered and licensed, as in France and Holland, yet it is fearful in extent; and in all the cities of England the number of known houses of ill-fame is almost incredible, to say nothing of the private houses sometimes kept by ladies of high life, which the aristocracy alone visit. Then there are immense numbers of bad women who have no place to live, roaming the streets when they are without money. The diseases caused by such a state of affairs and the malarial spread by it through all society are dreadful in the extreme.

The following paragraph is taken from the *Bath and Cheltenham Gazette*:

"The magistrates of Bath and Cheltenham have resolved to discountenance the prosecution of persons keeping houses of ill-fame, on the ground that it will drive the gentlemen and some of the ladies away, and the towns will be ruined."

What, then, must be the state of things when fashionable watering-places—places for the "respectable"—depend for their existence upon such horrible sources? And this is in the heart of religious Eng-

land, where all the institutions of Protestantism are in full bloom!

The state of the Catholic countries of Europe is worse than that of England. In France the people may well be called a nation of adulterers and infidels. The few that are guided by their priests are bigoted and intolerant, that being the way in which they manifest their religion; and it may truly be said that the true spirit of the Christian religion is not to be found amongst the Catholic nations. But what can be expected from a system that teaches its disciples to worship idols? The second commandment says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them." How do the Catholics reconcile this with their bowing down to and worshipping crucifixes, images of the Virgin Mary, pictures, relics, &c.? It is contrary to the express command of God. It is useless for them to say that in bowing down to these images they only use them as symbols of higher divinity. This is merely endeavouring, by a few shallow, unmeaning words, to hide their rank idolatry. The nations of the East hold precisely the same opinions as the Roman Catholics. They will tell you that they do not actually worship their hideous idols, only as symbols of the gods, such as Brahma, Scéva, Vishnu, and others. Now, no person of common sense would say that they are not guilty of rank idolatry, and the Romans equally as much as the oriental nations. Any person who seeks may find ample information with regard to the corruption of the Romish Priesthood generally, the horrible crimes of the monsters that have filled the papal chair, the professed "vicars apostolic" of God, such as the wholesale murderer and profligate, Alexander VI., the incestuous Boniface VIII., and the remainder of them—monsters of iniquity, as Roman Catholic writers themselves have testified (as see the *Annals of Baronius*), the carryings on in the convents and nunneries, the winking pictures, the weeping statues, the miraculous blood of St. Janarius, &c., which in this enlightened age (!) were palmed off as miracles upon the Italians and others.

The following extract from the *Times*

of the 1st October, 1858, shows the frightful darkness of the present age:—

"On Monday last, the day after the miraculous liquefaction of the blood of St. Janarius, their Majesties and the hereditary Prince, together with the other members of the royal family, came over from Ischia, to venerate, according to their most religious custom, the precious relics of our miraculous protector, St. Janarius."

So, with their idolatry—their worship of the Virgin Mary, images, saints, relics, &c., the Romish Church dares to affirm that out of their idolatrous church there is no salvation. They should rather say there is no salvation in it.

The Pope is only kept in his pontifical chair by bayonets. Were it not for military force, spies, the "most holy" (!) or rather, the most diabolical Inquisition, and other means by which the slightest effort for emancipation is at once crushed, the Italians would long ago have risen *en masse* and overthrown him and his chair for ever. But even as it is, the days of Popery and Protestantism are numbered.

The Greek Church—a modification of the Roman—is, if possible, more corrupt than the Romish Church. The benighted ignorance of those who are in it is proverbial. The people of Russia will yet, however, hear the word of God in its purity; and if they receive it, they may be raised from their present low and servile condition to liberty and prosperity. The Austrians are but waiting an opportunity to overthrow the despotic imperial dynasty that rules them with a rod of iron. The myriads of Prussia are against the Government, and Spain and Portugal are ripe for revolution; but the strong arm of military despotism as yet keeps them down. Oppressed Hungary, dismembered Poland, Circassia, and all the nations of Europe, large and small, are drawing to a crisis, politically and socially. The people everywhere feel this, and are making every preparation for the coming struggles; for the saying is true that "Coming events cast their shadows before."

Look at the immense warlike preparations that France and other nations are making. They instinctively feel the coming of a dreadful storm, and are making ready for the events of the last days. The time spoken of by the Prophets, our Saviour, John the Revelator, &c., is near at hand. Babylon the Great, which is no other than modern Christendom, with its cloak

of religion for a garment to hide its sins, which are even greater than those of old, will fall, and great will be the fall thereof.

Most assuredly, God will not pass unpunished the profligacy and licentiousness of the professed followers of Christ, any more than he did that of the Jews, the professed followers of Moses. God is just as well as merciful; and whilst he will show mercy to all that receive his word, let those beware who reject it; and especially let those beware who persecute his servants and blaspheme his word. Upon them that have slain the

servants of God in these latter days shall come terrible retribution and judgment. Let the nations tremble, for the Lord will pour upon all who reject him the vials of his wrath. But they that close not their ears and shut not their eyes against the truth shall be saved from the approaching tribulations. Let those seeking for truth give a fair and unprejudiced hearing to the Gospel tidings, which is all that the servants of the Lord ask. In the language of the Apostle Paul, we simply say, "Prove all things, and hold fast that which is good."

THE ESSAYIST.

SUPER-PRACTICAL RELIGIONS.

Those considered as orthodox religionists put religion out of the pale of practical life, and consider spiritual and divine to mean the opposite of practical. The improper views of theologians and the intangible after-life character which they have given to religion have originated improper views in the minds of people generally, both as regards what is termed practical and what is termed spiritual. They give to the sceptre of religion only a very small fragment of dominion in this life, and religion itself is considered to have but little or no fellowship with the things of this world. Religion and all that belongs to the nobler activities of man's nature, with all that comes within the higher spheres of this probationary life, are considered, if not exactly *unpractical*, yet as belonging to an imaginary dominion of the *super-practical*. Its spheres can only be entered on Sundays, or during a few evening hours in the week, after the duties of the day are performed; and pleasure being considered a kind of nondescript, not properly belonging to practical life, nor to the spiritual, it is only the very solid and pious that enter those spheres and live for a time "out of the world" and "beyond its bustle and cares." Of course, all this certainly does not tend to much practical good, except that part which is of an educational or scientific nature. But science, art, and literature must not be robbed of their due, and the good derived there-

from credited to anything *super-practical*. According to the orthodox understanding, it is not considered that the mission of divine religion takes in the encyclopædia of physical sciences, and that to it is given to solve the educational, moral, governmental, social, domestic, and spiritual problems of time and eternity, and that upon its ministers rests the responsibility of bearing the world upwards, with all its branches of life. That would be genuine, practical religion, which embraced all the branches of life and solved every problem relating to man. Such is what the mission of divine religion has for its scope and object, and such ministers would indeed be worthy to be called servants and ministers of the Most High. But it is not according to this that orthodox professors understand the nature and mission of religion. Indeed, the person that taught the fact of religion being of such a character, having such a mission, would be tauntingly termed a secularist or a "Mormon."

To such an extent have false notions obtained concerning religion as to bring the religious, the moral, and the practical into a confusion, and sometimes even into actual antagonism; and the unreal is not only introduced, but made to confound and stand as the rival to the real. Thus there is a convulsion produced between the religious, moral, and practical branches of life, and a general misunderstanding is given—first by the unreal being introduced and coupled with improper

distinctions; and secondly, by putting the unreal into an antagonism with the real, and by proclaiming divorce between branches that God has joined together. Accordingly, men who are bright examples of morality and goodness are numbered by all orthodox professors among the "goats," unless they have also received some mysterious, incomprehensible "change of heart." This they do with a kind of savage joy; for they have a greater antipathy to a moral good man, unless "converted," than towards a vile wretch. The latter is a fit subject for grace, especially to a genuine Calvinist; but the former is a fitter subject for hell, because he is a moral, good man; and epithets such as "self-righteous," &c., are bountifully heaped upon him. This grows out of the same error that causes religion to be considered in the light of the *super-practical*. The next step strains towards another unnatural distinction and divorces religion and morality.

Religion is made not to be a proper subject of this life; and though it is supposed to visit the earth, it is as an intangible wanderer from some other world, shrouded in mistiness and wearing the aspect of solemn melancholy. Instead of taking up an abiding-place on earth, becoming one with man, and

identified with all his concerns, and entering into a practical, affectionate fellowship with him, it comes disclaiming fellowship with earth, and with a gloomy invitation to those who give it welcome here to come and receive a welcome from it after death in some world whose connection with this is *super-practical*, and whose existence is to this state of existence *super-real*. Hence, all that is native to this earth is considered not properly to belong to the dominion of religion, and this unnatural strain towards a disunion of branches of one great tree of life; and this false understanding of religion convulses the religious, moral, intellectual, and practical branches of life. Instead of religion being the divine leader and companion of the other powers or agencies of life to lead man onwards and upwards, and to bring about a proper state of things throughout the earth and all its concerns, the false notions of men make religion antagonistic to the moral, intellectual, and practical—its sister aids. It is made to disclaim fellowship with earth, and does not become to man a whole life reality. Such is not true religion, for that is a practical religion; and such is not "Mormonism," for that is the true religion.

HISTORY OF JOSEPH SMITH.

(Continued from page 300.)

[June, 1843.]

Friday, 30th. A messenger started from my company in the night, and arrived in Nauvoo early in the morning, saying that I and the company would be in the city about noon. Dr. W. Richards and W. Woodruff arranged the seats in the Court-room, preparatory to my arrival.

At half-past ten o'clock, the Nauvoo Brass Band and Martial Band started with Emma and my brother Hyrum to meet me; also a train of carriages, containing a number of the principal inhabitants.

At eight, a.m., the company with me again started; arrived at the Big Mound about half-past ten, where the brethren decorated the bridles of their horses with the flowers of the prairie, and were met by a number of the citizens. Continued

our journey; and at 11.25, a.m., I was gladdened, when opposite my brother Hyrum's farm, about one-and-a-half miles east of the Temple, with seeing the train approaching towards us; and I directed Colonel Rockwood to place my Life Guards in their appropriate position in the procession. I was in a buggy with Mr. Montgomery. Sheriff Reynolds and Wilson, with my three lawyers, Cyrus Walker, Shepherd G. Patrick, and Edward Southwick, were in the stage-coach with Lucian P. Sanger, the stage proprietor. Mr. Campbell, the Sheriff of Lee County, and a company of about 140 were with me on horseback.

I was a prisoner in the hands of Reynolds, the agent of Missouri, and Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell, who had de-

livered the whole of us into the hands of Colonel Markham, guarded by my friends, so that none of us could escape.

When the company from the city came up, I said I thought I would now ride a little easier; got out of the buggy; and, after embracing Emma and my brother Hyrum, who wept tears of joy at my return, as did also most of the great company who surrounded us, (it was a solemn, silent meeting,) I mounted my favourite horse, "Old Charley," when the band struck up "Hail Columbia," and proceeded to march slowly towards the city, Emma riding by my side into town.

The carriages having formed in line, the company with me followed next, and the citizens fell in the rear. As we approached the city, the scene continued to grow more interesting; the streets were generally lined on both sides with the brethren and sisters, whose countenances were joyous and full of satisfaction to see me once more safe.

I was greeted with the cheers of the people and firing of guns and cannon. We were obliged to appoint a number of men to keep the streets open for the procession to pass, and arrived at my house about one o'clock, where my aged mother was at the door to embrace me, with tears of joy rolling down her cheeks, and my children clung around me with feelings of enthusiastic and enraptured pleasure. Little Fred. exclaimed, "Pa, the Missourians won't take you away again, will they?" The friends from Dixon gazed with astonishment and rapture to see the enthusiastic attachment of my family and the Saints towards me.

The multitude seemed unwilling to disperse until after I had arisen on the fence and told them, "I am out of the hands of the Missourians again, thank God. I thank you all for your kindness and love to me. I bless you all in the name of Jesus Christ. Amen. I shall address you at the Grove, near the Temple, at four o'clock this afternoon."

When I went to dinner with my family, Reynolds and Wilson were placed at the head of the table, with about 50 of my friends, and were served with the best that the table afforded, by my wife, whom they refused to allow me to see, when they so cruelly arrested and ill-treated me, which contrasted strongly with their treatment to me when I was first arrested by them, and until my friends met me.

As soon as we arrived in the city, the Municipal Court came together, when I told them, "The writ of Habeas Corpus granted by the Master in Chancery at Dixon was made returnable to the nearest court having jurisdiction; and you are that court."

A requisition was made on Reynolds to return the writ, who refused, when I signed the following petition:—

"To the Honourable the Municipal Court of the City of Nauvoo, Hancock County, and State of Illinois:—

Your petitioner, Joseph Smith, senior, who has been arrested by and under the name of Joseph Smith, junior, states on oath that he is now detained as a prisoner, and in the custody of Joseph H. Reynolds, in the said city of Nauvoo and State of Illinois, who claims to be the agent of the State of Missouri, and that your petitioner was arrested by one Harmon T. Wilson, by virtue of what purports to be a warrant issued by his Excellency, Thomas Ford, Governor of the State of Illinois, in the County of Lee and State of Illinois, and by said Wilson, your petitioner was delivered into the custody of said Joseph H. Reynolds, at and within the County of Lee, aforesaid; that said supposed warrant so issued by his Excellency, Thomas Ford, Governor as aforesaid, and the arrest thereupon and the imprisonment consequent thereupon by said Wilson, and afterwards by said Joseph H. Reynolds, is illegal and in violation of law, and without the authority of law, as he is informed and verily believes, for the following, besides other reasons, to wit—

1st. The said supposed warrant so issued by the said Governor of the State of Illinois as aforesaid does not confer any authority to arrest your petitioner, for that it commands the officers therein named to arrest one Joseph Smith, junior, whereas the name of your petitioner is Joseph Smith, senior; and your petitioner avers that he is not known and reputed by the name of Joseph Smith, junior.

2nd. The said supposed warrant is defective and void, for that it does not recite that the Joseph Smith, junior, mentioned therein, has been demanded by the Executive of the State of Missouri or the Executive of the State of Illinois.

3rd. Said supposed warrant is defective and void, for that it does not state that said Joseph Smith, junior, therein named, has been indicted, or that any other legal accusation of any offence has been legally preferred, and is as pending against him in the said State of Missouri.

4th. It is defective and void, for that it does not show that any legal foundation

was furnished by the Executive of the State of Missouri, upon which to issue the same, and your petitioner avers that the same was issued without due authority of law.

5th. Said supposed warrant is in other respects defective and void.

6th. The said Joseph H. Reynolds has no authority to detain your petitioner in custody, for that he is not an officer of the State of Illinois, nor is he legally authorized by the said Governor of the State of Illinois, or otherwise, as the agent of the State of Missouri in the State of Illinois, or in any other character and capacity, to imprison your petitioner within the said State of Illinois.

7th. Your petitioner, before the making of the said arrest upon which he is now detained and imprisoned, had been arrested for the same cause and upon a charge for the same offence for which he is now arrested and imprisoned, by virtue of a warrant issued by the Governor of the said State of Illinois, upon a requisition of the executive authority of the said State of Missouri, and was discharged from said arrest and imprisonment by judgment of the Circuit Court of Warren County, at a court holden in the said county of Warren, in or about the month of June, A.D. 1841, in such manner as not to be liable to the said second arrest for the same cause.

8th. Your petitioner is not a fugitive from justice, and has not fled from the justice of the said State of Missouri, and he is not guilty and has not been guilty of treason in or against the said State of Missouri.

9th. Your petitioner was not and has not been within the limits of the said State of Missouri for more than four years next before the making of said arrest and imprisonment whereby he is now detained, nor for or during four years before any indictment or other legal accusation was preferred against him.

10th. Your petitioner avers that the said supposed warrant so issued by the said Governor of the said State of Illinois, and under colour of which your petitioner is now imprisoned, and the document purporting to be an authority to receive the said Joseph Smith, junior, are wholly defective and insufficient to legally authorize the arrest and imprisonment of your petitioner; copies of which supposed warrant and the supposed authority from the Executive of the State of Missouri are hereunto annexed.

Wherefore, your petitioner prays that a writ of Habeas Corpus may be awarded, directed to the said Joseph H. Reynolds, commanding him that he bring your petitioner forthwith and without delay before this honourable court, together with the causes of his caption and detention, in order

that your petitioner may be dealt with according to law; and your petitioner, as in duty bound, will ever pray.

JOSEPH SMITH, Sen.

Subscribed and sworn to before me this 30th day of June, A.D., 1843, at the city of Nauvoo, Illinois.

JAMES SLOAN,
Clerk of the Municipal Court of the City of Nauvoo."

Whereupon the Court issued the following:—

"State of Illinois, }
City of Nauvoo. } ss.

The people of the State of Illinois to the Marshal of said city, greeting:—Whereas application has been made before the Municipal Court of said city that the body of one Joseph Smith, senior, of the said city of Nauvoo, (who is styled in the warrant by which he is held in custody, Joseph Smith, junior,) is in the custody of Joseph H. Reynolds: These are therefore to command the said Joseph H. Reynolds to safely have the body of the said Joseph Smith, senior, who is styled Joseph Smith, junior, in his custody detained, as it is said, together with the day and cause of his caption and detention, by whatsoever name the said Joseph Smith, senior, may be known or called, before the Municipal Court of said city, forthwith, to abide such order as the said court shall make in his behalf: and further, if the said Joseph H. Reynolds, or other person or persons having said Joseph Smith, senior, of said city of Nauvoo, in custody, shall refuse or neglect to comply with the provisions of this writ, you, the Marshal of said city, or other person authorized to serve the same, are hereby required to arrest the person or persons so refusing or neglecting to comply as aforesaid, and bring him or them, together with the person or persons in his or their custody, forthwith before the Municipal Court aforesaid, to be dealt with according to law: and herein fail not, and bring this writ with you.

Witness, James Sloan, Clerk of the Municipal Court of Nauvoo, this 30th day of June, in the year of our Lord one thousand eight hundred and forty-three.

JAMES SLOAN, Clerk."

Which was endorsed.

"I, Joseph H. Reynolds, the within named, do hereby return this writ, with the body of Joseph Smith, with the following cause of caption and detention, to wit—The within named Joseph Smith was arrested on

a warrant issued by the Governor of the State of Illinois, by one Harmon T. Wilson, a Constable of Hancock County, in the State of Illinois, on the 23rd day of June, A.D., 1843, a copy of which warrant is hereunto annexed, and marked letter A, and delivered over to my custody as directed by said writ. The person of said Smith was, on said 23rd of June, in the County of Lee, and State of Illinois, by the said Wilson, delivered over to my custody; and that I received and detained the said Smith in my custody, by virtue of a certain warrant of attorney issued by the Governor of the State of Missouri, a copy of which is hereunto annexed and marked letter B, directing me to receive the said Smith, and convey him to and deliver him to the Sheriff of Davies' County, in the State of Missouri; and that the within detention referred to is the same referred to, and none other.

JOSEPH H. REYNOLDS.

Naavoo, June 30, A.D., 1843."

"Executive Department,
City of Jefferson."

' Know ye that I, Thomas Reynolds, Governor of the State of Missouri, having full trust and confidence in the integrity and abilities of Joseph H. Reynolds, do hereby constitute and appoint him as the agent of the said State of Missouri, to proceed to the State of Illinois, for the purpose of receiving from the proper authorities of that State one Joseph Smith, junior, charged with treason by him committed against the State of Missouri, and as having fled from justice to the State of Illinois; and I do hereby authorize and direct said Joseph H. Reynolds to convey said Joseph Smith, junior, from the State of Illinois, and deliver him to the custody of the Sheriff of Davies' County, in the State of Missouri.

In testimony whereof, I have hereunto set my hand and caused to be affixed the great seal of the State of Missouri.
Done at the city of Jefferson, this 13th day of June, in the year of our Lord one thousand eight hundred and forty-three.

By the Governor,
THO. REYNOLDS."

JAMES L. MINOR,
Secretary of State."

"Thomas Ford, Governor of the State of Illinois, to all Sheriffs and Constables of any County of the State, and to Harmon T. Wilson, of the County of Hancock, greeting:—Whereas it has been made known to me by the executive authority of the State of Missouri, that one Joseph Smith, junior, stands charged with the crime of treason against the State of Missouri, and alleged that Joseph Smith, junior, has fled from the justice of the said State of Missouri and taken refuge in the State of Illinois:

Now, therefore, I, Thomas Ford, Governor of the State of Illinois, pursuant to the Constitution and laws of the United States and of this State, do hereby command you to arrest and apprehend the said Joseph Smith, junior, if he be found within the limits of the State aforesaid, and cause him to be safely kept and delivered to the custody of Joseph H. Reynolds, Esq., who has been duly constituted the agent of the said State of Missouri to receive the said fugitive from the justice of said State, he paying all fees and charges for the arrest and apprehension of said Joseph Smith, junior, and make due returns to the executive department of this State, of the manner in which this writ may be executed.

In testimony whereof, I have hereunto set my hand, and caused the great seal of the State to be affixed.

{ L. S. }
Done at the city of Springfield, this 17th day of June, in the year of our Lord one thousand eight hundred and forty-three, and of the Independence of the United States the sixty-seventh.

By the Governor,

THOMAS FORD.

THOMAS CAMPBELL,

Secretary of State."

Mr. Reynolds refused to submit to the writ, but submitted to the attachment, and I was delivered into the hands of the Marshal of the city. I told the Court I had an appointment to preach to the people, and requested the privilege from the Court, which they granted, and adjourned until eight o'clock to-morrow morning.

(To be continued.)

ENCOURAGEMENT TO A CANDIDATE.—During the personal canvass of Mr. Garnett among the electors of Salford, he and his friends, calling at a huckster's shop, found only a boy, who, having learnt his business, went to the foot of the stairs and called to his mother (who was above, making beds): "Mother! Here's a man as wants your vote for him to be a Parliament man!" "Well," shouted the mother, "tell him thy feyther's not in; but if he'll chalk his name on the counter, we'll enquire into his character!"

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 14, 1859.

PRACTICAL "MORMONISM."—The Saints have engaged in a work, the immensity of which cannot be calculated in human knowledge. The millennial dispensation has been ushered in, and they have believed in the fact, and have entered into the Church, and taken upon themselves the responsibility of being co-workers with God in the accomplishment of his many important purposes. This dispensation takes in a thousand years' period of the most important events of the earth's probation, and then again comprehends all others and enters into the eternal state of things.

Now, there are no Saints who are worthy of the name that cannot dwell on some of these principal events to take place in this dispensation. They can enlarge on the magnitude of the Latter-day Kingdom and revel in the glories of this growing work. But this is not enough. That dispensation has to be embodied, the purposes of God accomplished, and the work performed. That work has also to be classified, the parts dealt out to the Saints and servants of God, and be moved along in due order. Its details have to be unfolded, its parts performed, and its seasons come in and go out laden with the fulfilment of God's mighty purposes.

The religion of the Saints is a practical one. It is too much for them to compress the events of a thousand years into the narrow span of their mortal lives, too general to skip from object to object "looming in the distance" of that millennial period, and too aërial for them to take imaginary parts with generations yet unborn. It is true that the next life is but a continuation of this, and that the faithful and practical Saints will take their parts throughout the Millennium, either in this or the spirit-sphere. But they have now to deal with the present, and that will lead them to the future. Indeed, their work will ever be the work of to-day.

To realize that the Almighty is specially working among the children of men and that the dispensation of the fulness of times has come in is truly very important. To believe in these facts, to take in the principal events and generalities of the Latter-day work, and to see the vision of a thousand years, even though imperfectly defined, must indeed form a glorious and inspiring faith. But unless the faith extends farther than a view of generalities—unless the vision of great events grow into realities, and faith become embodied in practical religion, the amount will be but of little value. A person might believe that such a dispensation has been opened, and his faith might embrace many of the principal events and generalities of the Latter-day work, and yet such a believer neither be prepared for any of the purposes of God, nor the course of his life tend anything to the fulfilment of those purposes. Indeed, there are many of this class among the sects. Thousands believe in the coming of Christ, the restoration of Israel, the resurrection, the judgment day, and the fulfilment of the prophecies. Nearly all Christendom will receive so much in theory; but practically their faith amounts to nothing; and, as far as appear in their lives and state of preparation, all those events are as though they were millions of years in the future.

Now, unless the faith of the Saints exceeds this, and their course forms as it were the groundwork for the rolling in of the purposes of God, their faith and condition are no better than the world's. Not only must they believe in the dispensation of

the fulness of times and in the work which it comprehends, but they must perform their parts in unfolding the massive scroll of grand events. They must do more than take aerial flights over the gathering, the building-up of Zion, and the generalities of the Millennium. They must help to fill in the details and give a fulfilment to the purposes of God. Not only must they be prepared for the dispensation as a whole, but they must receive so many of its seasons and events as shall occur in their own lives, and be ready to perform their parts as the course of Providence shall bring them round. The fulfilment of the prophecies, whether ancient or modern, the accomplishment of the "restitution of all things," the complete establishment of the kingdom of God upon the earth, and the bursting of the latter-day glory upon the world must not be as dreams of unrealities, nor even remain as visions of things to come. The people of the Saints of the Most High, under their great Head, must make the Divine purposes realities, transform the visions of inspiration into facts, accomplish the work designed, and bring in the days foretold.

An all-important point must no longer be overlooked by any who desire an inheritance in the kingdom and a right in the glory to come. That point is, that the Saints have to *prepare* for the future, that the work is a thing to be done, and that they have to do it. The day is too far gone for the glory of this work and the superiority of the Saints to remain merely subjects for the imagination to play with, or bare expectations to boast of, or simply prospects for devout conversation. The visions of glory must be transformed into facts, and the full superiority of the Saints worked out, and all the features thereof become realities. That which is not yet accomplished of the great design must be accomplished and made facts as solid as those already inlaid in our eventful history; and those features of superiority not yet formed, but which appear marked in the vision of the Saints' future excellency, must become as strongly stamped on the face of our practical life as those features of superiority which already characterize this people. Let the Saints distinctly understand that all they expect, either in the present or future, of heights, breadth, excellency, and power, they must prepare for, work out, and realize. This is "Practical 'Mormonism.'"

EMIGRATION TO THE STATES.—In a former Number of the *Star* we proposed sending a company of Saints to the States as soon as it could be formed after the departure of those who designed to go through to the Valley this season. We still propose to do so, if the Saints will exercise a little patience and wait until it can be accomplished. We are sorry, however, to see a disposition manifested on the part of some to take the matter into their own hands and make their own arrangements. Almost every mail brings letters from individuals requesting us to secure them passages to New York or Philadelphia at a particular time set by them, and often naming the vessel, and not unfrequently vessels that we would not send a dog upon. We have had occasion heretofore to animadvert, through the *Star*, as well as personally to the Elders, upon this practice, and we have endeavoured to show our reasons for objecting to it. We have pointed out as plainly as we well could the dangers incurred by the Saints, the great inconvenience and annoyances they are subject to, and the almost utter impossibility of retaining the Spirit of the Lord, keeping his commandments, and living their religion, while crossing the ocean, surrounded as they are and must inevitably be with evil influences and opposing powers while on board of ships filled with emigrants who know nothing and care as little about his laws and commandments, and where, instead of prayer and praise, cursing and blasphemies alone are heard,—where the most abominable and wicked actions are daily transpiring before and around them,—where the conduct of all around is such as seemingly to call down the just and immediate judgments of Heaven upon their impious heads, and where nothing but brute force can in any manner restrain them. The same objections still exist to this indiscriminate emigration. We therefore earnestly request the Saints who wish to emigrate to the States this summer to send up their names and deposits at once, and trust to us to select the ship and set the time for the departure; and as soon as we receive enough to warrant it, we will make all necessary arrangements and notify the passengers all in good time. We hope to be able to send out a company in June.

THE GREAT APOSTACY.

The subject of the "Apostacy" is considered by many to be well nigh exhausted. Looked at from different points of view, it has presented various aspects of strangely-blended, gloomy hues, forming one great sombre picture painful to contemplate, and scarcely relieved by a single colouring of light. But the subject is not exhausted by merely proving that there has been an apostacy. To arrive at a proper understanding of its causes and results, we must study it historically, philosophically, and practically, as well as prophetically, and ascertain what caused society to turn back in its course, forsake the sure and steady light of revelation that beamed upon it, and leave to future times and nobler minds, unblest with Heaven's power, to plunge into the *arcana* of nature and bring thence those brilliant gems of truths, though dark with the dross of man's imperfect handling, that have prepared the world for a greater power and more comprehensive elucidation of truth than any the world had ever been privileged with before. To begin at the beginning is generally the surest way to arrive at a correct conclusion. Let us, then, glance at the subject prophetically, and then gradually trace it from its commencement, till the departure from primitive principles is completed, and finally notice its results and bearings upon future times.

The arguments in favour of the continuity of Gospel powers and principles in uninterrupted succession, as communicated by the Saviour and his immediate followers, are specious, but rest upon a very superficial basis. The strongest are deduced from the following words, which are quoted as clearly prophetic:—

"Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it."

In looking at this quotation, the mind naturally dwells upon the pronoun "this," and enquires what it refers to. Correctly speaking, it could not refer to Peter, as he was the person spoken to, nor to Christ, as he was the speaker; but to the subject

spoken of—namely, revelation, or the principle by which Peter obtained his knowledge of Jesus. The quotation resolves itself into this—that while revelation continued, the gates of hell should not prevail against the Church; or, interpolating the language of the Saviour—"Upon this rock, the foundation on which you have built, will I build my Church; and while resting on this secure basis, the gates of hell shall not prevail against it." But this principle was soon after lost; therefore the powers of darkness *might* prevail, not against the Church of Christ, but against that congregation of people and principles bearing the name, yet possessing nothing but the bare precepts delivered, the departure from which would be the consummation of an apostacy.

The next passage of the kind to be considered can be as summarily dealt with as the preceding one. It is the last verse of *Matthew's Gospel*:—

"Teaching them all things whatsoever I have commanded you, and lo! I am with you alway even unto the end of the world."

If this promise applied not only to the Apostles, but to their successors, which we do not admit, (see "Universal Apostacy," by O. Pratt,) it carries a condition annexed and plainly stated. "Teaching them all things I have commanded you."

When the principles I have commanded you cease to be taught, then will I cease to honour with my blessing those who profess to act in my name. The condition has not been complied with, and the promised blessing cannot be hopefully solicited. Thus on the face of this stronghold (?) we find indubitable evidence to believe that there *might* be an apostacy.

These are the strongest proofs adduced of a prophetic character in support of the continuity of the Church of Christ established eighteen centuries ago, and these we have found to fail in proving anything of the kind.

Let us, then, examine the voice of inspiration speaking in unmistakable terms of that universal departure from revealed religion which subsequently took place.

The art of writing was but little practised among the Jews, except by professed writers, or "Scribes," who wrote and expounded the law. Hence the teachings of the primitive Apostles were generally communicated orally. Among other principles, the second coming of Christ occupied a prominent position; and being misunderstood by many, it was looked for by them as being nigh at hand. To correct this erroneous impression, Paul writes to the Thessalonians emphatically—"Let no man deceive you; for that day shall not come except there come a falling away first." Here an apostasy is plainly foretold, but the extent of it is not definitely stated. Yet, when we investigate the subject a little farther, we find John telling us not only that there would be an apostasy, but also that it would be universal.

"And it was given him to make war with the Saints and to overcome them, and power was given him over ALL kindreds, and tongues, and nations."

Language can express nothing plainer than this. The arch enemy of mankind, the proud insulter of heaven's Majesty, the sinuous reptile that crawls into the fairest harbours of human hopes and joys which mortality ever erected, and plants his venomous sting in their loveliest petals, had power given unto him over all those degenerate ones who, from a multiplicity of causes, had forfeited their right to the power of Heaven's Priesthood and its accompanying blessings, that the ulterior purposes of Jehovah might be fulfilled. Here was no

room for dubiety, no ambiguous language, no covering under metaphor or simile, but plain, deep-meaning words. Every believer in the Divine mission of Christ, contemporary with John, to whom this prophecy was made known, would unhesitatingly declare that a dire and universal apostasy was rapidly overshadowing the children of men, and the rank and noxious heresies which were even then spreading like fulsome weeds would soon become general. The superficial would mourn and grieve to think that the holy cause, in the defence and propagation of which such noble blood had been shed, was about to be dimmed and obscured, while the deep-thinking would look beyond and see a glorious sun struggling through the blackness of the gathering cloud, whose vivifying rays would warm up all generations and resuscitate with deathless energy the waiting worthies of all times and all climes. We who live in an age long subsequent to these can look back over the past, chronicled in the institutions as well as the tomes of the present, and see the Prophet's words as literally verified as if he had outlived his times and recorded events which had transpired, instead of foretelling the future. One or two pointed, telling proofs are as good as a thousand; and these have been produced from the midst of many. Thus prophecy says that there *might* be an apostasy, and prophecy reiterates that there *would* be an apostasy universal in its character. We will next trace it historically, and prove the truth of that prophecy.

(To be continued.)

THE VISITOR.

EMIGRATION PREPARATIONS.

"Well, sister C., how are you to-day? I have just got time to run in for a few moments and enquire how you are prospering in the great work."

"Oh, thank you, brother V., I feel first-rate, and I'm very glad to see you indeed."

"Well, and how are you progressing, sister C., with your preparations for emigration?"

"Why, I had determined to do some-

thing towards it; but, you see, brother V., I need a dress for summer so badly, that I really must have one, as I can't go out decently to meetings at all without it."

"Now, really, sister! you had determined; and yet a something arises which makes it no determination at all, and that something a very trifling thing too. Why, I saw you in a very nice dress only last Sunday."

"Well, brother, but you know that one requires a change, to appear like other people."

"And, pray, what have we to do with other people, whose thoughts and desires are the opposite of ours? How many dresses have you, sister C.?"

"Why, only three; and two of them are hardly fit to be seen in."

"Only three, and only one body to cover! Why, the one you have on is a very decent dress: last Sunday's was really a handsome one; and I suppose No. 3 is as good as the one you are wearing. But what sort of a dress were you for buying?"

"The same as that pattern. It's a beautiful thing. Miss Spendenough has one of them, and they are really nice."

"Ah! I see: printed muslin, thin, flimsy, new pattern. A crooked pin would tear a hole large enough to let your head through at the wrong place. Dear, too, I'll warrant. Just like what Miss Spendenough would buy. Tenpence or a shilling a yard, I guess?"

"Just tenpence. Is it dear?"

"Wait till I see. Yarn, twopence; weaving, a penny farthing; printing, say a farthing. Yes; it cost the maker about threepence halfpenny per yard: not worth a halfpenny to you. Let me reckon: 12 yards at 10d.; that's 10s.: say four for trimmings, and three more for making: total, 17s.—rather much for a few Sunday's wear."

"But, then, I shall not pay it all at once. I have to pay it by weekly instalments; so that will make it easier."

"Worse and worse! Charge you 25 per cent. for lying out of their money: that's 3d. to the shilling. Why, my dear sister, you are actually robbing yourself. In the first place, if you really desire to gather and be saved, you don't need any more dresses at all. Next, if you did require another, muslin or any flimsy fabric of the kind is the dearest and least economical article you could buy. And again, when you do buy, you lose 5s. in the pound by purchasing on credit, as credit dealers must lay a heavy tax on their goods to meet bad debts and losses through dishonest customers. Can't you see the truth of that?"

"Well, brother V., I must say you have thrown a light upon the matter that I never discerned before. I will not have the dress now; but I'll pay all the money that I can into the emigration deposits, and try if I can't make up something handsomer than the dress by the next emigration season."

"Bravo! That's the spirit. Leave these flimsy trickeries to silly worldlings like Miss Spendenough, (who knows and cares nothing about salvation, present or future, and whose flaunting feather dancing on her gaudy bonnet will never aid her flight to glory,) and realize the truth of the saying—'Any fool can earn money, but it requires a wise person to use it.' My time is up; so I must be gone. Good bye for the present!"

"Good bye! and thank you for your visit. Won't you call again soon?"

"As soon as I can. Good bye!"

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 307.)

(From the *Saturday Magazine*, Aug 30, 1842.)

"About three centuries and a half have elapsed since the existence of America was made known to the inhabitants of the Eastern hemisphere. From that period to the present time, vast numbers of books have been written about the New World; but little has been done to dispel the darkness which broods over its early history. We have some accounts of the discoveries and conquests of the Spaniards; but from the sixteenth century to our own times, the

conquerors seem to have been jealous of giving any information respecting the regions under their dominion, which included those parts of the continent that were inhabited by the only nations of the aborigines who were found in the possession of the arts of civilized life. From ignorance of the monuments which still exist to attest that the population of these parts of America was, at some period, far removed from a state of barbarism, authors have very generally been inclined to treat the glowing accounts given

by the Spaniards of the splendour of Peru and Mexico and the civilization of the inhabitants as coloured by that spirit of exaggeration of which travellers are proverbially accused. From the same cause, it is only of late years that the architectural remains of the native Americans have been thought of as likely to afford a clue to the much agitated question of the origin of that people—a question on which so many strange hypotheses have been broached by different writers, and one, into the intricacies of which we have no intention of entering. But without doing so, we may safely assume that the Western continent was most probably peopled originally by emigrants from the Old World, who crossed over the narrow sea which divides the north-eastern shores of Asia from the north-western of America; while the arts of civilization were either carried with them or subsequently diffused over parts of the country by strangers from some nation in a higher state of improvement, driven perhaps by tempests over a wide expanse of ocean. We ascribe the superiority of the people who were found in the regions which embrace Mexico and Peru over the natives of America to knowledge derived from a foreign source, rather than from their own origination, because we do not believe that man is capable of raising himself from a state of complete barbarism by his own unassisted powers. All nations appear to have been indebted to strangers for the first impulse towards civilization, as if the torch had been in the first instance kindled from above, and afterwards passed round the world, from one people to another."

(Extract from Colonel Galindo's Report of his commissioned examination of the Ruins of Central America in 1834.)

"The city of Copan extended along the bank of its river a length of two miles, as is evidenced by the remains of its fallen edifices; the principal of these was the temple, standing at the eastern extremity of the city, and built perpendicularly from the bank of the river to a height of more than 40 yards. It is 250 yards long from north to south, and 200 yards broad. Stone steps lead from the land sides to the elevations above, and again descend to a square in the centre of the edifice, 20 yards above the level of the river. Through a gallery, scarcely four feet high, and two-and-a-half broad, one can crawl from this square through a more elevated part of the temple overhanging the river, and have from the face of the precipice an interesting view. Among many excavations, I have made one at the point where this gallery comes out into the square. I first opened into the entrance of the gallery itself, and digging

lower down I broke into a sepulchral vault, whose floor is twelve feet below the level of the square. It is more than six feet high, ten feet long, and five-and-a-half broad, and lies due north and south according to the compass. It has two niches on each side, and both these and the floor of the vault were full of red earthenware dishes and pots. I found more than fifty, many of them full of human bones, packed with lime; also several sharp-edged and pointed knives of chaya, (a brittle stone, called itzili by the Mexicans), and a small head, apparently representing Death, its eyes being nearly closed, and the lower features distorted. The back of the head is symmetrically perforated by holes; and the whole is of most exquisite workmanship, cut out or cast from a fine green stone, as are also two beads I found in the vault, with quantities of oyster and periwinkle shells brought from the sea-shore. There were also stalactites taken from some cave. All the bottom of the vault was strewed with fragments of bones, and beneath was a coat of lime on a solid stone floor. There are seven obelisks still standing and entire in the temple and its immediate vicinity, and there are numerous others, fallen and destroyed, throughout the ruins of the city. These stone columns were ten or eleven feet high, and about three broad, with a less thickness. On one side are worked, in basso-relievo, human figures standing square to the front, with their hands resting on their breasts; they are dressed with caps on their heads and sandals on their feet, and are clothed in highly-adorned garments, generally reaching half-way down the thigh, but sometimes in long pantaloons. Opposite the figure, at a distance of three or four yards, is commonly placed a stone table or altar: the back and sides of the obelisk generally contain phonetic hieroglyphics in squares. Hard and fine stones are inserted in many obelisks, as they, like the rest of the works in the ruins, are of a species of soft stone, which is found in a neighbouring and most extensive quarry. There is one very remarkable stone table in the temple, two feet four inches high, and four feet two inches square. Its top contains 49 square tablets of hieroglyphics, and its four sides are occupied by sixteen human figures, in basso-relievo, sitting cross-legged on cushions carved in the stone, and holding each in their hands something like a fan or flapper. Monstrous figures are found amongst the ruins: one represents the colossal head of an alligator, having in its jaws a figure with a human face, but the paws of an animal: another monster has the appearance of a gigantic toad, in an erect posture, with human arms and tiger's claws.

On neighbouring hills, to the east and west, stand two obelisks containing hieroglyphics alone, in squares. These obelisks (like the generality of those in the city,) are painted red, and are thicker and broader at the top than the bottom. Mounts of stone, formed by fallen edifices, are found throughout the neighbouring country."

(To be continued.)

PASSING EVENTS.

GENERAL.—On Friday, 29th ult., the American emigrant ship *Pomona*, from Liverpool, was wrecked at Wexford: 386 lives were lost. On the night of the 26th ult., the Austrian army crossed the Ticino and entered the Piedmontese territory: the bridge of Buffalora, over which they passed, has been blown up. The Austrian troops have occupied Inbra, Palanza, Arona, Novara, and Mortara, and have cut the telegraph wire communicating with Switzerland, and seized several vessels on the Lago Maggiore. Communications from Ancona state the arrival of 8,000 Austrians in that town. Several divisions of the French army have disembarked at Genoa. King Victor Emmanuel will take the command of the Sardinian army in person. News from Tuscany state that a revolution has broken out at Florence, and that the Grand Duke and family have fled.

AMERICAN.—Advices from Tampico to the 1st instant state that a revolution had broken out there, and was raging violently. News from Belize, Honduras, state that a heavy gale from the south-east had done much damage to property on land, and rendered the harbour quite rough: dry weather had prevailed for six weeks, and the people suffered for want of water. Advices from Venezuela report the whole country in a state of revolution: Puerto Cabello was in arms, and the stores were closed half the time: troops were landing from the East. Quito has been nearly destroyed by an earthquake: the damage is estimated at \$3,000,000, and the deaths at 5,000. Several small towns were also destroyed.

MEMORABILIA.

SPECIFIC GRAVITY.—The specific gravity of a body is its weight compared with that of an equal bulk of distilled water (adopted as a standard). The weight of the body in air divided by the difference between its weight in air and its weight in water determines its specific gravity.

BOTANICAL CLOCK.—Some plants open their leaves and flowers at certain times in the morning, and close them at certain times in the evening. The following are examples:—Yellow goatsbeard opens at 4 a.m., and closes at 12 noon; chicory opens at 4 a.m., and closes at 8 p.m.; dandelion opens at 5 a.m., and closes at 8 p.m.; yellow poppy opens at 5 a.m., and closes at 7 p.m.; field convolvulus opens at 5 a.m., and closes at 4 p.m.; white water-lily opens at 7 a.m., and closes at 5 p.m.; lettuce opens at 7 a.m., and closes at 10 p.m.; pimpinell opens at 8 a.m., and closes at 3 p.m.; red sandwort opens at 9 a.m., and closes at 3 p.m.

CLASSIC AUTHORS, &c., A.D.—The following celebrated poets, philosophers, historians, &c., flourished during the first 530 years of the Christian era, and are ranged as far as practicable according to the order of the dates of their decease:—Livy, Roman historian; Ovid, Roman elegiac poet; Celsus, Roman philosopher and physician; Strabo, Greek geographer; Phœdrus, Roman fabulist; Paterculus, Roman historian; Perseus, Roman satiric poet; Quintus Curtius, Roman historian; Seneca, Spanish philosopher and tragic poet; Lucan, Roman epic poet; Pliny (the elder), Roman natural historian; Josephus, Jewish historian; Epictetus, Greek stoic philosopher; Quintilian, Roman orator and advocate; Statius, Roman epic poet; Lucius Florus, Spanish historian; Tacitus, Roman historian; Martial, Spanish epigrammatic poet; Valerius Flaccus, Roman epic poet; Pliny (the younger), Roman epistolary historian; Suetonius, Roman historian; Plutarch, Greek biographer; Juvenal, Roman satiric poet; Ptolemy, Egyptian geographer, mathematician, and astronomer; Justin, Roman historian; Arrian, Roman historian and philosopher; Lucian, Roman philologer; Marcus Antonius, Roman emperor and philosopher; Galen, Greek philosopher and physician; Diogenes Laertius, Greek biographer; Dion Cassius, Greek historian; Herodian, Alexandrian historian; Longinus, Greek critic; Eusebius, Nicomedian ecclesiastical historian and chronologer; Macrobius, Roman grammarian; Eutropius, Roman historian; Boethius, Roman poet and Platonic philosopher; Procopius, Cæsarean historian.

VARIETIES.

A surgeon should have, as it were, an eagle's eye, a lion's heart, and a lady's hand.

GARDENING MEMORANDA.—In planting potatoes, the sets with crown eyes should be placed in a separate drill, because they will grow and ripen earlier than sets from the middle of the tuber; and these again will be more forward than the sets with bottom eyes. Much earthing is not good for potatoes, except in some lands where it is necessary to form furrows for carrying off water. The bulbs of turnips should not be earthed up: the bulbs should be freed from earth.

POETRY.

DIVINE LOVE.

(Selected.)

My God, thy boundless love I praise:
How bright on high its glories blaze!
How sweetly bloom below!
It streams from thine eternal throne;
Through heaven its joys for ever run,
And o'er the earth they flow.

'Tis love that paints the purple morn,
And bids the clouds, in air upborne,
Their genial drops distil:
In every vernal beam it glows,
And breathes in every gale that blows,
And glides in every rill.

It robes in cheerful green the ground,
And pours its flowery beauties round,
Whose sweets perfume the gale:
Its beauties richly spread the plain,
The blushing fruit, the golden grain,
And smile on every vale.

But in thy Gospel see it shine
With grace and glory more Divine,
Proclaiming sins forgiven:
There Faith, bright cherub! points the way
To realms of everlasting day,
And opens all her heaven.

MONEY LIST, APRIL 1—29, 1859.

East India Mission (per D. Gells)	£3 0 0	Brought forward.....	£134 10 7½
E. L. Sloan (per C. F. Jones)	3 0 4½	Edward Oliver	5 0 0
C. C. Shaw (per do.)	2 17 2½	W. H. Perkes (per E. Oliver)	4 3 1½
William Halls (per do.)	3 6 7	Thomas Lier (per do.)	3 10 7
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James Evans (per C. W. Penrose)	10 14 6½	John Hunter (per J. McComie)	6 6 7
Lewis Bowen (per do.)	8 10 8½	John McComie	3 19 6
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Edwin Scott (per do.)	18 8 0	John H. Kelson (per do.)	1 18 0
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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 21, Vol. XXI.

Saturday, May 21, 1859.

Price One Penny.

MAN VERSUS GOD.

BY ELDER G. C. FERGUSON.

Men who meddle with things which they do not comprehend are likely to have more on their hands than they know what to do with. I have heard, for instance, of a man who had undertaken to repair a clock, boasting that "he had put it all to rights, and had a whole bushel of works left over, which he could see no earthly use for." The subsequent non-movements of the clock, however, proved beyond dispute that he had not "put it all to rights."

We might take this as an illustration of the profound judgment of "Christian" theologians, who have professedly put the Gospel all to rights by throwing all its most important parts away. The plan of salvation, to the man who comprehends it, is plain and simple, beautiful and God-like; but to the man who "comprehendeth it not" it is all miracle and mystery.

What a contrast between a Simon Peter and a Simon Magus!—the one an Apostle and perfectly understanding his calling as such, the other nominally a Saint, but understanding neither the Apostle's calling nor his own; the one exhibiting in his conduct and deportment all the majestic power and self-sacrifice of a chosen servant of God, the other manifesting all the contemptible selfishness and narrow-minded ignorance of a mere money-grubber, like Simon Magus, who, when he saw the Apostle's power, coveted

it, not that he might use it for the salvation of his fellow-men, but simply that he might fill his pockets and win the adulation of the gaping multitude.

Simon Magus, however, was by no means the only one who sought to lay hold of the things of God with the spirit of a worldling; for many such characters "crept in unawares"—"ungodly men," "turning the grace of our God into lasciviousness," and "even denying the Lord that bought them." (See Jude, and 2nd Epistle of Peter.) Instead of "contending for the faith once delivered to the Saints," these men contended *against* it; and we have only to examine the Christian world in our own day to see the results of their contentions. The baptism of water for the remission of sins has disappeared: the baptism of the Holy Ghost has disappeared also: Apostles and Prophets there are none; and the gifts of the Spirit are nowhere to be found among the sects. In short, while the professing Christian of the nineteenth century boasts of the glorious effulgence of Gospel light, there is a multitude of Gospel principles, ordinances, officers, gifts, and blessings which he can find no earthly use for, and which he has therefore cast away as being quite superfluous and non-essential.

We can also trace the results of this tampering with eternal things—this

taking of God's business out of God's hands, in the awfully depraved state of modern society. Truly, "the earth is defiled under the inhabitants thereof;" and though there is no lack of earnest effort on the part of some good men to turn back the tide of iniquity, the fact is that neither they nor their religions nor their governments have power to do it; and so things gradually get worse. We have also, throughout Christendom generally, and in this country especially, numberless institutions of a charitable and benevolent character; and the Christian feels proud as he points to them. But the very multiplicity of such institutions attests the imperfections and inadequacy of the religious social systems which require so many adjuncts to enable them to operate. A man in sound physical health seems to hobble along upon crutches: they are only a pest and a nuisance to him. And, in like manner, a people whose social system is in a healthy state have extremely little use for soup-kitchens, workhouses, Dorcas Societies, coal-tickets, ragged schools, &c., &c. These sort of things may be very well for sudden calamities or emergencies; but the fact that Christian communities are obliged to have recourse to such aids, even in the best of times, is of itself a proof that men have abstracted from the Gospel "its most precious things," and filled the gap with rubbish.

They may have retained something of a form, but they have lost the power and the spirit.

If the churches of Christendom were really the churches of Christ, they would have far other machinery at work; their priesthood, by divine power, would speedily lift mankind from their present disgraceful and inexcusable degradation; and the world would know that difficulties, which in mere human hands are insurmountable, are not difficulties at all when there are Gospel appliances to overcome them. But the proud, obdurate heart of man prefers the bungling makeshifts of its own contrivance to the simple, yet radical and efficient measures prescribed by Omniscience, and exemplifies in his conduct the truth of the old adage, that "fools rush in where angels fear to tread." Man rushes into the responsibility of governing a world, while as yet he has scarcely begun to know how to rule his own spirit or the body in

which it dwells. He apes the God before he has played the man; nay, more,—the Pharisees of this generation will stand aghast at what they term the blasphemous daring of a Joseph or a Brigham, who, in the capacity of a Prophet, asserts the Divine law, while these same Christian Pharisees will upon their own responsibility undertake, not to enforce the law of God, but to abrogate it,—not to teach their fellow men that the least of God's laws are important, but that the greatest of them are non-essential and have been repealed by human authority to make way for mere human enactments,—thus lifting themselves up, not only above Apostles and Prophets, but even above God himself; and, having capt the climax with such a crown, what wonder if these learned doctors spurn new revelation and despise the messengers of God?

On the other hand, what wonder if Jehovah, thus insulted and as it were dared to do his worst, should send his judgments among the nations, to teach them that they are but men, and that they have neither the power to rule independently in this world nor authority to dictate the terms of salvation in the world to come? Might he not turn their own proofs of benevolence into a testimony against them, and take their soup-kitchens and workhouses as evidence that they have ground the faces of the poor, oppressed the hireling in his wages, and then, for a pretence of charity, have built houses, or rather prisons, to hide the poor out of their sight? What wonder if he should sum up all the polemical wisdom of eighteen centuries in a nutshell, and convert the creeds and confessions of faith into an indictment for conspiracy to rob his people of their inheritance assigned and sealed to them by the voluntary sacrifice of their elder brother Jesus? I say, what wonder if the Lord should do all this, and much more?

But this is only the beginning; for if the charitable and religious institutions of mystic Babylon thus condemn her, how will she appear when the Judge of all the earth confronts her with her murders, adulteries, secret abominations, perjuries, lying wonders, and treacheries, by means of which she has maintained her power, bolstered up her power, and made havoc among the human family? All these things are against her, and her day of reckoning is at hand. When we think for

a moment of the tremendous price that humanity has paid for its vain and fruitless attempts to shut God out from the management of the world's affairs, that thought should cure us for ever of any lurking affection we might entertain for priestcraft, or that kind of philosophy which would rather find out a truth by the wreck and sufferings of a thousand years than learn it in a few minutes from the lips of inspiration. What has our race been doing for ages, religiously or politically, but chasing phantoms and will-o'-the-wisps, and worshipping bugbears and hobgoblins, zealously believing that they were killing the Devil, when they were only devouring each other and playing into the Devil's hands?

We may learn from the foregoing reflections one or two important lessons. One is, that without present as well as

past revelation we cannot fully comprehend God's purposes as touching our present and future wellbeing, and will not only fail in our attempts to keep his laws, but in many things will be found fighting against them. We may also learn that the mission even of inspired men is saving only to the pure in heart, or those who are willing to become so. Apostles and Prophets may not only point out the strait or narrow path, but give professing believers authority to walk in it; and even then, the professor will have neither part nor lot in the matter, unless his repentance is sincere and his faith genuine. We may learn in addition that when men are out of the right path, wandering in the surrounding uncertainties, their best schemes may become the props of corruption, and their highest efforts subserve only the interests of iniquity.

THE ESSAYIST.

RELIGION—ITS PRACTICAL NATURE.

If religion be a reality, as true religion certainly is, it is throughout a practical matter. To affirm its reality and deny its practicality would be a decided contradiction, and to confine the meaning of the term practical to mere earthliness is to make a violent strain upon the philosophy of language. Practical is not the opposite of spiritual or religious, nor is it identical with grossness, or confined to things earthly. All truth that will admit of application, all action capable of being performed, all influences, all operations, and all good, as well as all evil, are practical in their nature. Whether it be human or divine, earthly or heavenly, spiritual or physical, godly or devilish, all that is real is also practical. No matter how high or ethereal a truth may be, as soon as it is applied it has actually become embodied in the practical. No matter how spiritual influences may be, as soon as they operate they are *positively* practical and among the forces that practically move the universe, though they belong to the soul of the universe, while physical nature and its forces constitute the body thereof. But the coarser is not more real in itself and sphere, nor more practical in its operations and influences than the spiritual life of things. Neither

does it matter how exalted an action may be, nor whether it be performed by mortals or celestials, when it is performed it has actually become one of the facts of history, either secular or sacred. The most Divine of works—creation and redemption—are practical throughout, else the one would not be a reality, nor the other a good. Indeed, the works of the Creator and Saviour are realities in completeness, and their good and truth solid and abiding, while the things of earth are but a mixture of the real with the unreal, and the good and truth-seeming of man are often found intangible and evanescent. The works, economy, and dispensations of God and Christ, whether in creation or redemption, in the spiritual or the physical, in time or eternity, are the most truly practical, for they are the most completely real.

That which is real and applied is, to those into whose experience it comes and to whom it is applied, a practical matter. That which pertains to one class of beings—that which they reach, are influenced by, and have power to perform, may not be practical to beings of a different order, kind, or degree, who live under different economies and who are possessed of different powers and capacities; but to those to whom such

are realities, and whose experience actually embraces as much, the matter is as practical as lower matters and spheres are to lower beings. Besides, when considered in the abstract, there is no essential difference as regards the practical nature of things. From the highest to the lowest—from that which is termed the most material to that which is the most spiritual, in themselves things real are equally practical. It is in the orders and stages of being where the difference lies; and in every case it is improper to say that that which is real is not practical. All that can with consistency be affirmed is, that this is not practical to that being at this stage, under this economy, and at the present time; but that to some other being, under certain laws, at a due time, and at a given stage of development, such is or will be practical and a reality. Moreover, with mortals, spirituals, and celestials, the difference is not in their essential being, but only in their spheres, stages, and degrees of development. All theologians will admit that the human family are the offspring of Deity, and therefore in a line with the Highest. Man is a mortal god, and God is an immortal man. Being in the same line, then, they are in the line of practicals, and the things, states, powers, and glories of the part are in the same line with those of the whole. It is true that man may diverge from the proper line and travel in the path of the evil ones, but it is only the direction that is changed: the realities of all, either of the past, present, or future, are equally practical. There is naught that concerns man, whether good or evil, whether in the past, present, or future, or whether he takes a right or wrong course, but what has a practical bearing for him and should be sought after as his practical good or shunned as his practical evil.

It is according to this broad sense that we must consider religion in its character, its object, and scope. Religion takes in all that concerns man, whether in the past, present, or future, either in a positive or negative sense, and embraces all his states of being, whether spiritual or physical, whether mortal or immortal, heavenly or earthly, probationary or eternal. Though it has reached down to time and the present probationary life, it opens for man a practical path up to the Highest—up to God, and reaches into the most enduring state—into eternity.

Moreover, religion is not only a matter concerning the future life, but also of the actual present; and though it is a heaven-born child, it is an earth-destined inhabitant. God has sent it down to earth to take up an affectionate abode with man, to mould him into the Divine likeness of his Maker again, and to incorporate its heavenly truths, influences, and spirit into this life, and turn the things of earth to the glory of the Creator. This is full of consistency; for that this creation was brought forth for the glory of its Maker and the happiness and exaltation of intelligent beings is a fact that nothing but the lowest infidelity would question, and to which none but the most earth-hating sectarian bigot would object. Moreover, we would be understood to mean that this creation has for its end the glory of God and the happiness and exaltation of man upon the earth. We also believe that this our terrestrial native place will not be consigned to destruction, but is destined to be purified and made the eternal abode of immortalized beings. To accomplish this is the mission of religion: to bring this to pass, it was sent down from above to enter into an affectionate relationship with man, and to make the earth also its eternal abiding-place. Its character is practical, its mission is practical, its good is practical, and the consummation of its work will be practical.

Religion, then, should be made a part and branch of practical life. Indeed, it should be made to circumscribe every branch of the whole life of man, and transform him into the likeness of the Divine. Why should not righteousness and the dominion of God over this earth be as great facts and as whole-lived realities as wickedness and the dominion of the Devil? To consider the matter differently is in enmity with true religion, and almost blasphemy; for it makes the dominion of God a mere phantom and his good intangible, while the joint dominion of Satan and man over the earth is too great a reality, and evil a too substantial part of practical life. A proper system of theology will make religion practical in its character, practical in its dominion, and practical in its good. It stands thus in "Mormon" theology, and it is thus that "Mormon" theologians treat the subject of religion.

HISTORY OF JOSEPH SMITH;

(Continued from page 316.)

[June, 1943.]

At five, p.m., I went to the Grove and delivered an address to the public, of which the following is a brief synopsis, as reported by Dr. Willard Richards and Elder Wilford Woodruff:—

"The congregation is large. I shall require attention. I discovered what the emotions of the people were on my arrival at this city, and I have come here to say, 'How do you do?' to all parties; and I do now at this time say to all, 'How do you do?' I meet you with a heart full of gratitude to Almighty God, and I presume you all feel the same. I am well—I am hearty. I hardly know how to express my feelings. I feel as strong as a giant. I pulled sticks with the men coming along, and I pulled up with one hand the strongest man that could be found. Then two men tried, but they could not pull me up, and I continued to pull, mentally, until I pulled Missouri to Nauvoo. But I will pass from that subject.

There has been great excitement in the country since Joseph H. Reynolds and Harmon T. Wilson took me; but I have been cool and dispassionate through the whole. Thank God, I am now a prisoner in the hands of the Municipal Court of Nauvoo, and not in the hands of Missourians.

It is not so much my object to tell of my afflictions, trials, and troubles as to speak of the writ of Habeas Corpus, so that the minds of all may be corrected. It has been asserted by the great and wise men, lawyers, and others, that our municipal powers and legal tribunals are not to be sanctioned by the authorities of the State; and accordingly they want to make it lawful to drag away innocent men from their families and friends, and have them put to death by ungodly men for their religion!

Relative to our city charter, courts, right of Habeas Corpus, &c., I wish you to know and publish that we have all power; and if any man from this time forth says anything to the contrary, cast it into his teeth.

There is a secret in this. If there is not power in our charter and courts, then there is not power in the State of Illinois, nor in the Congress or Constitution of the United States; for the United States gave unto Illinois her constitution or charter, and Illinois gave unto Nauvoo her charters, ceding unto us our vested rights, which she has no right or power to take from us. All

the power there was in Illinois she gave to Nauvoo; and any man that says to the contrary is a fool.

The Municipal Court has all the power to issue and determine writs of Habeas Corpus within the limits of this city that the Legislature can confer. This city has all the power that the State Courts have, and was given by the same authority—the Legislature.

I want you to hear and learn, O Israel, this day, what is for the happiness and peace of this city and people. If our enemies are determined to oppress us and deprive us of our constitutional rights and privileges as they have done, and if the authorities that are on the earth will not sustain us in our rights, nor give us that protection which the laws and Constitution of the United States and of this State guarantee unto us, then we will claim them from a higher power—from heaven,—yes, from God Almighty.

I have dragged these men here by my hand, and will do it again; but I swear I will not deal so mildly with them again, for the time has come when *forbearance is no longer a virtue*; and if you or I are again taken unlawfully, you are at liberty to give loose to blood and thunder. But be cool, be deliberate, be wise, act with almighty power; and when you pull, do it effectually—make a *sweepstakes* for once!

My lot has always been cast among the warmest hearted people. In every time of trouble, friends, even among strangers, have been raised up unto me and assisted me.

The time has come when the veil is torn off from the State of Illinois, and its citizens have delivered me from the State of Missouri. Friends that were raised up unto me would have spilt their life's blood to have torn me from the hands of Reynolds and Wilson, if I had asked them; but I told them not. I would be delivered by the power of God and generalship; and I have brought these men to Nauvoo, and committed them to her from whom I was torn, not as prisoners in chains, but as prisoners of kindness. I have treated them kindly. I have had the privilege of rewarding them good for evil. They took me unlawfully, treated me rigorously, strove to deprive me of my rights, and would have run with me into Missouri to have been murdered, if Providence had not interposed. But now they are in my hands; and I have taken them into my house, set them at the head of

my table, and placed before them the best which my house afforded; and they were waited upon by my wife, whom they deprived of seeing me when I was taken.

I have no doubt but I shall be discharged by the Municipal Court. Were I before any good tribunal, I should be discharged, as the Missouri writs are illegal and good for nothing—they are 'without form and void.'

But before I will bear this unhallowed persecution any longer—before I will be dragged away again among my enemies for trial, *I will spill the last drop of blood in my veins, and will see all my enemies IN HELL!* To bear it any longer would be a sin, and I will not bear it any longer. Shall we bear it any longer? [One universal 'NO' ran through all the vast assembly, like a loud peal of thunder.]

I wish the lawyer who says we have no powers in Nauvoo may be choked to death with his own words. Don't employ lawyers, or pay them money for their knowledge, for I have learnt that they don't know anything. I know more than they all.

Go ye into all the world and preach the Gospel. He that believeth in our chartered rights may come here and be saved; and he that does not shall remain in ignorance. If any lawyer shall say there is more power in other places and charters with respect to Habeas Corpus than in Nauvoo, believe it not. I have converted this candidate for Congress [pointing to Cyrus Walker, Esq.,] that the right of Habeas Corpus is included in our charter. If he continues converted, I will vote for him.

I have been with these lawyers, and they have treated me well; but I am here in Nauvoo, and the Missourians too. I got here by a lawful writ of Habeas Corpus issued by the Master of Chancery of Lee County, and made returnable to the nearest tribunal in the fifth judicial district having jurisdiction to try and determine such writs; and here is that tribunal, just as it should be.

However indignant you may feel about the high hand of oppression which has been raised against me by these men, use not the hand of violence against them, for they could not be prevailed upon to come here till I pledged my honour and my life that a hair of their heads should not be hurt. Will you all support my pledge, and thus preserve my honour? [One universal 'Yes!' burst from the assembled thousands.] This is another proof of your attachment to me. I know how ready you are to do right. You have done great things, and manifested your love towards me in flying to my assistance on this occasion. I bless you, in the name of the Lord, with all the blessings of

heaven and earth you are capable of enjoying.

I have learnt that we have no need to suffer as we have heretofore: we can call others to our aid. I know the Almighty will bless all good men: he will bless you; and the time has come when there will be such a flocking to the standard of liberty as never has been or shall be hereafter. What an era has commenced! Our enemies have prophesied that we would establish our religion by the sword. *Is it true?* No. But if Missouri will not stay her cruel hand in her unhallowed persecutions against us, I restrain you not any longer. I say in the name of Jesus Christ, by the authority of the Holy Priesthood, I this day turn the key that opens the heavens to restrain you no longer from this time forth. I will lead you to the battle; and if you are not afraid to die, and feel disposed to spill your blood in your own defence, you will not offend me. Be not the aggressor: bear until they strike you on the one cheek; then offer the other, and they will be sure to strike that; *then defend yourselves*, and God will bear you off, and you shall stand forth clear before his tribunal.

If any citizens of Illinois say we shall not have our rights, treat them as strangers and not friends, and let them go to hell and be damned! Some say they will mob us. Let them mob and be damned! If we have to give up our chartered rights, privileges, and freedom, which our fathers fought, bled, and died for, and which the Constitution of the United States and of this State guarantee unto us, we will do it only at the point of the sword and bayonet.

Many lawyers contend for those things which are against the rights of men, and *I can only excuse them because of their ignorance.* Go forth and advocate the laws and rights of the people, ye lawyers. If not, don't get into my hands, or under the lash of my tongue.

Lawyers say the powers of the Nauvoo Charter are dangerous; but I ask, Is the Constitution of the United States or of this State dangerous? No. Neither are the charters granted unto Nauvoo by the Legislature of Illinois dangerous, and those who say they are are fools. We have not enjoyed unmolested those rights which the Constitution of the United States of America and our charters grant.

Missouri and all wicked men raise the hue-and-cry against us, and are not satisfied. Some political aspirants of this State also are raising the hue-and-cry that the powers in the charters granted unto the city of Nauvoo are dangerous; and although the General Assembly have conferred them upon our city, yet the whine is raised—

'Repeal them—take them away.' Like the boy who swapped off his jack-knife, and then cried, 'Daddy, daddy, I have sold my jack-knife and got sick of my bargain, and I want to get it back again.'

But how are they going to help themselves? Raise mobs? And what can mobocrats do in the midst of Kirkpatrickites? No better than a hunter in the claws of a bear. If mobs come upon you any more here, dung your gardens with them. We don't want any excitement; but after we have done all, we will rise up, Washington-like, and break off the hellish yoke that oppresses us, and we will not be mobbed.

The day before I was taken at Inlet Grove, I rode with my wife through Dixon to visit my friends, and I said to her, 'Here is a good people.' I felt this by the Spirit of God. The next day I was a prisoner in their midst, in the hands of Reynolds, of Missouri, and Wilson, of Carthage. As the latter drove up, he exclaimed, 'Ha, ha, ha! By God, we have got the Prophet now!' He gloried much in it, but he is now our prisoner. When they came to take me, they held two cocked pistols to my head, and saluted me with—'God damn you, I'll shoot you! I'll shoot you, God damn you,'—repeating these threats nearly fifty times, from first to last. I asked them what they wanted to shoot me for. They said they would do it, if I made any resistance.

'Oh, very well,' I replied; 'I have no resistance to make.' They then dragged me away, and I asked them by what authority they did these things. They said, 'By a writ from the Governors of Missouri and Illinois.' I then told them I wanted a writ of Habeas Corpus. Their reply was, 'God damn you, you *shan't* have it.' I told a man to go to Dixon, and get me a writ of Habeas Corpus. Wilson then repeated, 'God damn you, you *shan't* have it: I'll shoot you.'

When we arrived at Dixon, I sent for a lawyer, who came; and Reynolds shut the door in his face, and would not let me speak to him, repeating, 'God damn you, I'll shoot you.' I turned to him, opened my bosom, and told him to 'shoot away. I have endured so much persecution and oppression that I am sick of life. Why, then, don't you shoot and have done with it, instead of talking so much about it?'

This somewhat checked his insolence. I then told him that I would have counsel to consult, and eventually I obtained my wish. The lawyers came to me, and I got a writ of Habeas Corpus for myself, and also a writ against Reynolds and Wilson for unlawful proceedings and cruel treatment towards me. Thanks to the good citizens of Dixon, who nobly took their stand against

such unwarrantable and unlawful oppression, my persecutors could not get out of the town that night, although, when they first arrived, they swore I should not remain in Dixon five minutes, and I found they had ordered horses accordingly to proceed to Rock Island. I pledged my honour to my counsel that the Nauvoo City Charter conferred jurisdiction to investigate the subject; so we came to Nauvoo, where I am now a prisoner in the custody of a higher tribunal than the Circuit Court.

The charter says that 'the City Council shall have power and authority to make, ordain, establish, and execute such ordinances not repugnant to the Constitution of the United States, or of this State, as they may deem necessary, for the peace, benefit, and safety of the inhabitants of said city.' And also that 'the Municipal Court shall have power to grant writs of Habeas Corpus in all cases arising under the ordinances of the City Council.'

The City Council have passed an ordinance 'that no citizen of this city shall be taken out of this city by any writ, without the privilege of a writ of Habeas Corpus.' There is nothing but what we have power over, except where restricted by the Constitution of the United States. 'But,' says the mob, 'What dangerous powers!' Yes—dangerous, because they will protect the innocent and put down mobocrats. The Constitution of the United States declares that the privilege of the writ of Habeas Corpus shall not be denied. Deny me the writ of Habeas Corpus, and I will fight with gun, sword, cannon, whirlwind, and thunder, until they are used up like the Kilkenny cats. We have more power than most charters confer, because we have power to go behind the writ and try the merits of the case.

If these powers are dangerous, then the Constitution of the United States and of this State are dangerous; but they are not dangerous to good men: they are only so to bad men who are breakers of the laws. So with the laws of the country, and so with the ordinances of Nauvoo: they are dangerous to mobs, but not to good men who wish to keep the laws.

We do not go out of Nauvoo to disturb anybody, or any city, town, or place. Why, then, need they be troubled about us? Let them not meddle with our affairs, but let us alone. After we have been deprived of our rights and privileges of citizenship, driven from town to town, place to place, and State to State, with the sacrifice of our homes and lands, our blood has been shed, many having been murdered, and all this because of our religion—because we worship Almighty God according to the dictates of

our consciences, shall we longer bear these cruelties which have been heaped upon us for the last ten years in the face of heaven, and in open violation of the Constitution and laws of these United States and of this State? God forbid it! *I will not bear it.* If they take away my rights, I will fight for them manfully and righteously until I am used up. We have done nothing against the rights of others.

You speak of lawyers. I am a lawyer, too; but the Almighty God has taught me the principle of law; and the true meaning and intent of the writ of Habeas Corpus is to defend the innocent and investigate the subject. Go behind the writ, and if the form of one that is issued against an innocent man is right, he should not be dragged to another State, and there be put to death, or be in jeopardy of life and limb, because of prejudice, when he is innocent. The benefits of the Constitution and laws are alike for all; and the great Eloheim has given me the privilege of having the benefits of the Constitution and the writ of Habeas Corpus; and I am bold to ask for this privilege this day; and I ask, in the name of Jesus Christ and all that is sacred, that I may have your lives and all your energies to carry out the freedom which is chartered to us. Will you all help me? If so, make it manifest by raising the right hand. [There was a unanimous response, a perfect sea of hands being elevated.] Here is truly a committee of the whole.

When at Dixon, a lawyer came to me as counsel. Reynolds and Wilson said I should not speak to any man, and they would shoot any man who should dare to speak to me. An old, grey-headed man came up and said I should have counsel, and he was not afraid of their pistols.

The people of Dixon were ready to take me from my persecutors, and I could have killed them, notwithstanding their pistols; but I had no disposition to kill any man, though my worst enemy,—not even Boggs. In fact, he would have more hell to live in the reflection of his past crimes than to die. After this, I had lawyers enough, and I obtained a writ for Joseph H. Reynolds and Harmon T. Wilson, for damage, assault, and battery, as well as the writ of Habeas Corpus.

We started for Ottoway, and arrived at Pawpaw Grove, 32 miles, where we stopped for the night. Esquire Walker sent Mr. Campbell, Sheriff of Lee County, to my assistance, and he came and slept by me. In the morning, certain men wished to see me, but I was not allowed to see them. The news of my arrival had hastily circulated about the neighbourhood, and very early in the morning the largest room in the hotel

was filled with citizens, who were anxious to hear me preach, and requested me to address them.

Sheriff Reynolds entered the room and said, pointing to me, 'I wish you to understand this man is my prisoner, and I want you should disperse. You must not gather round here in this way.' Upon which, an aged gentleman, who was lame and carried a large hickory walking-stick, advanced towards Reynolds, bringing his hickory upon the floor, and said, 'You damned infernal puke, we'll learn you to come here and interrupt gentlemen! Sit down there, (pointing to a very low chair,) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can not kidnap men here, if you do in Missouri; and if you attempt it here, there's a committee in this grove that will sit on your case. And, sir, it is the highest tribunal in the United States, *as from its decision there is no appeal.*'

Reynolds, no doubt, aware that the person addressing him was at the head of a committee who had prevented the settlers on the public domain from being imposed upon by land speculators, sat down in silence, while I addressed the assembly for an hour and a half on the subject of marriage, my visitors having requested me to give them my views of the law of God respecting marriage.

My freedom commenced from that hour. We came direct from Pawpaw Grove to Nauvoo, having got our writ directed to the nearest court having authority to try the case, which was the Municipal Court of this city.

It did my soul good to see your feelings and love manifested towards me. I thank God that I have the honour to lead so virtuous and honest a people—to be your leader and lawyer, as was Moses to the children of Israel. Hosannah! *Hosannah!!* HOSANNAH!!! To Almighty God, who has delivered us thus from out of the sever troubles. I commend you to his grace; and may the blessings of heaven rest upon you, in the name of Jesus Christ. Amen.

President Smith then introduced Mr. Cyrus Walker to the assembled multitude, and remarked to him, 'These are the greatest dupes, as a body of people, that ever lived, or I am not so big a rogue as I am reported to be. I told Mr. Warren I would not discuss the subject of religion with you. I understand the Gospel, and you do not. You understand the quackery of law, and I do not.' Mr. Walker then addressed the people to the effect that, from what he had seen in the Nauvoo City Charter, it gave

the power to try writs of Habeas Corpus, &c. After which, President Smith continued as follows:—

'If the Legislature have granted Nauvoo the right of determining cases of Habeas Corpus, it is no more than they ought to have done, or more than our fathers fought for. Furthermore, if Missouri continues her warfare, and to issue her writs against me and this people unlawfully and unjustly, as she has done, and to take away and trample upon our rights, I swear, in the name of Almighty God, and with uplifted hands to Heaven, I will spill my heart's blood in our defence. They shall not take away our rights; and if they don't stop leading me by the nose, I will lead them by the nose; and if they don't let me alone, I will turn up the world—I will make war. When we shake

our own bushes, we want to catch our own fruit. The lawyers themselves acknowledge that we have all power granted us in our charters that we could ask for—that we had more power than any other court in the State; for all other courts were restricted, while ours was not; and I thank God Almighty for it. I will not be rode down to hell by the Missourians any longer; and it is my privilege to speak in my own defence; and I appeal to your integrity and honour that you will stand by and help me, according to the covenant you have this day made.'

While I was speaking, Reynolds and Wilson started for Carthage, in company with Lawyer Davis, of Carthage, threatening to raise the militia and come again and take me out of Nauvoo.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 21, 1859.

HINTS TO CONTRIBUTORS.—In a former Number of the *Star*, we called the attention of our friends to a few things connected with their contributions and articles which we deemed it important that they should understand, so that their efforts might be productive of more good. We now desire to submit the following hints for their consideration. We much prefer that the Elders would write upon theological and doctrinal subjects, such being, perhaps, calculated to prove more immediately beneficial to the majority of our readers. But we by no means undervalue scientific, educational, historical, or general practical articles, and shall always feel pleased to assign a prominent position to well-written articles on any of the above subjects. And we say to the Elders and others, Write on any of these subjects as you are inspired with ideas. But, as variety is always preferable, we do not wish to have every one writing on the same subject. And as all are not gifted alike, we look for a variety of articles and a variety of subjects. We have a particular objection to our contributors all following in the same wake. When an article or editorial appears upon any particular subject, it is not profitable for all contributors to turn their attention to the same subject. If one writes upon the subject of emigration, for instance, it rather weakens than strengthens the interest in that subject to have all trying their hands upon that also. The same may be said of any other subject. Writers must use much the same arguments, pursue much the same course of reasoning, and come to much the same conclusions when writing upon the same subjects, when they are influenced by the same desires and advocate the same side of the question. The subject must of necessity lose much of its interest, become hacknied, stale, and flat, by a crowd of articles; and the good that might otherwise arise will be destroyed by overdoing the thing.

Our friends and contributors should be careful to avoid in their articles all special counsellings or instructions and all administrative matters. We are forced either to reject such articles altogether or to change the style and tenour of them before they are proper for insertion in the *Star*. It is the privilege and duty of the Elders to counsel and instruct the Saints under their particular charge, and to see that all the instructions given them by their Presidents or in the editorials of the *Star* are practically carried out; but in their articles they should avoid those subjects, as also a dictatorial style of expression.

Again: Articles should not be loaded or burdened with quotations; and great care should be taken, when quotations are made, that they have a direct and pointed bearing and influence upon the subject, and particularly should this be the case in regard to quotations in support of theological and doctrinal subjects, and when taken from the Bible, Book of Mormon, or Doctrine and Covenants. It is also very important that the particular passage should be faithfully and literally given. A misquotation or misapplication tends rather to weaken the argument than otherwise. Read the context before making the quotation, and be sure that it will really bear the construction you desire to put upon it, and will really give force to your argument. Great care should also be taken to give *correct* quotations and references. Let the chapter and verse, or page, section, and paragraph be correctly stated. We have to check all such quotations, in order to avoid being mis-led ourselves and to prevent our readers also from being mis-led. And if we do not find them where we are directed to look for them by the reference, we are at a loss. We may believe that something like the passage is somewhere in the book mentioned and *may* be found, with sufficient trouble; but we can afford neither time nor labour to hunt it up, and are therefore compelled to strike out the particular reference and let it appear as a general and casual quotation, which is somewhere to be found, and with which the reader is supposed to be familiar, or else to strike it out altogether. We certainly prefer the latter course; for if we fail to detect what really proves to be either a misquotation or misapplication, we feel that we have been taken in by the writer, and that our readers have also been taken in.

Great attention should also be paid to the correct and truthful statement of *facts* and statistics when dealing in such matters, for we cannot be supposed to be acquainted with everything, or to have it in our power to detect or correct every matter-of-fact or statistical statement, should any error exist in such statements. It is unjust to us and to our readers to carelessly allow errors of that kind to creep into the *Star*. A strict adherence to truth, facts, and dates should also be observed in all references to historical matters. The object should be to instruct and benefit the reader; but this cannot be accomplished by careless, loose, or incorrect quotations and references. We hope the Elders will take these hints kindly and profit by them, and renew their diligence in contributing to the interest and usefulness of the *Star*.

SPIRIT OF THE TIMES—Everywhere throughout the Mission there seems to be an increasing desire manifested by those who are not in the Church to investigate our principles, to enquire into the doctrines we profess, and to become acquainted with our faith. The spirit of opposition and persecution which prevailed to such an alarming extent some eighteen months ago seems to have died away and been succeeded by a spirit of enquiry and investigation. Instead of noise, disturbance, and ridicule, we have quiet, peace, and good and serious attention in our meetings. The letters which we receive from the Elders represent our meetings as being well attended, not only by the Saints, but by strangers, who are respectful and attentive listeners, and seem to be honestly and earnestly enquiring after truth. All are looking for and *expecting* considerable additions to their numbers soon. Few, however, are yet offering themselves for baptism. Now, there is evidently something in the way—something wrong in this matter, or the Elders would not be under the necessity of repeating the same facts month after month as they have done—namely, that “our meetings are well attended by strangers, who pay good attention, and who seem anxious to investigate our doctrines, and who seem to be honestly seeking after truth; but we are as yet baptising but few.” We think we pretty well understand where the difficulty lies, and will point it out, that it may be removed. That there is a strong and increasing desire on the part of many honest-hearted and intelligent men and women in this land to learn the truth, we fully believe; that there are many whose souls are hungering after righteousness and the true religion—who are honestly seeking after the Church of Christ, we are well assured; that many such are and have been for some time attending our public meetings throughout the country, is also true; and that but few, comparatively speaking, are coming into the Church and yielding obedience to the Gospel, is also lamentably

true. But the most deplorable truth of all is that in many instances the *cause lies with the Saints themselves* more than with our friends who are seeking after truth. The Elders themselves come in for the first and largest share of this undesirable responsibility. They do not exert themselves sufficiently to conduct our public meetings wisely and render them instructive and interesting by presenting in their discourses the truths of the Gospel in such a manner as to rivet conviction on the minds of their hearers. In many instances, they are too much in the habit of talking about business matters and other things that belong exclusively to the Saints and that should be confined to the meetings devoted to counselling and instructing the Church, when there are no strangers present. We hope the Elders will set themselves at once to remedy this.

Again: The Saints have been ridiculed, disturbed, persecuted, and mobbed so much in times past, that they have come to think that there are no really honest seekers after truth left; and although many are attending our meetings, the Saints have little or no faith that they will ever embrace the Gospel, and consequently do not exert themselves to convince them of the truth of the work, and do not seek opportunities to converse with them and endeavour to remove the doubts and difficulties that stand in the way of their conversion. We hope that these few hints will be received and have a tendency to stir the Saints up to their duty.

THE GREAT APOSTACY.

(Continued from page 320.)

The apostacy from the primitive purity and simplicity of the principles taught by Christ and his Apostles was not the work of a short time, but slowly, gradually, and surely it developed itself. Centuries passed away before the defection was complete, and many causes conspired to bring it about, some of which we shall have occasion to mention.

Mosheim, the ecclesiastical historian, has penned a trite remark in his first book on church history, which tells distinctly against both his own church and that from which it sprang, in the following words:—"The rites instituted by Christ himself were only two in number, and were designed to continue to the end of the church here below, without any variation. These rites were baptism and the holy supper." Baptism was administered by immersion, as admitted by Mosheim; therefore, when that ordinance was changed, there was an important step taken in the apostacy, though not the first. But to proceed regularly.

That the apostolic authority, or the "power to build up the kingdom of God on the earth," was designed to be perpetuated, is sufficiently proved from the fact that Christ, by personal interposition, called Paul to conversion, who afterwards held that holy power, while the original number chosen, mutilated by the

treachery of Judas, had been completed in the person of Matthias. But the reason why it was not perpetuated demands consideration.

The appointment of the Apostles called them to travel from place to place to build up churches. But facilities for travelling were scanty, and journeys were necessarily tedious; so that a few years found them spread over different countries propagating with noble zeal their sacred faith, and but few opportunities of corresponding with each other presented themselves. Thus situated, the spirit of persecution broke loose with terrible violence, and the professors of Christianity fell under it like the ripe shocks before the sickle of the reaper. The Twelve scattered—some in Phrygia, and others in Cappadocia and Asia Minor. Some in the east and others in the west were among the noblest victims offered to the Moloch of Superstition. Under Nero, the tyrant of Rome, about A.D. 64, Peter and Paul are said to have suffered, while "James the Just" was cast from a pinnacle of the Temple at Jerusalem by an infuriated mob. Others were martyred in various places, and those of the Priesthood who resided where they died had no authority to ordain successors, while their untimely fate was often unknown to their colleagues till

they met in another and a brighter sphere. John, left alone, strove to guide the growing, though suffering churches, till banished by Domitian to Patmos, in a persecution commenced about A.D. 94.

Here the veil of the future was lifted before his eyes, and he beheld the consummation of that power which was working so potently against the truth and producing such fell consequences to the suffering Saints. Thus with the churches scattered and few in number, the horrors of persecution let loose upon the Saints, and the Apostles widely dispersed, each often ignorant of the fate of the rest, they were gradually killed from off the earth; and none being, for the foregoing reasons, appointed to fill their places, the apostolic authority ceased to exist. And if it required all the authority and power of the Apostles themselves to prevent schism and heresy from spreading to any extent while they were living, how much less difficulty would schismatics and apostates have in spreading their nefarious dogmas when that authority ceased to oppose them in person.

Hitherto no marked change had taken place either in the ordinances or principles; but now they begin to assume a shape that the chronicler can notice. The first important defection from the original was in preparing for baptism. This ordinance had been administered to all who professed their faith in Christ and desired to obtain salvation through him; but early in the second century they, bearing the name of "catechumens," were required to pass through a probationary course of instruction and penitence before they could be admitted into the Church through that sacred rite. This, though very specious and seemingly right, nevertheless struck at the root of the principle of repentance, giving it another form to that given by the Saviour, and calling on men to do of themselves what he has instructed his disciples the Holy Spirit would assist them to do. By degrees the faith of the people in the gifts and blessings began to decrease; so that, after the first century, but little mention is made of the administering to the sick, as commanded by the Apostles, practised in their days and immediately subsequent to them.

As the Church increased in numbers, the influence of the Priesthood proportionately increased, and many aspiring

minds, filled with a spirit of pride, strove to emulate the heathen philosophers in argumentative and oratorical display, sacrificing to this unworthy motive the plain simplicity of inspired teachings. Bereft of the gift of revelation, by the decease of those who held the keys of that blessing, and by their own departure from primitive purity, a spirit of criticizing and spiritualizing the teachings left them soon made itself manifest, and that power of evil which had been working disunion among the Saints from the earliest moments now began to infect the Church universally. Hitherto the Saints had been distinguished by a unity of feelings and faith as well as of name; but now, divided amongst themselves, they offered a fair mark for conquest to the powers of darkness. The Divine Master had said, "If ye are not one, ye are not of me;" and they, by losing sight of this injunction, opened wide the floodgates of error till the tainted stream poured in unchecked and vitiated the very soil in which truth had been planted. The consequence of this was that various leaders of aspiring genius indulged in wild speculations and outrageous vagaries concerning many of the principles of life, and while striving to mingle chimerical philosophy with the purity of Gospel principles, engendered many great and serious errors, drawing many after them by the lustre of their names and their superior talents, and forming societies for themselves, while they influenced more or less the whole of the Church.

That such was the case is sufficiently proved by the fact of such men as Athenagoras, Pantænus, and Clemens of Alexandria having embraced the philosophy of Plato, and endeavouring to unite it with the doctrines of Christianity, and this in the second century; while in the third we find Origen, who ranks among the chief of the "fathers," advocating that Christ was crucified in this world for human beings, and would be crucified in the next for devils. As this strange intermixture was gradually taking place, the authority of the church rulers kept increasing, and new orders of ecclesiastics were manufactured to meet the growing demand.

A thirst for power and worldly honours was manifested in the lives of many who bore rule, which was considerably augmented by numbers of leading spirits from amongst the various sects of heathen

philosophers embracing the spreading faith, who could ill submit to lay aside their influence and honour for the self-abnegation and laborious zeal demanded of the followers of Christ. To win such individuals into the ranks of the church, concessions were made to their speculative theories by those who ought to have guarded with unflinching fidelity the primitive simplicity of the doctrines they professed to teach. And to strike the minds of the heathen with awe and reverence, rites and ceremonies were gradually multiplied, which eventually, by important additions, changed the whole appearance of the ordinances of the Church. It would be impossible in a short sketch like this to describe the various changes as they took place, though a few may be casually mentioned.

In the second century, the sect called "Ascetics" appeared, who taught that it was not lawful for them to enjoy wine, flesh, commerce, or matrimony, &c., though other Christians might. They retired into desert places and solitary retreats, imposing a severe and rigorous discipline upon themselves, and this they called seeking communion with Christ! Hence originated hermits, monks, and nuns. Baptism was attended with the signing of the cross, and milk and honey were given to the communicants, while sponsors were instituted to answer for those "catechumens" who were considered worthy of that ordinance. Hence arose "god-fathers and godmothers."

The bishops in the third century aspired to higher authority and power than they had previously held, and those who presided over influential bishoprics enjoyed a position commensurate with the importance of their charge. Rome, Antioch,

Alexandria, and Constantinople stood in the first rank; but as Rome was the seat of government for the empire, its bishops struggled hard for supremacy, until Constantine the Great was elevated to the purple and embraced Christianity, in the fourth century, when he assigned to them the position that had been so eagerly coveted as first in rank and precedence. Hence arose the Popedom.

Without revelation to guide them, and with proud, ambitious, opinionative men to lead and govern them, the people rapidly sank into a state of heathenism; so that by the middle of the sixth century every principle of the primitive Christianity was changed or corrupted,—the name alone remaining as a remembrancer of what had once been. The faith that inspired the founders of the system had fled. Repentance gave place to penance; adult immersion was superseded by infant sprinkling; confirmation was attended with many useless ceremonies, to which custom soon gave the force of direct commandments; rites were multiplied; the holy supper was accompanied with various changes in administering it; and to crown all, instead of a kind and watchful Priesthood to guide the people with fatherly care, a proud and imperious hierarchy ground them to the dust, trampled upon their most sacred rights, and ruled over them with a worse than physical tyranny—the tyranny of the mind.

Thus the power given to the great Enemy had accomplished its work: the apostacy was complete. With the struggles of those who strove to burst the tyrant shackles we have nothing to do at present. It is for us next to look at the subject philosophically.

(To be continued.)

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, April 22, 1859.

President A. Calkin.

Dear Brother,—Knowing your interest for this Mission and feeling my obligations, I avail myself of the present opportunity to give you an account of our doings in the first quarter of this year.

Since I received the joyful information from you that the way was open for the gathering of Israel, and you gave me instructions about the proceedings of our emigration, my attention has been materially directed to that business, and to get as many of the Saints ready to go out from these countries this season as possible. My Counsellors and the ministering Priest-

hood in general have effectively assisted me in carrying out the necessary measures. Even the Saints themselves, being anxious to improve the opportunity of going home to Zion, have, many of them, as their means and circumstances would allow, lent a helping hand to others, which made the company larger than I at first expected. I had therefore the great satisfaction of bringing over to you 355 souls, (224 Danes, 113 Swedes, and 18 Norwegians,) who now are on the great Atlantic with the English and Swiss Saints. May the Lord give them a speedy and prosperous voyage!

I think I could prepare a company to go out in the fall, if you should deem it advisable and give us permission to do so.

Through reports from the various parts of the Mission, I am happy to say that the prospects are good and that the Lord has blest the faithful Elders in their endeavours to spread the Gospel truth. In the past quarter there have been 158 baptised in Denmark, 56 in Sweden, and 38 in Norway; in all, 252. In the last-mentioned countries, the authorities, especially the clergy, have tried, as usual, to mar and hinder the spreading and progress of the work. But, praise be to the Lord, their efforts have been and are in vain; nay, they seem rather to promote the kingdom of our God by stirring up the Elders to renewed efforts and giving them rich and valuable experience in the spiritual warfare. The Saints also are thereby tested, and the good ones strengthened and confirmed in their faith, while the faint-hearted, unfaithful, and impure are dropping off like withered leaves. It is indeed a warfare both against the visible and invisible powers of darkness; but I see clearly that the power and strength of "Mormonism" is increasing. I therefore rejoice in the glorious work of the Lord; and my constant prayer is that I may have strength and ability to do my allotted part in such a way that I may have the approbation of the Lord and his servants.

I am thankful to you for the happy and profitable days I spent in England, while there with my emigrants, wherein brother Wilhelmsen joins me. Please remember us to all associated with you. May the Lord bless you and your Counsellors, and the brethren in the Office, and the good English Saints.

With best love and respect from brothers Thomasson and Wilhelmsen, I remain

your faithful and humble brother in the Gospel Covenant,

C. WIDERBORG.

ENGLAND.—NOTTINGHAM PASTORATE.

Nottingham, May 4, 1859.

President Calkin.

Dear Brother,—I improve a few moments to keep you advised of matters with us in this Pastorate. First, I will say that I have great pleasure in representing the Nottingham Conference, because the Saints are on the improve in every good work that is laid before them, and are manifesting their zeal more and more to liberate themselves from Babylon, besides attending to all other duties they are called upon to perform. President David John is labouring with great wisdom among this people, and has gained the confidence of the Saints, also of the brethren in the Priesthood, who are ever ready to take and observe his counsels and act in their several callings.

The schools are attended by the brethren, and the Saints are progressing very well in both reading and writing.

Our meetings are well attended by strangers in Nottingham and many of the country Branches. It is a pleasure to preach to them now, because they come to hear, and not to scoff, as they once did. We are baptising a few, and I think such as will stick by us, for they come with the spirit and understanding that there is a great work in connection with our religion.

Leicester Conference I can also report in good working condition. President Aaron Nelson is labouring faithfully among that people there. The Priesthood, with few exceptions, are one with him in carrying out my counsels and in laying the plan of salvation before the people. They have also a good attendance of friends at their chapels, who seem satisfied with what is preached and acknowledge it to be true, and some are being baptised.

A good young man would be a great help to us in this Conference as Travelling Elder, as some of the Saints are very scattered and need to be visited more than they can be at the present. But we will do the best and all we can for their good, because they are a good people. The Saints in the Derby Conference are doing much better than they were some time

ago. We are not baptising many here just now; but I think we shall have a little of it to do soon. We have had to move a few out of the way that were hindering the work. There are some as good Saints in this Conference as any I know, who are living their religion faithfully and making every effort to gather to Zion next year.

President C. R. Jones is alive in the

work and is stimulating the Saints on to duty and diligence. I hope we shall be able to reach the honest in heart this summer, in this place, and to add to our numbers such as will be saved in the kingdom of God.

With kind love to you and your Counsellors, the brethren in the Office, &c.,

I remain

Yours faithfully,

JOHN COOK.

PASSING EVENTS.

GENERAL.—The Austrian commanders, according to official accounts published at Turin, concentrated their forces on the river Sesia, in the territory of Piedmont, on Monday, the 2nd of May. An official Austrian bulletin reports as follows:—"We have made demonstrations near Candia and Frasinetto: on our side we had 20 wounded: near Cornale we have thrown a bridge over the Po, have crossed the river, and have fortified the head of the bridge." It also reports a deplorable accident on the railway near Verona: a train, filled with troops, came in collision with a number of ammunition waggons, some of which exploded: 23 men were killed and 124 wounded, belonging to the 17th Regiment. News from Australia report the occurrence of destructive fires in Ballarat and North Melbourne: in the latter place fifty houses were destroyed. From India we learn that Tantia Topce was captured on the 8th April: De Salis and Rich's columns, by a combined movement, attacked the rebels in their flank and rear, and in one fight killed 500 of them, including many of their officers: the chiefs, however, managed to escape.

MEMORABILIA.

SHEMITIC AND JAPHETIC LANGUAGES.—These are the languages of the people supposed to have descended from Shem and Japhet, sons of Noah. The Shemitic are the Chaldee, Syriac, Arabic, Hebrew, Samaritan, Ethiopic, and old Phœnician. The Japhetic are those of Europe and the north of Asia.

POMPEY'S PILLAR.—The ancient column known as Pompey's Pillar stands about a quarter of a league from the southern gate of Alexandria, a city of Lower Egypt, and once its capital. It is 114 feet high. The base is one solid block of marble, 15 feet square; the shaft is one solid piece of red granite, 90 feet in length, and 9 feet in diameter; and the capital, which is Corinthian, is 9 feet high. A gigantic statue originally stood on the top, of which only a foot and ankle now remain.

JANUS.—According to the Roman mythology, Janus was the god that presided over gates and avenues. He had two faces looking in opposite directions. He held a key in his right hand and a rod in his left, to signify that he opened and ruled the year. He was sometimes represented as bearing the number 300 in one hand, and the number 65 in the other, denoting the number of days in the year. He was at other times represented with four heads, and placed in a temple having four equal sides with a door and three windows in each side, thus symbolizing the four seasons and the twelve months over which he presided.

COLOSSUS.—This was a celebrated statue of Apollo, made of brass, and standing 105 feet high, striding across the harbour at Rhodes, so that ships could sail between its legs. The top was accessible by means of winding steps. It was accounted as one of "the seven wonders of the world." It was commenced 300 years B.C., occupied 12 years in its erection, was partly destroyed by an earthquake 224 years B.C., remained in ruins for 894 years, and in the year 672, A.D., was sold by the Saracens (who then possessed the island,) to a Jewish merchant, who loaded 900 camels with the brass, the value of which was equal to £30,000 of English money.

VARIETIES.

A queen bee lays from ten to thirty thousand eggs in a year.

THERE is a tree in South America whose fruit resembles roast beef in taste. The butter tree grows in Africa, and the bread tree is to be found in the South Sea Islands. A person once observed that if they could but be grafted one into the other, a sandwich tree might be produced!

MELCHIZEDEC.—"1. Melchizedec was without father, mother, and descent. As a priest, he had no father or mother. He did not owe his right to the office to descent. Among the Jews, none would assume the office of priest who did not descend from Levi: the priests of that day derived their right to the office from descent—from their father and their mother. But Melchizedec did not derive his priesthood from descent. In this respect Christ is similar. He belonged to the tribe of Judah; no man of this tribe gave attendance at the altar. Of this tribe, as the inspired writer remarks, Moses had said nothing respecting priesthood. 2. Melchizedec had not beginning of days. Under the law, a man could not enter on the office before the age of thirty. This was the beginning of a man's existence as a priest. In this respect Melchizedec was not limited: no time was specified as to his assuming the office: his assumption of the office was not limited to a particular age. Here the parallel between him and Christ is complete; for no specific age was fixed when he was to assume the office of priest. As priests, they were both without beginning of days. There was a period when each of them did assume the office; but they were not limited to a particular age. 3. Melchizedec had no end of life. The priests, under the law, were commanded to lay down their office at the age of fifty. This was the end of their life as priests. But in this respect Melchizedec was not limited; if he lived for ever, he might be a priest for ever: his office was to continue as long as he lived. Christ is likewise unlimited as to the duration of his priesthood; and because he lives for ever, he hath an untransferable priesthood. Under the law, men were not suffered to continue for ever, by reason of age: they must lay down the office at the age of fifty. Besides this, they were not suffered to continue, by reason of death: on this account the office passed from one mortal successor to another. But *his* office shall not pass to another, because he continueth ever; he hath an unchangeable priesthood. Living for ever, to make intercession for us, he is able to save unto the uttermost all that come unto God through him."—*Evangelical Magazine*.

POETRY.

THE FAREWELL.

We will cross the briny ocean;
We will plough the mighty deep:
O'er the waves in ceaseless motion
Our progressive course we'll keep.

Though the dark, black clouds may lour,
Mighty winds blow fierce and strong,
We rejoice to see their power;
Swiftly speeds the ship along.

Though the lurid lightning flashes
And the waves run mountains high,—
Though the echoing thunder clashes,
Fear ye not, for God is nigh.

Ye gentle breezes, onward waft us
To our own sweet mountain home;
Though much trial yet may cross us,
From the truth we would not roam.

A. H. NOON.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arises in your hearts."—PETER.

No. 22, Vol. XXI.

Saturday, May 28, 1859.

Price One Penny.

THE TEST OF PRINCIPLE.

BY ELDER C. F. BEHD.

When seeking the true order of things—the system which is to bring to pass the perfectibility and happiness of man, to develop all the faculties with which he is endowed, and to realize all the aspirations of his immortal soul, we are perplexed with the multiplicity of systems professedly having these objects in view. There are more than a thousand sects of religionists upon the earth, each offering itself as the fitting instrument for the accomplishment of the work given to be done. Each one of these systems, when separately considered, has an appearance of truth about it, and each readily finds votaries who firmly believe it to be the true Church of Christ, until some other system apparently more in accordance with reason or revelation attracts their attention; and thus the mind is torn with conflicting theories and tossed about with every wind of doctrine till life is consumed in vain with futile attempts to obtain a knowledge of the true theology.

In the midst of such a labyrinth of ecceds, every one differing from another as to the means employed for bringing about the desired end, the thinking man is apt to exclaim, Surely there must be something radically wrong in the very foundations of those systems whose superstructures are so flimsy and slender, and so ill-calculated to bring to man that full

and perfect happiness for which he was designed!

It is true that the founders of many of the religions of the day were honest in heart, upright and morally good in character, pure in motive, and sincere in their faith, in defence of which they voluntarily underwent dangers, sufferings, and privations, and many of them martyrdom, cheerfully allowing their enemies to break asunder the thread of life rather than give up their religion. But uprightness of character, zeal, and purity of motive do not ensure correctness of doctrine, and cannot be accepted as sufficient evidence of the truth of any system. Sincerity, however earnest, though it may lead the possessor of it to suffer death, does not prove that the principles for which he lays down his life were true and calculated in their nature and tendency to confer lasting benefits upon mankind. It, however, proves to a demonstration the honesty of his motives; for it can hardly be supposed that a hypocrite or impostor would thus suffer his life to be taken, although he might endure great hardships, sufferings, and persecutions in the endeavour to establish his imposition, comforting himself with the hope that it will ultimately be productive of some benefit to himself. The voluntary submission to dangers, sufferings, or even death, on the part of any man, however

sincere, cannot be accepted as a criterion of truth; for we know, by the most incontrovertible evidence, that the sincere votaries of many false systems of religion have of their own accord and at their own desire undertaken long and wearisome journeys, teeming with dangers from robbers, wild beasts, scarcity of water, &c. Such is the case, for example, with the devotee of Mahomedanism, who annually performs his pilgrimage to Mecca, the birthplace of his prophet; and the zealous Hindoo, who will sit with his limbs fixed in a certain position, causing excruciating pain, till the muscles become rigid, or will place himself in the way of the car of Juggernaut, and allow the monstrous idol to pass over his body, causing a horrible and painful death; or who will, at the request of his dying parents, relatives, or friends, throw himself into the Ganges, their sacred river, or place himself on its bank, that he may be washed into heaven by the returning tide: and, worse than all, the widow, whose husband has died in the faith of Hindooism, will earnestly desire to be placed on the funeral pyre and suffer death by the most painful of processes, with the body of her deceased husband upon her lap. Yet, according to the common Christian belief, all these heathens, however sincere in their faith, are in danger of hell fire; while, on the other hand, the Mahomedan and Hindoo brand as infidels all Christians. Still all more or less endure sufferings, perils, or death in attestation of their several modes of religion. Hence, the mere fact of a man's suffering for the cause of his religion is not sufficient evidence for a reasonable being to stake his salvation upon.

An infallible guide or rule is indispensably necessary where the eternal salvation of man is concerned; for it cannot for one moment be admitted that the All-wise Being would allow his creatures to perish merely for want of some sure and certain rule whereby they may judge of the divinity of those principles that may be placed before them as essential to their salvation.

"Alas! but (it may be asked,) where shall we look for such a rule? What test have we to prove the divinity of the same, when all other evidence appears to be fallacious?" We reply—The only test we can possibly possess—the only rule whereby we can judge of the divinity of a principle

is *direct and immediate revelation*. This is the only guide by which we can walk; and we could look for nothing less from our Creator, whose love to his creatures is as boundless as space and as endless as duration.

But it may be further queried, "Have not men at different periods of the world's history come forth and declared that they had a divine mission to fulfil, a fiat of the Almighty to put in force, his will to make known, his purposes to bring about, his mandates to execute, and his power to manifest, and who have strenuously declared that they had conversed with messengers from God?"

But it is a generally received truism that a good tree will produce good fruit—that a pure stream will send forth pure waters, and *vice versa*. What beneficial results, then, have been brought about by the systems established by those who falsely pretended to be divinely inspired?

Let us examine the system established by that notable Arab, for example, who deluged one of the fairest portions of the earth with blood, carried devastation and death into thousands of families, whose only crime was that they did not see with the same eyes and regard with the same importance the system which he promulgated, the laws which he sought to adopt, the conditions which he desired to lay down, and the religion which he endeavoured to enforce at the sword's point,—because they would not receive as revelation what they considered to be the ravings of a distempered imagination, the fruits of a heated brain, and the dreams of a visionary enthusiast. Did he ameliorate the social, moral, religious, political, or physical condition of the people whom he conquered? True it is that he founded a large and flourishing empire, and from him has descended a long line of illustrious monarchs, possessing some of the richest, fairest, and most celebrated portions of the earth. He was a man possessed of great capabilities and mental powers. What, then, has been the result? What amount of good has been achieved? What benefits have been conferred? What blessings, either temporal or spiritual, have mankind received from that system whose founder professed to be divinely inspired? The effects of that system are these: Its followers are weak and debilitated in body, wavering and vacillating in mind, and are perpetrators

of the crime of infanticide to a fearful extent, resulting from the abuse of a holy, just, and correct principle, which, under the protection of good and wholesome laws, protected by stringent penalties, and enforced with decision, would have become the means of improving the moral and physical condition of the people. But, from its being handled by those not having the power of the holy Priesthood, not possessing divine authority, not having the infallible guide of the Holy Ghost, and thus not having wisdom and understanding, nor comprehending the object for which it was ordained, nor seeing the disastrous consequences that must necessarily result from its abuse, it has become the means of weakening their intellects, of debasing their minds, of destroying their faculties, and retarding their progress and wellbeing as a people. Thus we now behold that tottering nation ready to fall and crumble into decay, which would ere now have been the spoil of a despot, had she not been upheld by powers that have not yet become so weak as herself, but are most assuredly verging towards that point, when they will need the assistance of a stronger power. And so has it been with the systems of all those who have falsely pretended to be divinely inspired. Thus we learn that man-made systems are productive of evil, which is conclusive evidence that they are not of divine origin—that they were not inspired with the Spirit of truth.

But it may be asked, "Did not God in the meridian of time send his only begotten Son into the world—him who dwelt in the bosom of the Father, who was the joy of his presence, the apple of his eye, the inheritor of his glory, to establish on earth the Divine government—the true order of things? Yet, according to the rule you have laid down—that because the principles which he gave out as being divinely authentic and calculated in their nature and tendency to bring to mankind full and perfect happiness did not produce the object desired and permanently improve the condition of the people, how does it happen that the great God, the universal Monarch, thus allows his mighty purposes to be frustrated, his laws to be annulled, and his will and pleasure to be set at naught by the poor, feeble creatures whom he has made, by whose bounty they exist, and who are continually dependent upon him for the

very air they breathe, for the world they inhabit, and, in short, for all the blessings they enjoy? And if the measure whereby we judge of the non-divinity of a principle be the evil or inutility of the same, the want of consistency in the design, the non-fulfilment of the objects set forth in the design, or its incapacity to bring to mankind full and perfect happiness, what will become of the divinity of Christ's mission? and how are to be harmonized those contradictory statements? for you most solemnly aver that Christ, his Apostles, disciples, and Church were banished from the earth, and that on the ruins of primitive Christianity was erected the superstructure of Catholicism, which has spread desolation and death over nearly all God's creation, and which has given rise to the most frightful superstitions, the most intolerant bigotry, the most cruel tortures, and the grossest ignorance and folly."

This objection admits of three statements—1st, that Christ was not an impostor, which fact it would be superfluous for us to attempt to prove to Christian readers; 2nd, that there has been a total apostasy from the system which Christ established; and 3rd, that such apostasy resulted from the abuse of man's free agency.

1st. We might endeavour to prove that Christ was the Son of God by the purity of his life and by his sufferings and death. We might fill volumes with a record of his acts of kindness, mercy, and love, and on all occasions his utter abnegation of self. We might multiply to infinity external evidences of the good he achieved, the benefits he conferred, the faith that his Apostles and disciples had in the divinity of his mission, the thousands that afterwards acknowledged his claims, believed his doctrine, trusted their immortal souls to his guidance, and gave up all their earthly possessions to follow him. We might instance the innumerable martyrs who suffered their lives to be taken rather than deny the divinity of his mission. We might also urge the internal evidence which the Christian religion bears within itself, the high tone of morality which runs throughout the whole, the sterling goodness of its precepts, the beautiful proportion of its parts, the harmony which exists throughout, and the order and regularity which so eminently characterize it, when minutely examined; and when we have exhausted all these subjects, what have we done?—

what knowledge have we imparted? Who can conscientiously declare, in the presence of Almighty God and his angels, that they know of a surety that Jesus was the Son of God? Alas, not one.

2ndly. We might show from quotations contained in the Old and New Testament Scriptures, that God had fore-ordained that his Church and Priesthood should be banished from the earth, for some great and glorious purpose known only to himself; or that it was only a link in the great chain of things pertaining to the history, salvation, exaltation, and ultimate destiny of mankind; or that hidden beneath its apparent inconsistency with the power of God was infinite wisdom. We might select numerous passages from holy writ as evidence proving beyond dispute that God had determined to make and to unmake, to do and to undo, to build up and to pull down.

3rd. We might labour without cessation and reason incessantly to show that God, in his mercy, wisdom, and benevolence, organized man a free agent—free to think and free to act, free to choose or free to reject what doctrine may be placed before him; and that it resulted from this free agency that the Church of Christ never found a resting-place upon the earth.

In doing this, however, what should we have accomplished? We should have merely heaped together a mass of simply corroborative evidence, but not substantial proofs, not unequivocal testimonies, and certainly not infallible tests.

We might urge the testimony of the miracles wrought by our Saviour and his Apostles, which are considered by professed Christians as incontestable proofs and

infallible evidences of Christ's mission; but in making such testimony a criterion of principle, we should be building on a sandy foundation; we should be delivering up our reason to the guidance of others, staking the salvation of our immortal souls upon representations which might be the jugglery of impostors or the effects of magic, unless we have some sure and certain test by which we might know whether they were from God or not.

The only way by which men can get a knowledge of the divine nature of the principles that may at any time be placed before them, is by direct and immediate revelation.

But it may be enquired, How or by what means are we to obtain this glorious gift? Without here dealing with the past, we answer, It is now to be obtained by obedience to the principles of the everlasting Gospel, which is again restored to the earth, in order to bring about the final consummation of all things, and destined to bring to the human race full and perfect happiness—to fit man for the presence of his Maker, to exalt him to the highest state of progressive being, to perfect his creative faculty, and endow him with the kingly power, which will enable him to organize and to govern worlds, as his heavenly Father now does. Then, when you have *obeyed*, you will receive the Holy Spirit of Almighty God, who is one with him, the essence of intelligence, emanating from his eternal presence, vivifying and enlightening the minds of those who receive it, and stamping as truth everything that is of God. Then will you understand and realize that direct and immediate revelation is the only test of principle.

THE ESSAYIST.

RELIGION PRACTICAL, BUT NOT COMMON.

The term practical is often improperly understood as synonymous with *low* or *commonplace*, and the same meaning is given to it in acting out this improper understanding. If the expression, "practical things," or "practical matters," &c., be used, the majority will confine it to something hard, or material for the miner to blast, the navy to peck, or the mechanic to temper and fashion, or to

domestic affairs, or to trades, commerce, and anything to which may be prefixed the idea of commonplace. Only speak of a practical man, without entering into particulars about him, and nine-tenths of the people will take it for granted that the man is a tradesman, or a lawyer, or a clerk, or, at the highest, a merchant. Now, we readily grant that there are things *low* and commonplace that are

practical, but there are things high and uncommon that are also practical. The class of men named are certainly of that character; but there are also practical men of a higher order, who partake largely of a divine character and calling.

In the Essayist of the last two weeks, we have been treating on the absurdity and uselessness of *super-practical* religions, but the consistency of a practical one, and have considered the religion of the Saints in the latter character. But it can be easily understood how this character may be improperly rendered. Things and actions may be practical enough, yet at the same time be practically wrong. It is not enough, then, that things and actions be practical. They must also be practically right and suitable.

Now, by no more successful means can our Elders and the Saints generally give an improper character to our religion than by making it identical with things low or commonplace, or by confining it to the mere things and pursuits of this world, or to the limits and transitory states of time. In the first place, if they attach a low idea to the practical, they violate its essential meaning; and, on the bare grounds of philosophy, we protest against it. In the second place, our religion being a practical religion, if the Elders or Saints make practical to mean low, they not only give to the term an improper meaning, but thereby also make "Mormonism," as a practical religion, to be identical with lowness and things commonplace. Against this we protest, in the name of our religion as a system, and in the name of the Latter-day Work as a work of transcendent dignity and glory.

If the Saints give to the practical the meaning of low or ordinary, and make their religion, as a practical religion, to be identical with things commonplace and affairs merely of this world, they will be guilty of violation of a worse kind than that of others. Sectarians cut off the earth and its affairs from heavenly things, and make religion the antagonist of all that is native to earth and inherent in man. Doubtless, there is great insincerity in this, judging from their extreme love of the things of earth and the gifts of Mammon, while their creation of super-practicals is unreal and absurd. Yet, with all their insincerity and absurdity, they preserve religion from being commonplace or below the dignity of man.

The complaint against their religions upon this point is rather that they have not brought saving effectiveness into every-day life and made the earth and its affairs to glorify its Creator, and that the good of their religions is too intangible, their God too far away from time and space, and their heaven, even were it desirable, too far beyond the reach of earth. The Saints recognize the great truth that religion is a practical matter, and properly takes in the whole affairs of this life, and that the great desideratum is that earth and all its concerns should be transformed into the likeness of the heavenly. But if they mistake the kind of practicality belonging to our religion, and make it identical with lowness, and things heavenly to hold fellowship only with ordinary life and commonplace things, their very acceptance of a truth is accompanied with a double error, thus illustrating the fact that perverted truths make the worst of errors, and that the keener the instrument the greater the danger when it is misapplied. Divine religion will give dignity and purity even to the most ordinary affairs of life, while it will carry them upwards. Indeed, when found in primitive healthfulness, there is a native dignity in the economy of labour throughout, and a likeness of the great Father and family of heaven is found in a holy family on earth performing its daily and homely duties of life. Jacob the shepherd, Joseph the shepherd, Moses the shepherd, Elisha the ploughman, Abraham the pastoral prince, and the carpenter's son and his fishermen disciples appear in these homely primitive characters as becomingly as in their divine and priestly ones; and they bring into their religious life their husbandry, their flocks, their ploughs, and their fishing-nets, without lowering their higher callings, and without transforming celestial religion into a mere thing of earth by its fellowship with man, or giving to the homely pursuits of their consecrated lives the low spirit and common features given by the worldling and the ungodly.

But these holy men not only brought humble pursuits into their religious lives, but they also united with them their divine callings and endowments. If they took part with things terrestrial, their lives were also adorned with action celestial. Though they mixed with things of earth, they by faith and righteousness brought down things from heaven.

Though their holy aspirations reached to fellowship with God and laid hold of heaven, they did not desert their native earth, but laboured to bring man back into the likeness of his Maker, and to fashion things below into the image of those above. Though their acts were performed in time, they had also a reference to eternity, and in their lives the temporal and the eternal were combined as the relative halves of one great whole.

It is in this sense that "Mormonism" is a practical religion, and the "Mormon" a practical man. He brings into his religious life ALL the affairs of his life, whether of time or eternity. Though he performs the

duties of earth, there will also be found in his actual present or prospective future things spiritual, and events that will transpire, and progressive courses that will unfold when time has run out its last period. Though, in the comprehensiveness of our religion, things native to earth are taken in, there are also embraced in its grasp things and beings celestial, and knowledge, and revelation, and immortality, and eternal lives. All this, and more than we can enumerate, is comprehended in practical "Mormonism," and embraced in the present and future of a practical "Mormon."

HISTORY OF JOSEPH SMITH.

(Continued from page 333.)

[July, 1843.]

Saturday, July 1.—At eight a.m. the Municipal Court met in the Court-room. Present: William Marks (Acting Chief Justice), Daniel H. Wells, Newel K. Whitney, George W. Harris, Gustavus Hills, and Hiram Kimball, (Associate Justices,) to investigate the writ of Habeas Corpus.

The following witnesses were examined—namely, Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight, and Sidney Rigdon.

Hyrum Smith sworn. Said that the defendant now in court is his brother, and that his name is not Joseph Smith, junior, but his name is Joseph Smith, senior, and has been for more than two years past. I have been acquainted with him ever since he was born, which was 37 years in December last; and I have not been absent from him at any one time not even for the space of six months, since his birth, to my recollection, and have been intimately acquainted with all his sayings, doings, business transactions, and movements, as much as any one man could be acquainted with another man's business, up to the present time, and do know that he has not committed treason against any State in the Union, by any overt act, or by levying war, or by aiding, abetting, or assisting an enemy in any State in the Union; and that the said Joseph Smith, senior, has not committed treason in the State of Missouri, nor violated any law or rule of said State; I being personally acquainted with the transactions and

doings of said Smith whilst he resided in said State, which was for about six months in the year 1838; I being also a resident in said State during the same period of time; and I do know that said Joseph Smith, senior, never was subject to military duty in any State, neither was he in the State of Missouri, he being exempt, by the amputation or extraction of a bone from his leg, and by having a license to preach the Gospel, or being, in other words, a minister of the Gospel; and I do know that said Smith never bore arms, as a military man, in any capacity whatever, whilst in the State of Missouri, or previous to that time; neither has he given any orders or assumed any command in any capacity whatever. But I do know that whilst he was in the State of Missouri, the people commonly called "Mormons" were threatened with violence and extermination; and on or about the first Monday in August, 1838, at the election in Gallatin, the county seat in Davies's County, the citizens who were commonly called "Mormons" were forbidden to exercise the rights of franchise; and from that unhallowed circumstance an affray commenced, and a fight ensued among the citizens of that place; and from that time a mob commenced gathering in that county, threatening the extermination of the "Mormons." The said Smith and myself, upon hearing that mobs were collecting together, and that they had also murdered two of the citizens of the same place, and would not suffer them to be buried, the said Smith and myself went over to Davies's County to learn the particulars of the affray; but, upon our arrival

at Diahman, we learned that none were killed, but several were wounded. We tarried all night at Colonel Lyman Wight's. The next morning, the weather being very warm, and having been very dry for some time previously, the springs and wells in that region were dried up. On mounting our horses to return, we rode up to Mr. Black's, who was then an acting Justice of the Peace, to obtain some water for ourselves and horses. Some few of the citizens accompanied us there; and, after obtaining water, Mr. Black was asked by said Joseph Smith, senior, if he would use his influence to see that the laws were faithfully executed, and to put down mob violence; and he gave us a paper, written by his own hand, stating that he would do so. He also requested him to call together the most influential men of the county on the next day, that we might have an interview with them. To this he acquiesced; and accordingly, the next day they assembled at the house of Colonel Wight, and entered into a mutual covenant of peace to put down mob violence and to protect each other in the enjoyment of their rights. After this, we all parted with the best of feelings, and each man returned to his own home.

This mutual agreement of peace, however, did not last long; for, but a few days afterwards, the mob began to collect again, until several hundreds rendezvoused at Millport, a few miles distant from Diahman. They immediately commenced making aggressions upon the citizens called "Mormons," taking away their hogs and cattle, and threatening them with extermination or utter extinction, saying that they had a cannon, and there should be no compromise only at its mouth; frequently taking men, women, and children prisoners, whipping them, and lacerating their bodies with hickory withes, and tying them to trees, and depriving them of food until they were compelled to gnaw the bark from the trees to which they were bound, in order to sustain life; treating them in the most cruel manner they could invent or think of, and doing everything they could to excite the indignation of the "Mormon" people to rescue them, in order that they might make that a pretext of an accusation for the breach of the law, and that they might the better excite the prejudice of the populace, and thereby get aid and assistance to carry out their bellish purposes of extermination.

Immediately on the authentication of these facts, messengers were despatched from Far West to Austin A. King, Judge of the fifth judicial district of the State of Missouri, and also to Major-General Atchison, Commander-in-Chief of that division, and Brigadier-General Doniphan, giving them in-

formation of the existing facts, and demanding immediate assistance.

General Atchison returned with the messengers, and went immediately to Diahman, and from thence to Millport, and he found that the facts were true as reported to him—that the citizens of that county were assembled together in a hostile attitude to the amount of 200 or 300 men, threatening the utter extermination of the "Mormons." He immediately returned to Clay County and ordered out a sufficient military force to quell the mob.

Immediately after, they were dispersed, and the army returned. The mob commenced collecting again soon after. We again applied for military aid, when General Doniphan came out with a force of 60 armed men to Far West; but they were in such a state of insubordination that he said he could not control them, and it was thought advisable by Col. Hinkle, Mr. Rigdon, and others, that they should return home. Gen. Doniphan ordered Col. Hinkle to call out the Militia of Caldwell and defend the town against the mob; for, said he, you have great reason to be alarmed; for, he said, Neil Gillum, from the Platte country, had come down with 200 armed men, and had taken up their station at Hunter's Mill, a place distant about 17 or 18 miles north-west of the town of Far West, and also that an armed force had collected again at Millport, in Davies's County, consisting of several hundred men; and that another armed force had collected at De Witt, in Carroll County, about 50 miles south-east of Far West, where about 70 families of the "Mormon" people had settled upon the bank of the Missouri river, at a little town called De Witt.

Immediately a messenger, whilst he was yet talking, came in from De Witt, stating that 300 or 400 men had assembled together at that place, armed *cap-a-pie*, and that they had threatened the utter extinction of the citizens of that place, if they did not leave the place immediately; and that they had also surrounded the town and cut off all supplies of food, so that many of them were suffering with hunger.

Gen. Doniphan seemed to be very much alarmed, and appeared to be willing to do all he could to assist and to relieve the sufferings of the "Mormon" people. He advised that a petition be immediately got up and sent to the Governor. A petition was accordingly prepared, and a messenger despatched immediately to the Governor, and another petition was sent to Judge King.

The "Mormon" people throughout the country were in great state of alarm, and also in great distress. They saw themselves

completely surrounded with armed forces on the north, and on the north-west, and on the south; and also Bogard, who was a Methodist preacher and a captain over a Militia company of 50 soldiers, but who had added to his number, out of the surrounding counties, about 100 more, which made his force about 150 strong, was stationed at Crooked Creek, sending out his scouting parties, taking men, women, and children prisoners, driving off cattle, hogs, and horses, entering into every house on Log and Long Creeks, rifling their houses of their most precious articles, such as money, bedding, and clothing, taking all their old muskets and their rifles, or military implements, threatening the people with instant death, if they did not deliver up all their precious things and enter into a covenant to leave the State or go into the City of Far West by the next morning, saying that "they calculated to drive the people into Far West, and then drive them to hell." Gillium

also was doing the same on the north-west side of Far West; and Sashiel Woods, a Presbyterian minister, was the leader of the mob in Davies's County; and a very noted man of the same society was the leader of the mob in Carroll County. And they were also sending out their scouting parties, robbing and pillaging houses, driving away hogs, horses, and cattle, taking men, women, and children, and carrying them off, threatening their lives, and subjecting them to all manner of abuses that they could invent or think of.

Under this state of alarm, excitement, and distress, the messengers returned from the Governor and from the other authorities, bringing the fatal news that the "Mormons" could have no assistance. They stated that the Governor said the "Mormons had got into a difficulty with the citizens, and they might fight it out, for all he cared. He could not render them any assistance."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, MAY 28, 1859.

PRESENT DUTIES.—In the course of our administration, we have endeavoured to impress upon the minds of the Saints, and particularly the Elders, the great importance of attending to "everything in its season," and of performing to-day the labours of to-day. We are free to admit that the Saints have manifested a willingness and desire to do so, and that a great improvement has been made in this respect. A great movement in advance has been effected; but there is room for a still greater movement in this direction. We are assured that neither the Saints generally, as members of the Church and kingdom of God, nor the Priesthood are fully alive to the importance of this subject. But especially do we realize that the Elders are behind in this respect. One of the most important of the present or immediate duties of the Saints is to gather as speedily as possible to Zion, and we are gratified to witness the determined and praiseworthy efforts they are making to accomplish that object. We are pleased to see that our efforts in that direction have not been in vain—that the Saints are beginning to get the right view of the subject, and are governing themselves accordingly. For their encouragement, therefore, we will say that more has been done during the first quarter of the present year to accomplish that end, in the way of saving means in small amounts from the weekly earnings of the Saints, by at least one-third, than was accomplished during the whole of the last year. Still we are certain that much more can be done, and much greater advance can and will be made in this movement by the Saints before the close of the year, and that thousands will thus be prepared to leave these lands and gather to the body of the Church when the next season's emigration shall commence, that would not for years to come (and probably never) have been able to accomplish

their deliverance, but for this movement. But we wish the Saints to remember that this is by no means the all-important duty of the present. Greater by far and more important is the duty of gathering the honest in heart from the world into the Church—of hunting up and preaching the Gospel to such as will receive it and shall become heirs of salvation. There has not been for years, and perhaps never since the Mission was established, a more favourable opportunity or fairer prospect for an increase of good and faithful members in the Church than now exists.

Almost universally the testimony of the Elders is that a spirit of enquiry prevails to a considerable extent among the people of the world, and strangers are regularly attending our meetings. It is the present important duty of the Priesthood and Saints generally to exert themselves to bring them to receive the Gospel. While we are desirous to see the Saints gathering to Zion, we are still more desirous to see their places filled with good, honest, faithful men and women. It will doubtless be remembered, and may be seen by reference to the early numbers of the *Star* published by us in Vol. XX., that we directed the attention of the Elders to this subject, and urged it upon their consideration.

We have felt from the commencement of our administration that at no distant day such a spirit as is now being strongly and visibly manifested would rest with great force upon the honest in heart out of the Church, as well as upon the Saints. We foresaw, as it were, the harvest ripe and ready for the reaping. From time to time we were led to bring the subject before the Elders. Many indications of the workings of the Spirit may be found in our editorials; and although it was not then exactly *the* work of the present, we endeavoured to prepare the Mission for it; and while we were performing the work of "to-day" and endeavouring with all our energy and ability to roll on our administrative progress movements towards efficiency, and to secure to the Mission a character of superiority, we were at the same time keeping our eyes upon this work and shaping our course accordingly. The present universal indication of the coming work proves that our impressions were correct—that our visions were the foreshadowings of a glorious reality; and we verily believe that had all the Elders seconded us with hearty zeal in this preparation for the work, the Mission would have been in much better condition, the work much nearer its accomplishment, and the vision much nearer its fulfilment. It is true that all our labours and administrative movements and preparations had a present object; but it is equally true that they had a much more extensive and important object in the future; and if any supposed that we were performing this work, or endeavouring to bring about such a proper state of things, and stamp upon the Mission a character of excellency, merely to accomplish the emigration of the Saints now in the Mission, and leave it broken up and deserted, they were certainly not far-seeing.

We expected, of course, to see the old Mission, if we may so speak, emigrated, and designed to give it a mighty movement in that direction; but we also expected to see a new, greater, and better one grow up in its stead.

Let, then, every Saint, and particularly those who design to emigrate next year, feel that they are under special obligations to fill their places with new members, that the Mission may be kept up and the work continue to roll on in this land. We wish the Saints universally to feel this obligation resting upon them, and to set themselves diligently and energetically to accomplish it as a part of their necessary preparations for their emigration. But more particularly do we desire that the Priesthood should feel that their labours are not performed and their preparations not completed until this object is accomplished.

OUR EDITORIAL POLICY—THE VISITOR.—In opening a department of the *Star* for "The Visitor," we were acting upon well-digested considerations, and not upon a mere whim of the moment; and our object was to supply a want and accomplish a good. We will explain these considerations and give a view of our design, in order that we may meet a present purpose, as well as bring into effectiveness our original intentions.

The Saints are well aware that from the commencement of our administration we have aimed to make our editorial labours truly administrative, and the *Star*, to the limited extent of our abilities, not only a credit, but a benefit to the Church. Passing to the editorial department of the *Star*, it may be observed that we have not devoted it to matters and principles which, though good enough in themselves, would have been as suitable twenty years ago, or could remain for twenty years to come without loss to any one; nor have we made it an article or sermonizing department; but our view was that the Church required thus much of the *Star* devoted to administrative purposes; and accordingly we gave to the editorial department an administrative object. In our editorials we have given to the Mission necessary movements, laid out the work of "to-day," and endeavoured to support the Elders in effecting the movements and accomplishing the work given, while we have also endeavoured to sustain the Saints, feed every present want, and to be in our editorial character the representative of the present, and at once the leader, companion, and co-labourer of the Elders and Priesthood generally throughout the Mission. Doubtless we have fallen short in much; still this belonged to our calling, and we have endeavoured to meet the duties of that calling as nearly as possible. But to accomplish all designed and to be all that we desired were objects not to be reached in our editorials alone. There was much that we desired to lay before the Saints and much that we would have them know, which would be out of place in the editorials, even supposing that so much could be done within its limits. We have ever felt that the general wellbeing of the Saints in this Mission, individually as well as collectively, rested upon our calling. Now, there is much connected with their wellbeing that does not exactly fit a general administrative character, and yet which certainly belongs to the administrative body; for the whole good of the Saints, whether of time or eternity, belongs to the sphere and care of the Priesthood. There are errors to be cleared away, some foolishness to be laughed down, and many broader views to be given. Then there is plenty and a variety of instruction, counsel, and information which it is desirable to be given, and much good reached of an educational, intellectual, practical, domestic, and personal, as well as general nature; and though we desired to reach as much of that good as possible, all could not be done in the editorial department of the *Star*, which is more particularly devoted to public matters and general administration.

To make the *Star*, then, as nearly as possible what we would have it to be and to accomplish as much of our desires as practical within its limited compass at the commencement of the present Volume, we introduced several new features, among which was "The Visitor." The *Star* department has alone sustained the editorial part, and "The Essayist," and the laborious research and extracting connected with the compilation of "American Antiquities," with the minor matters, and some article writing, besides the general labours of the *Star*; but "The Visitor" we design to be at the service of our contributors as well as ourselves; and here we will explain its character and work.

Its character is not intended to be administrative in a general sense, but local and homely, though that which is homely and suitable in one place will be at home in many homes and suitable in many places. The benefit and application will be therefore also of a general service, though not administrative for the Mission. Its character will be various—light, solid, elegant, humorous, sharp, soothing, brilliant, parental, descriptive, and generally useful in visiting everybody's home and contributing a little good to everybody's case. This is its character as it stands in our design.

The department for "The Visitor" is opened to all, both brethren and sisters, to make their occasional visits; and each contributor to this department will appear in their turn and place, if suitably dressed, in the character of "The Visitor." Pastors may visit their Pastorates, Conference Presidents their Conferences, Travelling Elders

their fields of labour, Branch Presidents the members of their Branches, Teachers their districts; and the sisters can visit in their spheres. But all their visits must be *useful*, to be admitted into the *Star*, and they must always appear as *bona fide* visitors, who are welcome to every one, and not appear dressed in black with a cane in hand. And though it is desirable that the visitors should move about in real life and deal with matter-of-fact subjects, their pictures and scenes should rather be supposed than reports of actual visits, and the names should be assumed rather than belong to any real persons. Thus, though many will find visitors very suitable to themselves and their cases, none will reasonably take the matter personally, nor the visitor in person be liable to be ordered out of doors at the next visit to the house of the offended family; and thus much good may be done, without any harm.

The work designed is broad and various, and the character of each visitor will of course answer to each individual's taste, talent, and observation. But, considered as a whole in its various styles and in the performance of its many duties, the work of "The Visitor" may be stated thus:—To benefit the Saints personally and collectively; to deal with domestic economy, prepare for emigration, and impart counsel in a friendly manner; to help husbands to be good husbands, wives to be becoming and dutiful, parents to train up their children, and children to be now and in the future an honour to their parents, and generally to make homes what they should be, and the family useful to themselves, society, and the Church; to visit the sick, and comfort and bless them; to enter into interesting and useful conversations, and spend a time in holy devotion; to strew flowers in the paths of our readers, charm with beauty, delight with elegance, touch with pointedness, and please with humour; to broaden views, ennoble thoughts and feelings, help away errors, pull down airy castles, laugh away absurdities; in short, to be generally useful in a homely, visiting manner.

It is not to be expected that we can attend to every matter ourselves, or be equal to all designed. Will some of our Elders and talented sisters and contributors lend a helping hand? In this character, we think the sisters may be peculiarly useful. Henceforth we hope to be able to introduce to our readers a Visitor every week. If there is any lacking in this department, others must bear the shame, especially seeing that there are so many to supply it, and that we have marked out the work and given subjects. Should others, however, fail us, though we have now much on hand, and still more designed, we shall do the work ourselves, and find a hint broad enough to let it be known who is "The Visitor."

THE VISITOR.

A CONSULTATION AND THE RESOLVE.

I was on a visit to one of the Pastors, and in company with Pastor O. and President J. Our conversation ran on the work, and the subject upon which we had settled was "the spirit of times." I shall take up the thread of the occasion at the point where Pastor O. said—

"I propose, brethren, that we adjourn to Elder G's. There will then be engaged in our consultation myself, the President of this Conference, and the President of the principal Branch in the Pastorate, besides our visitor."

"Agreed," replied President J.; and as Elder E. is on a visit to us all, I will add to the proposition that he assume the

character of 'The Visitor,' and send the result of the evening to the *Star*."

"Good," observed the Pastor. "What say you, brother E.?"

"Be it so," I answered. "And, seeing the matter is rather heavy, perhaps I may manage to take the 'solid' side of 'The Visitor.'"

Putting on our hats, &c., we started, continuing our conversation, and in about a quarter-of-an-hour arrived at the house of Elder G.

"Ha!" ejaculated Elder G., as we entered, and at a bound he stood in front of Pastor C. and President J. Seizing a hand of each, he gave both a hearty shake,

at the same time looking between them at me as though he wanted another hand. Of course, he took me for one of the "family," and it goes against the "Mormon" nature to leave any of the family out.

"Our visitor, Elder E.," said President J., introducing me to brother G., and then performed the other side of the ceremony. Of course, sister G. had not been overlooked, but had shared in the shaking of hands and introduction.

"Welcome all!" said brother G. with affectionate energy. "We shall be able to spend a cosy, interesting evening together. Quite refreshing that, brethren, to a working man."

"Well, I hope we shall be cosy enough," replied the Pastor. "We are proverbially a cosy kind of people, even in our solidest moods; and doubtless our meeting will interest us all, seeing that it concerns the interest of the work. Our visit, however, brother G., is not exactly for social enjoyment, but for a consultation. President J. will propose the subject for us."

Sister G. by this time had placed chairs around her nicely-covered table, lighted the candles, it being nearly dark, drawn down the curtains, and retired without display and almost unobserved, leaving us, in spite of all our gravity and business, pretty snug.

President J. then opened the consultation by addressing the presiding Elder of the Branch.

"Doubtless, Elder G., your attention has also been called to the 'spirit of the times' touched upon in the last number of the *Star*."

"Yes," the one addressed replied; "and I have reflected much upon the subject."

"Good," continued Elder J. "We will enter, then, directly into the heart of the matter by taking for our main point of consideration a sentence from the editorial in question."

Producing the *Star*, he read—

"Now, there is evidently something in the way—something wrong in this matter, or the Elders would not be under the necessity of repeating the same facts month after month as they have done—namely, that our meetings are well attended by strangers, who pay good attention, and who seem anxious to investigate our doctrines, and who seem honestly seeking after the truth; but we are as yet baptizing but few."

The conversation then became more

general; and, having passed the matter round several times, Pastor C. said—

"So far, then, brethren, we view the matter alike, and agree with President Calkin that there is something in the way. That something seems to be that we ourselves are not prepared and ready for the Master now he has returned to the ingathering of the honest. His Spirit seems to be moving upon the people towards great increase. But as yet we have not made such arrangements and brought sufficient force upon the investigators to give to us success. So I think the next step in our consultation, brethren, is to the conclusion that the chief obstacle in the way of success and increase of members is the unfitness of our instruments, the quality of discourses at our meetings, and the power of the Elders to force conviction upon the minds of those who are anxious to investigate our doctrines."

"Yet this was not always the case," remarked Elder G. "The time was when we were very successful in adding members to the Church, and forcing conviction upon men even of first-class minds."

"Ah! those were seasons of sowing and harvesting!" interposed President J. "And our Elders were equal to the task, too,—more than could have been expected, at any rate; and though generally but working men, there were some against whom but few masters of sectarian theology could stand successfully."

"True, brethren," observed Pastor C. "At our meetings could then be heard discourses upon the doctrinal points of the Church that made the Gospel appear like a new light indeed bursting from heaven. Of course, in our country Branches, our meetings and preaching answered to rustic simplicity; but even there much Gospel and much principle could be heard. So true is this, that we all know that there was many a learned minister that trembled at the force of our fustian-jacketed Elders, and frightened at our small meetings in the homes of the brethren."

"Oh," returned President J., "I have taken my part many a time in a little country house; and glorious times they often were, too. But I was brought into the Church in one of our large towns, where we had a large hall. In the evening, when strangers were present (and the hall was often crowded

there could generally be heard powerful discourses. Views were given of the great Latter-day Work; the fulfilment of prophecy was treated upon; and in turn were brought before the people the ancient faith, the apostasy, the restoration and proclamation of the Gospel, the miraculous movements of God in the last days, the gathering of Israel, the building up of Zion, the Millennium, the resurrection, and a general course of subjects, among which the divine mission of the Prophet Joseph was not the least. These were handled with great knowledge, tact, and power,—so much so that the force was irresistible; and while it caused many to rage, many were impelled into the Church; and even many who had not the courage to enter had to acknowledge conviction; and often has it been said, ‘Well, if there is any truth in the world, the Mormons have it!’

“Well, I think, then, brethren,” said Pastor C., “that the next conclusion to be arrived at is that our meetings should now universally be of the character just described, and that it is most desirable that success should attend our labours in preaching the Gospel. Not only should this character be given to our meetings in a few places, but in the present advanced condition of the Mission, it should be shown in every Branch throughout the British Isles; and I see no reason why we should not now be as successful as ever, as on the other hand I am certain we should be better qualified and more powerful in preaching the Gospel than in the infancy of the Mission.

“With all my heart and energy, I am willing to go into a movement in that direction,” joined in President J.

“And I too,” added Elder G.; “and I hope President Calkin will thoroughly take up the matter and make a regular movement to that end. We shall doubtless get some more assistance and light upon the course to pursue from future editorials. I shall anxiously look for the *Star* for a few weeks to come especially.”

Thus far I had scarcely joined in the conversation; but here I proposed that Elder G. should read the editorial on “Preaching Meetings” in Number 42 of last Volume of the *Star*, and also the one entitled “Is the Design Answered?” in Number 47 of the same Volume. This was assented to, and the editorials read accordingly.

“There, you see, brethren,” I observed, “the matter with which you are now dealing is already dealt with, and the proper character of our meetings defined, with the subjects for discourse, the men to use for this work, and the style and treatment, while the objectionable side is also brought out. Don’t you think, Elder G., that President Calkin has already ‘thoroughly taken up the matter’ and made a ‘regular movement to that end?’ There is also much more in the last Volume ‘to that end.’”

“Well, upon my honour, it seems so,” Elder G. answered. “It appears that it is we who have not ‘thoroughly taken up the matter.’”

“I am inclined to think, brethren,” I added, “that President Calkin will more thoroughly take it up this time, if necessary.”

“I am quite satisfied, brethren,” said Pastor C., with resolution stamped on his countenance. “Let us come to our resolve at once. I am determined to bring about the desired state of things in my Pastorate in this matter, though it should remove every President and remodel every Branch.”

“I am with you,” added President J. with energy.

“And I, too,” said Elder G. with enthusiasm.

“The Lord enable us to accomplish the work before us!” fervently ejaculated Pastor C.

“Amen,” we all responded heartily; and then Elder G. ran for sister G., and between them we were prevailed upon to stay and take supper.

TOUCHING ELOQUENCE.—When Leitch Ritchie was travelling in Ireland, he passed a man who was a painful spectacle of pallor, squalor, and raggedness. His heart smote him, and he turned back. “If you are in want,” said Ritchie, with some degree of peevishness, “why don’t you beg?” “Sure it’s begging I am, yer honour.” “You didn’t say a word.” “Of course not, yer honour; but see how the skin is spakin’ through the holes of my trousers, and the bones cryin’ out through my skin! Look at my sunken cheeks and the famer that’s starin’ in my eyes! Man alive! isn’t it beggin’ I am with a hundred songs?”

CORRESPONDENCE.

WALES

Udgorn Seion Office, Swansea,
May 6, 1859.

President Calkin.

Dear Brother,—I now furnish you with a brief report of the condition of the Welsh Mission.

I would have written sooner than this had it not been that I was aware that President Ross was on the intent of visiting us about the latter end of last or the commencement of this month, which he did.

We held two Conferences lately,—one at Cardiff on the 24th ultimo, and the other at Merthyr Tydvil, on the 1st instant; and we were favoured with the presence of President Ross in both. They were likewise well attended by the Saints, who felt well, and were willing to respond to the calls made upon them with regard to assisting in the upbuilding of this kingdom.

I am glad to inform you that we are increasing in number, for we have baptised quite a number this year in the several Conferences, and our prospects are very favourable in this respect at the present time.

While we are increasing in numbers, I do not believe it would seem very consistent for us to decrease or diminish in good works, but rather to increase in the latter, whether our numbers increase or not; because we believe in gaining additional power continually; and I believe that the best way to prove that we are increasing in power, so as to convince others of it, is to make our works prove it. The two visits which we received from President Ross this year were very profitable to us all, and we felt greatly edified through his instructions and counsels, which we are striving to carry out according to the best of our abilities. I feel thankful for your wise and fatherly counsels unto me from time to time, and I delight in carrying them out as well as I can.

With kind remembrances to you and a good wish for your success, I remain

Your brother in the Gospel,

BENJAMIN EVANS.

ENGLAND.—SOUTH PASTORATE.

Bristol, May 7, 1859.

President Calkin.

Dear Brother,—Agreeably to your wishes, I beg leave to forward you a report of the South Pastorate.

I am happy to inform you that the changes made at the Birmingham Council have not been detrimental to the progress of the work, neither have the harmony and good feeling that existed here during the last year in any respect been diminished. The spirit of love, unity, and unbounded confidence in the Presidency of the European Mission is manifested by the willingness of both Priesthood and members to carry out their counsels and strengthen their hands.

Presidents W. Harder of the South, M. H. Forscutt of the Wiltshire, and J. H. Kelson of the Lands-End Conferences labour diligently to carry out the instructions received from time to time, and have never raised the slightest antagonistic feeling against anything that has been required to be done, but have used their influence and energies to accomplish everything required at their hands. They have been one with me always, and the same spirit has existed between them and the Travelling Elders.

The visits of President J. D. Ross to this Pastorate have been indeed a blessing. At every visit we have taken a step in the right direction, and I believe we have now done everything to his satisfaction. The tract debt, I am pleased to say, is paid.

The Saints are learning domestic economy and are striving out of a small pittance to do something towards their own emigration. The willingness they manifest to "try" renders it pleasurable to labour amongst them. I am satisfied that, as a general thing, the Saints faithfully pay their Tithing, are willing to contribute for the benefit of the Church, and are striving to emancipate themselves from this land. May Israel's God help them!

The brethren join me in kind love to the Presidency and all in the Office.

Yours very faithfully,

GEORGE TEASDALE.

PASSING EVENTS.

GENERAL.—All the accounts received from the seat of war in Piedmont concur in stating that the ravages, depredations, and abominations perpetrated by the Austrian troops in their line of march during their brief occupation of the Sardinian territory have been such as to render the name of Austria more than ever hateful to Italy. They have not only exacted contributions, but have pillaged and ravished. Rape, sacrilege, and murder have marked their course. They have insisted that the unarmed population should give up all their clothes and linen, and corn, carts, saddles, harness, &c.; and after having collected their spoil, they have decamped with it to the Mincio, where they and their officers have shared the booty. Their conduct has been so execrable, that, on the arrival of the French troops at Asti, the women went forth to meet them, and besought their deliverers to avenge them. At Vercelli they have compelled the poor inhabitants to open their purses to the amount of 300,000fr., exacting from them all the leather in the place, 6,000 shirts, and cloth enough to make as many more, 100 rations of forage a day for five days, and 300 bags of rice. The Austrian army has sustained another loss by the explosion of a brig of war at Ragusa: the killed and wounded by this casualty number 80. The Emperor Napoleon has in his cabinet a telegraphic service by which he can communicate directly with his generals at the seat of war. According to advices from the frontiers of Lombardy, the inhabitants of the Valteline are making great purchases of arms and ammunition: a revolution appears imminent, and the Austrians are making heavy demands. Advices from Constantinople report that agitation was increasing in the Turkish provinces, especially in Bosnia: the Turkish troops had been increased to watch Bosnia, Servia, and Montenegro. The last accounts from Hungary state that great agitation prevails amongst the Magyar and Slavonian populations, anxious to recover the rights wrested from them ten years ago. Agitation also prevails in Galicia and in the Polish provinces of Austria. A telegram from Vienna states that Brody, a town in Austrian Galicia, situated on the Russian frontier, has been destroyed by fire.

AMERICAN.—Another of those catastrophes which are of very frequent occurrence on the great western rivers has happened on the Mississippi: the *St. Nicholas* steamboat exploded on her way to New Orleans from Louisville, and, according to one account, 75 lives were lost by the disaster. News from New Orleans state that Miramon had succeeded in penetrating the lines of the Liberal forces, and reached the capital on the 11th April. He had already commenced the work of murdering peaceable foreigners indiscriminately. A Philadelphia paper says that the practice of carrying deadly weapons is becoming alarmingly prevalent in that city: the rowdy population go armed with a knife, billy, or pistol. Accounts have been received from the French West India Islands to the 12th ult.: the incendiary fires having continued in the commune of St. Pierre, Martinique, and at the very gates of that town, the Governor had declared the commune in a state of siege. The *New York Herald* gives, as "the direct cause of the present excitement" in Utah, "the attempt on the part of Judge Cradlebaugh to investigate the charges of past years against the Mormons; to accomplish which he has suddenly opened court at Provo, in March, instead of at Fillimore, in September. Claiming that, as there was no gaol for prisoners, he required a company of 100 soldiers to guard them, General Johnston sent that number, and subsequently, as excitement increased, 900 more. On this, Governor Cumming demands their withdrawal, which General Johnston refuses, and consequently an open rupture between the two chiefs ensued. From papers and correspondence we draw the conclusion that the Governor is backed by the Prosecuting Attorney and Superintendent of Indian Affairs on the side of peace, while General Johnston lends military assistance to Judges Cradlebaugh and Sinclair on the side of war against the Mormons." At the opening of the Court, two Indians were indicted for rape and murderous intents; but, says a correspondent of the *Herald*, "At this stage of the proceedings, the Judge instructed the Grand Jury to commence on Territorial business: they then went into the consideration of offences against the Territory." The Judge, however, prevented the settlement of difficulties by dismissing several criminals without trial and arresting the witnesses subpœned, (though acknowledging that there was no testimony against them,) and declaring that he would "try none but Mormons." During his addresses to the Jury, whom he treated as a pack of criminals, he inveighed bitterly against the "Mormon" religion; and when discharging them, at the close of the Court, which sat for two weeks, he declared—"If this Court cannot bring you to a proper sense of your duty, it can at least turn the savages in custody loose upon you." "Thus," says the *Herald*, "out of his own mouth, this over-zealous and too-highly excited Judge is condemned: in this vindictive and most undignified speech he has clearly shown himself unfitted for the position he occupies."

VARIETIES.

Persons of defective sight, when threading a needle, should hold it over something white, by which the sight will be assisted.

GARDENING MEMORANDA.—A light, sandy, deep soil is best for carrots: the ground should be well prepared in the autumn, at least 18 inches deep, as they are liable to fork and canker if manured at the time of sowing. Though celery requires to be well earthed up from time to time, it should not be done at too early a stage of its growth. Cabbages require good and fresh soil, otherwise the plants are like to club. Tap-rooted plants are the most difficult kind of plants to transplant successfully and require the greatest care. A light soil is most suited to them, and watering should be freely given to their roots. Such perennial vegetables as asparagus, sea-kale, rhubarb, and artichokes ought not to be displaced within less than eight or nine years, or until they begin to fail. When onions are ripe, their necks should be broken down, in order to improve the bulbs. Onions and carrots should be thinned to from six to eight inches apart, and parsnips and beets from eight to ten inches. Vegetable marrows should be planted in rows eight or nine feet apart, and about three feet between each plant in the row. When leading shoots are about three feet long, pinch off the head, so as to produce fruitful side branches, which should be pegged down to the ground as they advance, in order that the ground may be equally covered, and the fruit not prevented from ripening by the crowding of branches.

POETRY.

THE LATTER-DAY ZION.*

Ariæ, O glorious Zion,
Thou city of the Lord;
For unto thee the light has come,
According to his word:
Thy towers and bulwarks soon shall rise
Majestic and divine,
And God his glory shall reveal
Within thy sacred shrine.

The mellow cloud by day he seen,
As Prophets have foretold;
At night the fiery pillar gleams,
Thy beauties to unfold:
The forces of the Gentiles pour,—
Unto thy lights they fly,
And with them bring their precious store,
Thy courts to beautify.

The pine, the box, the fir tree, too,
Thy temple shall adorn,
And to it shall the nations flow,
Jehovah's ways to learn:
Thy gates, not closed by night nor day,
Lie open continually,
That all the Gentile nations may
Their forces bring to thee.

For silver, gold; for iron, brass,
Shall God on thee bestow,
And cause thy holy mountain's breast
With milk and wine to flow:
To thee the orphan and oppressed
From every land shall come,
With the afflicted and distressed,
The blind, the halt, the dumb.

Thy God thy light and sun shall be,
And glory of thy days;
Thy walls shall sure salvation be—
Thy gates continual praise;
Those that oppressed and hated thee
Shall bow, with reverence awed,
And at thy feet acknowledge thee
The Zion of the Lord.

"I, in its time, will haste it on
In order," saith the Lord:
The time has come, the work's begun
According to his word.
A little one shall now increase,
In spite of every foe;
A small one shall enlarged be,
And a strong nation grow.

J. B. PARK.

* These verses are from an old manuscript found in the Office.

David John, } 11, Promenade Terrace, Robin Hood Street, Nottingham.
John Cook, }
T. A. Jeffery, 123, Hilltown, Dundee.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS;

PRINTED BY R. JAMES, 51, NORTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 23, Vol. XXI.

Saturday, June 4, 1859.

Price One Penny.

TRUE ZEAL.

BY ELDER F. W. BLAKE.

All the great systems introduced into the world for the promotion of religious faith and practice have been severally agitated by men filled with enthusiastic zeal. They have displayed their inward emotions, the great thoughts of their minds, and their confidence in the systems they have served, principally by their zealous works. The Prophets of the past had, by virtue of their calling and through the assurance of their divine mission, every inducement to become full of true zeal. They could with much confidence present themselves before the world and feel indifferent about its decision. The power with which they were invested gave them influence over the passions of the natural man, and made them also conscious of a future which would endow them with graces that would amply reward them for their life of trouble here. In fact, they knew that every trouble they bore would give them only momentary pain, but leave behind a pearl of worth. God had delivered to them the means of banishing error from human hearts. Bold, earnest, and energetic in the communication of God's messages, in reproofing the world of sin, and getting it to see God's policy of salvation, their authoritative strains of inspiration fell forcibly upon the honest and penitent-minded; but many a rash, maddened disposition was aroused—a disposition which Satan has ever aimed to encourage, as it shuts out reason and a sense of justice from

the soul of man; and many were led to acts which crowd the pages of their history with appalling narrations.

For telling the truth, they fell. They would rather die as martyrs in God's cause than recant their highly-cherished views for the positions or emoluments that the world might afford them. Their spirits were buoyed up with hopes celestial—with expectations of eternal joy; and, exulting in the prospect of associating with a dignified and exalted company, they passed away heedless about their own fate, and with their last breath praying God to look with mercy upon their inhuman torturers.

This zeal was of a pure, ennobling, and saving nature; that of their enemies was a subtle, cruel, and ruinous destroyer of good. How noble those emotions which swelled the mind with pity and prayer when the body was subject to deathly pangs! but how base and craven that mind filled with rage—a slave to angry, fiery passion, heedless about a fellow-creature's sufferings, and gnashing the teeth with demoniac joy at cries of woe! One is the zeal of heaven,—the other is of hell.

The thoughts of the mind regulate the actions of life, and the formation of our views depends in a great measure upon our training. We take an earnest part in the defence of principles that have captivated our minds from youth, even

though we may not have discovered by any testing process their real merit. We cling to and approve of them on account of their age; we venerate them because our fathers did, or because it is fashionable. Such is the spirit of the world. But continued zeal for old habits would keep the world in ignorance. It has been chiefly through this spirit working in human nature that the Prophets met with strife and persecution. Proposed improvements, systems of reform, new inventions or innovations of any nature invariably meet with opposition.

"The good old times, the customs of the past, and our present institutions have answered admirably for what they were designed; and no movement that would extinguish them can be sanctioned by us." Such is the only interpretation we can give to the acts of opposition which men manifest. Such a zeal is detrimental to advancement, hinders the development of mind, stops the diffusion of exalted ideas, and keeps the world enveloped in the shroud of delusion; while, on the other hand, it has been through the true zeal of great and firm-minded men that great objects have been achieved, and power to overcome prevailing objections has evinced itself.

The stability and zeal worthy of their discoveries have, by repeated trials, gained public approval; but, had the outburst of disapprobation at their introduction damped the ardour of their authors, the world would have lost many a great auxiliary to its progress, many a gem in the knowledge of art and science: therefore, in the proclamation of truth of any nature, for general good or universal

acceptance, a zeal which will carry a man above difficulties and aid him to brave the frowns and exposures of opponents must exist within him.

The Saints of God should show the intensity of their love for truth by zealous works—by being constantly attentive to progressive duties. Zeal in doing good, zeal in getting our minds to germinate fruit, zeal in becoming in every way intellectual will be worthy of our study. We can gain confidence through successes, become powerful in government of self, in manly movement, and decision of character, by banishing from ourselves a wavering, weak, and hesitating policy.

The course of all true men, especially that of man's model—namely Christ, should be zealously imitated. Remember the meek, quiet, patient spirit, and the calm, serene, and thoughtful disposition, which was destitute of rant, excitement, and declamation. Remember him who lived to bless, but not to agitate Judea, and who met every reverse boldly and with holy composure. If such qualities exist in us, they will bring their own rewards. Such is the offspring of God's Spirit; and if this Spirit exists in a people, a power to accomplish great tasks will be given them; and although the duties of the world may measurably engross their attention, they will find opportunities of displaying the power within them. They cannot be free from impulses to publish their views, to express their thoughts, and to act out in daily life those traits produced in them by the force of principles divine. They must be a people "zealous of good works," in order to be worthy of their high destiny.

THE ETERNAL REALITIES OF THIS LIFE.

BY ELDER H. L. T. HARRISON.

The words "this life" and "the next life" mystify us a great deal and cloud our understanding of the realities of eternity. Man has no "next life." He has but one life—one continuation of events. If man would view his whole existence as one sweep of events linked together, he would see the value of his present surroundings—he would feel more the terrible reality and importance of that part of eternity in which he now moves.

This life *makes* what is called the next life—that is, the fortune, the success, the joy, the influence that we shall possess in it, just as much as a man's early education and habits decide his standing amongst men in later years.

When men fully realize the oneness of this life with the "next"—when they tear down, by the force of their knowledge of matters, the *appearance* of division caused by death, it alters the whole tenour of

their movements: they act and plan for another and a wider range of things. Men of this kind, who have reason to believe that their actions are wise and properly worked to agree with the eternal state in which they exist—such men feel that eternal life is in and upon them already: they feel that every present good action is telling for their eternal benefit as much as anything that can transpire beyond the grave. In the confidence they are begetting in their worth, in the affections they are inspiring, and in the stability growing up in their souls, they see around them, rising sure and firm, the foundations of the very glories of eternity. They do not wait the hour of resurrection to come ere they can enter in upon their eternal career. Their eyes have seen it, their hands have handled it, and they have felt it, in degree, and lived in the midst of it already. The common respect which man draws from his fellow-man, because of his superior conduct or abilities, would make an eternal influence, were it worked upon principles that would cause it to endure. The common kind of love and affection that our actions draw towards us is a portion of the very love and esteem upon which thrones are built in the bosom of eternity. True, it is variable now, and uncertain; but that is because the course we take to secure it is variable and uncertain also. But while it lasts, and to the extent that we go into it, it is the same.

Yes, portions of eternal riches are often within our hands, but we know it not. We hold them on one side, and think we shall get at the thing by-and-by. Men slight the love of wife and child, instead of labouring to get it firmly fastened to themselves. Instead of seeing in it valuable property,—instead of seeing in it stepping-stones to their great salvation, they seek to build up a throne outside of it. From not appreciating the eternal realities of "this life," they are waiting for the materials to come from whence their greatness and happiness are to be worked. They despise the substance and are waiting for the shadow.

Look that men often are! Well might Jesus say, "The children of this world are wiser in their generation than the children of light?" The children of this world plan to meet the whole of the life of this generation they comprehend, whilst the children of light, who should understand the eternal continuance and endless

importance of the domestic associations and friendships by which they are surrounded, do not work up these things to our advantage commensurate with our understanding of their value—their eternal advantage to us; and the fact that in the common kind of matters from which we now gain bliss or influence lies our only hope of glory and felicity in future worlds, and that outside of these and similarly familiar sources the universe is barren and desolate for us, and salvation impossible.

It is fearful to see how some men trample about among portions of eternal wealth and ruthlessly tear up the elements of eternal joy, and yet talk of the eternal glory they expect to get, "if faithful!"—as if God had some good to give them more real than what they now handle!—whilst they are destroying not merely that which they could work into everlasting bliss and power, but destroying that which they hold of the very thing itself. Man must return to these slighted riches and possessions and unite them to himself before it is too late, and see in the members of his family, his associates in the Church and Priesthood, and even in the influence he can righteously acquire outside the Church, the elements of his future exaltation, upon whose united shoulders he must rise. They must bear him up. Will he not, then, if he is wise, win, attract by kindness, or obtain by efforts for their benefit, all the influence and strength that they can yield?

Here is the policy—the broad, deep policy of living in the spirit of Jesus, because it binds and conciliates, draws and adds the strength of others to our own. The policy of controlling our criticising tongues, and judging not, lest we sever from us now, or hereafter beyond the grave, when our unjust criticisms shall come to light, the attachments, the support, the influence among the spirits of men we might have gained. Here is the policy of getting rid of that mean, selfish littleness that leads us to grasp at every chance of enriching ourselves, and causes us to be always trying to get the glory and credit of every little, clever, wise, or successful thing that is done within a mile of us, that it may appear how wondrously thoughtful, how wondrously energetic, how wondrously prudent, or how tremendously smart we are on all points, and crushing our way into notice, no

matter whom we shove into the back ground, so long as *our* claims are kept in sight! *There is all eternity to find us out!* and such a man's little heaps of glory will melt away like heaps of lather. He has not lived for an eternal man: he has lived for to-day alone. But on the other hand, when a man or woman, without any show, has generously brought forward another's claims, resigning their own,—when they have conferred benefits on others, without dragging them all the time into their sight, or everlastingly trying to impress them with the obligations they are under, but blessed them without an effort to be observed,—when such a one is found out, (and it must be the same when they are found out hereafter,) how Godlike and noble do they seem! How the heart warms towards them! What a disposition crowds upon us to heap everything we possess upon such characters! We cannot bless them enough! Verily, in this principle of action lies one of the keys of power and endless influence. Every one who aspires to righteous greatness will seize upon it for themselves, make it their own chosen principle and practice, that in them may be reflected their Great Father's course and Spirit. Marching in this track, their enlarged souls will see wider and yet wider openings to improve upon the eternal realities of daily life, and lay a chain of consequences which shall be felt as long as themselves endure.

Let mothers reflect on the hopes they have for eternity, and they will see them close to their hands in their sons and daughters which the Lord has given them. Let them weld the hearts of their children to theirs, so that they can never escape their influence. Let them not trust alone to the tie of flesh and blood. It will not hold their children for ever, unless that tie is cemented by confidence and esteem.

He that would preside endlessly over his children as a god must be to them the very god they want to be considered. Parents must make out their godhead,

establish their superiority and right to rule deep in the minds of their children, by conferring such obligations, by such a regular course of love, mercy, gentleness, and yet stern attention to the right, that their sons and daughters shall naturally cleave to and look up to them as the greatest and best of beings they are acquainted with. Coming thus before the holy Priesthood to be sealed for eternity, there will be something to tie together: but when the bands are rotten, who can fasten together? It does not lie within the compass of Jehovah's power to unite discordant elements—to fasten contempt and coldness together for eternity. Why do not men see this? Who is going to stop with them for all eternity, unless the spirit and disposition of a parent—the attractions of a parent—the material to make an endless and immortal head, are there to rest upon and abide by?

Talk about the binding and the loosing power! It rests within ourselves. Jehovah's servants do but stamp and put the seal of office upon it, and make it legal and secure. We must bring to them a *prepared* document, written in imperishable attachments, growing out of a knowledge of qualities mutually possessed;—we must bring them, in fact, something worth the stamping—something that will *naturally* keep together, or the seal will not be affixed; or, if it is, it will *sever* the quicker; for that which is unnatural and uncongenial cannot be united or riveted by the power of the holy Priesthood.

Look well, then, O man, to the eternal realities abiding around you. If you are acquainted with the elements of endless life, you will see that your salvation is to grow from things now within your grasp. You will see that the joys of it have in a thousand little ways already touched your heart; and, exulting in the power you possess of *now* tasting its realities and *now* controlling the amount and quality of that which is to come, you will take such a course that the joys and power of that salvation shall endlessly increase.

TERTULLIAN AND CLEMENS ON FALSE HAIR.—Tertullian, an early Christian father, says, "If you will not fling away your false hair as hateful to Heaven, cannot I make it hateful to yourselves by reminding you that the false hair you wear may have come not only from a criminal, but from a very dirty head,—perhaps from the head of one already damned?" Clemens of Alexandria, another early father, informed wig-wearers when they knelt at church to receive the blessing, that they must be good enough to recollect that the benediction remained on the wig, and did not pass through to the wearer. [This at least shows that laying on of hands for spiritual gifts was practised in the early Christian Church. Ed. M. &.]

T I M E :

P A S T — P R E S E N T — F U T U R E .

BY ELDER JOHN WILLIAMS.

THE PAST.

Men are in time like unto travellers upon an immense desert. Behind them is stretched the boundless past, upon which the mists of years are falling, shutting out from their view old Time's children as soon as born, except where some gleam of memory, bursting like lightning from the cloud, reveals to them a transient view of some far-off time in the happy or sorrowful past. To most the light of the present reveals a path whose roses have thorns, and whose sweet waters have bitterness. Before them lies the illimitable unknown future, to which the angel of Hope points with a magic wand, raising in its clouds and vapours enchanted pictures, which fade before the present like dreams before the morning light, leaving the hard path uncovered before their view in all its cold and stern reality.

The Past! To what an immense world is that little word the key! What a throng of memories come rushing by as we think upon the past of our own lives, beginning with the days of childhood, when the stream of our life was a babbling brook, kissing in happy innocence the beauteous flowers that bloomed everywhere in its course, guided by the holy influence of a mother's love! Happy childhood!—fittest image of that purity which shall exist in the hearts of all those who are subjects of the kingdom of God. Next comes boyhood, with its joys and sorrows, its hopes and fears; then the transition from boy to man. How foolish now the past of childhood seems, when viewed by the light of a few years' experience! We have now reached what was then the future, and find the things we then thought so beautiful to be mere tinsel toys. Yet, as we begin manhood, we heed not the past, but indulge in other dreams of the future, until they are in turn dissipated by the hard realities of life. Indeed, our lives may be compared to a succession of dreams with an unpleasant awakening. Yet we go on dreaming, hoping for comfort in the future. They all, however, force upon

our notice some lessons with which we may guide the present of our lives, the waste of time of which we have been guilty, or the waste of means of opportunities for improvement. Each teaches a lesson which we would do well to remember.

There are likewise many lessons taught by the past of individual lives, which it should be our constant study to improve upon.

There is a past, too, beyond our time, from which we may derive instruction. Men have walked abroad in the earth and found written upon her rocks and stones the record of the past. The history of ages innumerable far beyond our conception of time, when yet "the Spirit of God moved upon the face of the waters," bringing about by its influence those changes which the surface of our earth records. It tells us how one condition of things followed another; it tells of classes of plants and classes of animals, succeeding each other, until the crowning act was performed by the creation of man in the image of God.

The political past shows us the history of nations and people who have come and gone like so many actors upon a stage; and closely connected with it has been the religious past.

Religion has in some instances been the cause of the rise and fall of empires; and where it has not been the motive power, the religion of the conquerors has been forced upon the conquered, so that the rise of nations has in most cases been the rise of some particular form of religion; and on the other hand, the rise of some religions has been the rise of the nations who were believers in them. In proof of this, we need only refer to the early history of the two most important systems of our own day—Christianity and Mahomedanism; the first, the foundation upon which the nations of western Europe were built; the second, under the banner of the crescent, was forced upon the nations of the East.

Religion is the soul of the social and political body; and although the creeds of

the world have become corrupt and false, they still exercise a very great influence over the nations. But great as has been their influence, it is naught when compared to that exercised by the truth.

Look for instance, at the ancient Israelites. As a nation, they were few in numbers; yet their moral influence was greater than that of any other people. Indeed, so long as they continued in the truth, the Gentiles were made to minister to their prosperity; but when they became proud and rebellious, they were made scourges to humble them.

Another example may be found in the history of the Israel of the last days. Although many societies have been formed, both religious and social, during the last half-century, some of them founded by men of great learning and ability, not one of them has shown that vital energy so characteristic of this Church. They have preachers, but they are bought for hire, and have little or no interest beyond their salaries in the future of their sect. Some have attempted missionary enterprises, but have been fettered by want of funds, so that they have been on a very small scale and with still smaller results. They have shown by their conduct a want of faith in their own pretensions, and can hardly expect others to believe in them.

The Latter-day Saints, on the contrary, have shown themselves to be in earnest, not only by missionary efforts, such as have been made by no other people, but by constant endurance of hardships and

sufferings; and, by their patient endurance of martyrdom and persecution, have proved to the world that they have an abiding interest in their religion beyond their present worldly interest.

Before we became members of this Church, what a sad blank did our religious past present! Crammed as some have been with pious cant about the sinfulness of the world, the future seemed like a wilderness of weeds, through which we had to wade to that haven of idleness in which we were to spend an eternity. But "Mormonism" has shown us the truth that we have to labour to make our own reward, thus giving us at once an object and a hope which has clothed with verdure the barren future, and given to the most toilsome life some foretaste of the coming reward.

From our past, as Saints, we have much to learn. The best can look back to some things which might have been improved, and too many to a long list of mis-spent opportunities now lost to them for ever. We have seen in our time as it were winters of trouble and persecution, the storms of which have shaken many dry twigs until they have fallen, and driven back the sap of others that promised a goodly harvest when clothed in the green leaves of summer. Let us take warning by them, and mend in ourselves what we have seen amiss. If we do this, we shall be making the past of use in guiding us to make the best use of the present.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 348.)

[July, 1843.]

The people of De Witt were obliged to leave their homes and go into Far West, but did not until after many of them had starved to death for want of proper sustenance, and several died on the road there, and were buried by the wayside, without a coffin or a funeral ceremony; and the distress, sufferings, and privations of the people cannot be expressed.

All the scattered families of the "Mormen" people, in all the counties except Davies's, were driven into Far West, with but few exceptions.

This only increased their distress, for many thousands who were driven there had no habitations or houses to shelter them, and were huddled together, some in tents and others under blankets, while others had no shelter from the inclemency of the weather. Nearly two months the people had been in this awful state of consternation; many of them had been killed, whilst others had been whipped until they had to swathe up their bowels to prevent them from falling out.

About this time, General Parks came out from Richmond, Ray County. He was one of the commissioned officers who was sent

out at the time the mob was first quelled, and went out to Diahman. I and my brother, Joseph Smith, senior, went out at the same time.

On the evening that Gen. Parks arrived at Diahman, the wife of my brother, the late Don Carlos Smith, came in to Colonel Wight's about 11 o'clock at night, bringing her two children along with her,—one about two years and a half old, the other a babe in her arms.

She came on foot, a distance of three miles, and waded Grand River. The water was then waist deep, and the snow three inches deep. She stated that a party of the mob—a gang of ruffians—had turned her out of doors, had taken her household goods, and had burnt up her house, and she had escaped by the skin of her teeth. Her husband at that time was at Tennessee, and she was living alone.

This cruel transaction excited the feelings of the people in Diahman, especially Colonel Wight, and he asked General Parks, in my hearing, *how long we had got to suffer such base treatment.* Gen. Parks said he did not know how long.

Col. Wight then asked him what should be done? Gen. Parks told him "he should take a company of men, well armed, and go and disperse the mob wherever he should find any collected together, and take away their arms." Col. Wight did so precisely, according to the orders of General Parks. And my brother, Joseph Smith, senior, made no words about it.

And after Col. Wight had dispersed the mob, and put a stop to their burning houses belonging to the "Mormon" people, and turning women and children out of doors, which they had done up to that time to the amount of eight or ten houses, which were consumed to ashes,—after being cut short in their intended designs, the mob started up a new plan.

They went to work and moved their families out of the county and set fire to their houses; and not being able to incense the "Mormons" to commit crimes, they had recourse to this stratagem to set their houses on fire, and send runners into all the counties adjacent to declare to the people that the "Mormons" had burnt up their houses and destroyed their fields; and if the people would not believe them, they would tell them to go and see if what they had said was not true.

Many people came to see. They saw the houses burning; and, being filled with prejudice, they could not be made to believe but that the "Mormons" set them on fire; which deed was most diabolical and of the blackest kind; for indeed the "Mormons" did not set them on fire, nor meddle with their houses or their fields.

And the houses that were burnt, together with the pre-emption rights and the corn in the fields, had all been previously purchased by the "Mormons" of the people, and paid for in money, and with waggons and horses, and with other property, about two weeks before; but they had not taken possession of the premises. But this wicked transaction was for the purpose of clandestinely exciting the minds of a prejudicial populace and the Executive, that they might get an order that they could the more easily carry out their hellish purposes, in expulsion, or extermination, or utter extinction of the "Mormon" people.

After witnessing the distressed situation of the people in Diahman, my brother, Joseph Smith, senior, and myself returned to the city of Far West, and immediately despatched a messenger, with written documents, to General Atchison, stating the facts as they then did exist, praying for assistance, if possible, and requesting the editor of the *Far West* to insert the same in his newspaper. But he utterly refused to do so.

We still believed that we should get assistance from the Governor, and again petitioned him, praying for assistance, setting forth our distressed situation. And in the meantime the presiding Judge of the County Court issued orders, upon affidavits made to him by the citizens, to the Sheriff of the county, to order out the Militia of the county to stand in constant readiness, night and day, to prevent the citizens from being massacred, which fearful situation they were in every moment.

Everything was very portentous and alarming. Notwithstanding all this, there was a ray of hope yet existing in the minds of the people that the Governor would render us assistance; and whilst the people were waiting anxiously for deliverance—men, women, and children frightened, praying, and weeping, we beheld at a distance, crossing the prairies and approaching the town, a large army in military array, brandishing their glittering swords in the sunshine; and we could not but feel joyful for a moment, thinking that probably the Governor had sent an armed force to our relief, notwithstanding the awful forebodings that pervaded our breasts.

But, to our great surprise, when the army arrived, they came up and formed a line in double-file within one-half mile on the south of the city of Far West, and despatched three messengers with a white flag to the city. They were met by Captain Rorey, with a few other individuals, whose names I do not now recollect. I was myself standing close by, and could very distinctly hear every word they said.

Being filled with anxiety, I rushed forward to the spot, expecting to hear good news. But, alas! and heart-thrilling to every soul that heard them, they demanded three persons to be brought out of the city before they should massacre the rest.

The names of the persons they demanded were Adam Lightner, John Cleminson, and his wife. Immediately the three per-

sons were brought forth to hold an interview with the officers who had made the demand, and the officers told them they had now a chance to save their lives, for they calculated to destroy the people and lay the city in ashes. They replied to the officers, and said, "If the people must be destroyed and the city burned to ashes, they would remain in the city and die with them."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 4, 1859.

OUR ADMINISTRATIVE POLICY.—On receiving the Presidency of this Mission, our first object was to thoroughly organize and get it into good working order, to have it thoroughly and efficiently officered with the "right men in their right places," that all business and governmental matters might be promptly and effectively attended to, and that order, system, and regularity might be introduced and extended throughout the Mission. Our object was not so much to effect the emigration of the Saints already here as to prepare the Mission for the future—for the ingathering to the Church which we foresaw would take place. We were assured in our own minds that such a state of feeling as now exists would ere long come over the Mission, that a spirit of calm and serious enquiry was destined soon to possess the honest in heart, and that the door would soon be opened for a great ingathering to the Church. To still further prepare the Elders and Saints for this work soon to be performed, we also endeavoured to bring about a reformation in our meetings, and especially in our public preaching meetings.

In former Numbers of the *Star*, we have from time to time adverted to the subject of *preaching the Gospel* to the strangers who attend our meetings, and have endeavoured to show the Elders the importance of the subject and the necessity of attending to this duty. We have exhorted them, while they slackened none of their efforts in other matters, to double their diligence in this,—while they continued faithfully to watch over other important interests of the Church and cause of God, to remember that the greatest and most important duty of all is to preach the Gospel and bring the honest in heart into the Church,—and while they strove to instil into the minds of the Saints the true principle and spirit of gathering, and the necessity of exerting *themselves* to accomplish it, they should labour still more diligently to replenish the Mission and fill vacancies occasioned by the emigration with good honest and faithful Saints. To this end, we have exhorted the Elders to bring about a reformation in their meetings, and particularly those attended by strangers, who come to hear doctrine and learn principle. Much has been said upon this subject. The Elders have been counselled and instructed to give tone, character, and dignity to these meetings, and to make them interesting and instructive to enquirers.

But we are sorry to say that there has not been that attention paid to this matter which its importance demands. We are often pained and mortified at the want of

intelligence and almost total absence of good, sound, common sense and judgment displayed by some of the Elders in conducting some of our public meetings. We deem the subject of sufficient importance to warrant us in again bringing it up and calling the attention of the Priesthood to it; and we desire to be distinctly understood that a thorough reformation in this respect is called for, and *must* be brought about.

Our efforts to bring about a prompt, systematic, and effective business arrangement, and an energy and efficiency in administrative and governmental matters, have been crowned with abundant success. Pastors, Presidents of Conferences, and Travelling Elders have stepped forward and manfully seconded our efforts by entering into the spirit of our design and vigorously working it out. We feel confident, if they had universally realized the *nearness* of the work and the *importance* of preaching the Gospel to honest enquirers, and entered into the spirit of it, with the same zeal and energy that they have manifested in other reformations, that a radical change—a thorough reformation would long since have been effected in our preaching meetings. Our Elders would also have been prepared and *qualified* to preach the Gospel in such a way as to rivet conviction, convince the judgment, touch the heart, captivate the soul, and would bring these same constant and attentive listeners by scores and hundreds into the Church. Instead of that prosy, dull, and lifeless character which now attaches to so many of our preaching meetings, there would be an irresistible energy, life, and fire about them that would subdue every honest heart coming within their influence.

If the Elders will even now lay hold of this work with a zeal and energy worthy the cause and commensurate with the work to be accomplished, we have not the least hesitancy in predicting a complete success. Elders of Israel, there is a great and glorious work to be accomplished in these lands. Will you perform the labour like men of God, and thus prove yourselves worthy to hold the Priesthood you have received and secure the reward? or will you neglect your “day of opportunities,” and leave the privilege and honour of doing the work, and thus lose the blessing? In a future Number we may throw out a few hints as helps to remove the objections and correct the abuses of those meetings; for we design to keep the matter before the Elders in some way until a thorough and complete reformation shall be effected throughout the entire Mission, and the Lord be no longer dishonoured therein through his Priesthood.

EXCOMMUNICATION.—John Hyde, sen., formerly an Elder in the Church, has been excommunicated for apostacy.

THE GREAT APOSTACY.

(Continued from page 337.)

It is very popular among all who believe in the apostacy, whether as partial or universal, to pronounce it a most lamentable occurrence. Volume after volume has been written by “Reformers” upon the subject, deploring in most pathetic terms the fall from the sublimity of primitive simplicity and purity, and

depicting in impassioned language the myriad evils that flowed from it.

This is a natural position for all to take who are unacquainted with the grand workings of universal redemption and the exaltation of the noble spirits of all times and dispensations. But it is none the less a fallacy. Such individuals cannot

discern why generations should be left unblest with the Priesthood of God; and in their vain efforts to reconcile this apparent injustice with the Almighty's recognized attributes of justice and mercy, have ignorantly concluded that the power of salvation and exaltation remained with man upon the earth, though he had fallen from his high position and was left grovelling among the miry sloughs of human conceptions.

But they find still as much difficulty in understanding why the whole world was left in darkness, except one nation, who alone held the oracles of Jehovah; and why even now three-fourths of the human family are ignorant of the name of Jesus, through whom alone is salvation. True it is that man cannot, "by searching, find out God." The purposes of Heaven are hid from all those who are not blessed with or who reject the testimony of God's Prophets upon the earth. Our position will doubtless startle some when we assert that the apostacy was a necessity.

It was necessary for working out the grand problem of salvation propounded in the councils of eternity. That the ancients understood this is fully evidenced by the following language of Paul:—"That day shall not come, except there is a falling away first." He, it seems, understood the philosophy of redemption and the unalterable workings of those laws by which it is to be completed. Everything that we have any knowledge of is on the move towards perfection by progressive stages, so long as it remains obedient to those laws. These stages may be limited in duration or may occupy ages in their completion. We find man first a child, helpless and innocent, without power to protect or provide for himself. Anon he is the sprightly youth, whose gathering graces and developing faculties mark him as a superior in the order of creation; and then, with manhood's flush upon his brow, and his active, intelligent mind thinking, planning, inventing, and moving to action, lord of the creations around him by his superior powers. But the burning principle of life soon wears out the fragile tenement it inhabits, and darts ahead to enter upon another sphere in a more exalted condition. Yet from childhood to old age is a work of progressive stages, gradually developing the superior qualities of man.

The same is true of the animal, vegetable, and mineral kingdoms. The same is true of the earth we live upon. Through progressive stages, it has arrived at its present condition; and to every observant mind the evidences of its further development are plainly discernible. Man has arrived at his present condition socially and politically by the same means. These we may designate observable truths: they apply to all that meets our senses; and from these, reasoning analogically, we would conclude that redemption is likewise a gradual work, approaching its consummation by progressive stages.

Nor is this position arrived at alone by analogy. From the hoary past comes a voice tremulous with age, imbued with the sentient wisdom which experience gives, and utters the solemn truth.

Every dispensation was fitted to man's developed condition; and as the progressive stages of his development succeeded each other, dispensations were communicated accordingly.

It would be needless here to recite the various dispensations, to trace their progress and completion, and to point out the apostacy from the spirit of the Mosaic preparatory to the introduction of the Christian, bearing palpable evidence that as society developed itself, the dispensations given were found inefficient to meet the growing demands, and more advanced communications were necessary.

Our present object is to show the incapability of the Christian to complete the grand chain of progressive dispensations preparing the earth for celestialization, and man for the exalted position of an inheritor of eternal lives. All the Prophets and holy men of God have pointed to a kingdom of power that should bear rule in might and majesty, be the terror of evildoers, and administer laws of righteousness with justice and equity. This the Christian dispensation never could have produced. It was a diffusion of inward peace and genuine happiness to all who embraced its principles; but the very spirit of some of these principles precluded the organization of such a power as that described, even if collateral circumstances had permitted it. Let us take such language as that in *Matth. xxvi. 52*—"Put up thy sword, for all they that take the sword shall perish by the sword," and compare it with *Rev. xviii. 6*—"Reward her even as she

rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double;" and we shall at once perceive the difference between the motive power of the two dispensations. The former strove to govern men by the force of moral suasion; but that is insufficient to control any but the honest-hearted and upright. The tyrant, the usurer, the dishonest, corrupt, and unjust will mock at its noble and Godlike teachings, and act out their abominations and iniquities in the face of its purest and most exalted precepts. The next blends together the beauty of moral suasion and the strong hand of power, to convince and happily the honest in heart and protect them from injustice and oppression, while it administers laws of equity, with justice, to all. But concurrent circumstances would not permit any other dispensation to be communicated than that given. Society was not sufficiently developed to receive another; therefore it was necessary that that given should be departed from, that man acting upon his progressive character might gradually work out a state or condition of society fitted to receive the highest, noblest, and most exalted of all.

In proof of this, it is only necessary to glance at the condition of society when that dispensation was opened. The dominant power was warlike in its character, tenacious of its authority, eagerly watching for any semblance of opposition to crush it in embryo, and mercilessly and rigorously inflicting a summary vengeance on anything and everything that bore even the faintest resemblance to antagonistic power.

This very spirit of jealousy of authority, independent of the "world's proud mistress," was successfully roused by the sacrilegious Jews against Christ, when they compelled Pilate to condemn to death him whom he believed innocent, simply because he was afraid of that power which gave him authority, if he appeared to favour the claims of one who assumed what to them was the treasonable title of "King of the Jews." That same power looked upon every assumption of religion to interfere with governing institutions as treasonable in the highest degree; hence we find the Apostles persecuted more persecution upon a charge of politics, based upon their views with regard to their Lord's

glorified advent, than from any other avowed cause.

For this reason, too, they were compelled to veil their knowledge concerning the times of retribution determined upon in the councils of eternity, and present what few teachings they did give in a semi-mystical manner, which confounds the shallow theology of the present age. From this cause arose the error of the Thessalonians, noticed in the first article of the present series; and if those who were members of the "household of faith" fell into such an error concerning the coming of the Messiah in power and glory, how much more reason was there for their active and insidious foes to receive the same impression and use it to the destruction of the propagators of Christianity?

We say, then, that concurrent circumstances would not permit any other dispensation than that given. The noble principle of mental freedom was scarcely recognized by Jew or Gentile. The nobler principle of man, governed politically, socially, and religiously by Divine revelation directly communicated, was viewed by the glaring eyes of tyrant prejudice and custom as dangerous to the wellbeing of society and government, and requiring to be rooted out.

But could not that dispensation have developed itself so as to produce the power and organization necessary to bring about the consummation of God's purposes? No. Society could not have developed itself so quickly as the purposes of Heaven require to be unfolded. And again, the undoubted tendency of man to wander after strange conceits and vain imaginings, exemplified in this very apostacy, precluded all hopes of a slow and gradual growth to that nobler blending of principles, laws, and practices required to work out the destiny of the earth.

If, then, the Christian dispensation could not fully accomplish all that was required for the ultimate exaltation of man, and if an apostacy from it was necessary, why was it given at all? Simply because without it society would never have been prepared for that which was to follow,—because the expiatory sacrifice of suffering innocence for a world's guilt required to be consummated,—because the grand chain of progressive stages would have been incomplete without it. The child does not spring into manhood in an

instant—does not spring into manhood without an intervening step. Noble, promising, and blooming youth necessarily precedes and augurs well for manhood's glowing prime. That dispensation was a glorious boon to earth. Its ennobling principles, all corrupted as they became, acted upon the growing stages of society with irresistible force; and as the crystal streamlet flowing pure from its parent fountain is polluted with the filth and corrupted matter that mingles with it, yet refreshes and fosters the growth of the waving trees that spread their shady arms o'er its reclining banks, so the heavenly stream of Christian principles that welled up pure and clear from the fount of inspiration, corrupted though

it became, nurtured the noble tree of human freedom, till its spreading branches afforded a shelter for the everlasting Priesthood once more to plant the standard of truth upon the earth, and rally around it the scions of nature's nobility, who, filled with the Spirit of the Eternal, will carry off the kingdom triumphant, and weld the last link in the golden chain of successive eras, by which the past, the present, and the future will become indissolubly united.

It would be impossible in a short sketch like this to advance all the arguments that sustain the truth of the position taken. We will therefore next proceed to examine the subject in its practical workings.

(To be continued.)

THE VISITOR.

THE FIRE SPREADING.

"You have a healthy and pleasant spot here, brother B.; and that is a prettily arranged garden of yours;—I think, productive too."

"Yes, the spot is quite rural in its situation and charms, though near the town. Besides, I have found a nice little trade here; and then our meeting-house is not far distant, and the majority of the Saints are residing around the neighbourhood; so I find the situation also convenient to me as President of the Branch."

"Still I should have had considerable difficulty in finding you, brother B., had not President J. been with me."

"Oh, you are a stranger to the town, you know, Elder E."

"Yes; and new places always appear very strange to me."

This conversation, which I give by way of introduction, passed between Elder B. and myself, as, in company with the President of the Conference, we completed our turn round the garden, while sister B. had been clearing away the tea-things. And here I must mention that, in accordance with the "consultation and the resolve" contained in my last, Pastor C. had hastened to his other Conferences to lay the matter before them, and President

J. started on an official tour throughout his Conference, and I was invited to accompany him.

"Well, brethren," said brother B., as he glanced into his cottage, "I see things are all made straight within."

"Let us enter, then, and take up the matter for which we have come," returned President J.

We enter just as sister B. prepares to leave with little Joseph and Mary for a walk and a visit to the town.

"I am somewhat before you, Elder B., in getting my *Star*, and perhaps I cannot do better than to read "The Visitor" of this week. You will then understand the purport of our visit."

He then read the one containing "A Consultation and the Resolve," as well as the Editorials referred to therein.

"There, brother B., you have now as good an understanding of the matter as though you had been present. What are your views upon the subject? what are your feelings? and what is your resolve to be?"

"Why, Elder J., I cannot very well view matters differently. As for my feelings, the success of the cause is dearest to my heart, and the salvation of Israel and increase to the kingdom must move

the very soul of every true Elder. Ah, the very prospect of such makes the heart leap. Besides, I should indeed be an unprofitable servant not to go into the matter with earnestness. My resolve is soon made. I am resolved to enter with you heartily into the work laid down, and, with the help of God, to do my part."

"That's good!" returned the President. "I am glad, Elder B., to see you take up the work with such spirit and energy. I expected as much, however, from you."

"Why, I should not be worthy to preside over the Branch, else," he replied.

"Nor *would* you longer have presided over the Branch, had you not felt thus," emphatically added the President of the Conference.

"And wisely resolved, too," the other returned; "for if the Elders and Presidents do not partake of 'the spirit of the times,' however advanced, and grow equal to the work, however great, of course the members will not be equal to it nor advanced to 'the times.' It is but common honesty to feel thus; for want of faith, energy, or efficiency in me ought not to be cause of injustice to the work and injury to the Saints; and no man who really loves the Church will let his selfishness stand in the way."

"I rejoice to hear you, brethren," I parenthetically observed. "The work has grown too weighty, and the consequence of inefficiency become too serious for presiding men to stand in the way themselves, or keep friends in office to the detriment of the cause, or to let personal likings or dislikings at all influence them in their official character either to give office or to remove men to other spheres."

"As the Lord lives, I will not," replied President J. "If we are unequal in faith, energy, or ability to the performance of any work given, others must be called in, and we give place to them. Indeed, we should retire even with thankfulness that *others* are found equal to the burden; and in spheres more suited to us, we should endeavour to be more useful to the cause and more honourable to ourselves. May it be thus with me! and thus will I act towards my dearest friend."

"No; the interests of the work must not be sacrificed for self or friendship," added the Branch President; and then

the Conference President interrogated him thus:—

"Do you, Elder B., feel equal to the work laid down for present operations?"

"With the help of God, I do," he answered.

"Do you think you can bring about such a state of things as that desired—make our meetings proper in character, the preaching effective, and the discourses suitable?"

"I *will*!"

"Now that the Lord has again opened a season for increase to the Church, and is moving towards the ingathering of Israel to his fold, have you faith to co-operate with him to a successful issue?"

"With Him as my supporter, I *will* be successful!"

"Ah, those are miraculous words—quite favourites of mine," I interrupted.

"Do you think," continued the President, that you can find the fitting instruments as preachers, &c., choose the right men for the right work, make such arrangements generally to bring about success in every department of your Branch, and by presiding wisdom really fulfil your proper calling?"

"I believe," he answered, "that fitting instruments are on hand for the performance of every work which the Lord gives. I believe that if there is any lack in this respect, it is in our own lack of discernment of character and from our self-incapacity to choose the proper men and put them to the performance of their proper work,—that it is generally ourselves, with our self-will, self-importance, partialities, incompetency, and self generally, that stand in the way. I will endeavour to avoid self and find the right men and means, and to make such arrangements as will ensure success; and I trust, by the aid of Divine wisdom, to preside as becomes my calling."

"Well answered, brother B.," I exclaimed, as President J. closed the examination and leaned back in his chair with the air of a man satisfied. "Though I am only a visitor, and take part by invitation, I must say that, had you answered differently, I should not have left so convinced as now that you are the right man in the right place."

"Yes!—I am satisfied!—you'll do your part! ejaculated President J., waking up out of his momentary reverie, and then added reflectively, partly to himself and

partly as observations to us—"It is long since I felt the yearning towards the honest out of the Church which seems to have now started into life, and never such a determination to bring the elect into the new covenant of Christ and add to us numbers of the heirs of salvation."

"That's just as I feel," quickly subjoined Elder B.

"Tis the Spirit, brethren, moving over the Mission," I remarked. "It will spread and rest upon us until the Saints in these lands are baptised in it; and the seed of Israel around us, who have not yet entered into the new covenant, will also be moved by that Spirit. Though they will not understand its movings, they will be indrawn towards the fold, and the true shepherds of Israel will yearn after the scattered and unknown of

Jacob's house, even as you do now, brethren; and the shepherds will have power to gather in the sheep; for they will know the voice and follow the shepherds. The hidden seed of Israel among the Gentiles will be found and known, and must be gathered into the fold. The work is before us—the season opening—the fulfilment at the door!"

"Brethren, let us kneel and ask power from on high that we may be equal to the future work and for all the services of the Lord," said President J. with reverence, while faith beamed in his countenance.

The presence of the Lord seemed to be with us, and prayer was pleasant to the soul, and we in turn poured forth the feelings of our hearts in short, but fervent supplication.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 323.)

(From the *London Athenæum*, Dec. 8, 1885.)

"Paris, Nov. 26.

I have received a letter from my friend, the Abbé Brasseur de Bourbourg, dated Rabinal, Department of Vera Paz, State of Guatemala, Central America, Aug. 7, from which, omitting the portions strictly private, I have taken the following extracts. They cannot fail to interest all students in American Archaeology, as well as all enquirers into the aboriginal and colonial history of the Central American States. . .

Respectfully, &c.,

E. G. SQUIRE."

"Rabinal, Department of Vera Paz,

August 7.

My dear Sir,—My journey to this point has been through the States of Nicaragua and San Salvador. They offered little to my curiosity in the form of antiquities; and I was only able to obtain a few traditions, a few words belonging to two of their languages, and four or five airs of their ancient *bayles*, or religious dances. I hoped to find much of interest in Guatemala; nor was I disappointed. From every quarter, official and private, I received every assistance possible; and although the various archives have suffered much during the late revolutions, I have been able to make a fine collection of manuscripts. . . I should mention that I have consulted the

original MS. of Ximenes, of which a part only is copied in Ordoñez. It is composed of two distinct parts: the first contains, in three large volumes, a History of the Conquest, but more particularly of the establishment of the Dominican Order in the kingdom of Guatemala, with many geographical details and observations on natural history; the second, a comparative Grammar of the three metropolitan languages, a Catechism and Confessionario in the same languages, and finally, the Ancient History of Quiché, in Spanish and Quiché. . . This begins with the creation of the world, as given in Ordoñez, who took his copy from this book; but there are pretty large discrepancies, and the latter has not always been very faithful to the original. It has the same history of the demi-gods Hanapha and Xbalanque; and, with the exception of a few marvellous tales, the whole is an historical episode of the most interesting character. The scene is generally in Quiché and Vera Paz; and most of the names are of places which I have been able to discover. After the semi-fabulous part of the book comes an account of the passage of the Indians to these parts of America. They are represented as coming from the north-east. I speak only of the Kaohiqueis, Zutugilas, and Quichés, as, long before their arrival, these countries were peopled and civilized. As I have said, they came from the north-east,

and certainly passed through the United States. As they say themselves, they crossed the sea in darkness, mist, cold, and snow. I suppose they must have come from Denmark or Norway. They came in small numbers, and lost their white blood by mixture with the aborigines whom they found either in the United States or these regions. . . . After a sojourn of three months in Guatemala, I was, in May last, appointed Cura of Rabinal, by favour of the Archbishop, who made the appointment expressly to facilitate my studies in the languages and traditions of the country. My parish extends very far into Vera Paz, and is peopled by a very quiet and peaceable set of Indians, quite the reverse of the warriors of old. I begin to speak with them in their own language, which is of the utmost importance, as very few of them understand Spanish. Some weeks ago, as there is no physician here, I ventured to give one of them a remedy which cured him of a dangerous illness. From gratitude, he afterwards told me that he was the lineal descendant of the ancient chiefs,—that, by order of his fathers, he had committed to memory the whole of one of their *bayles*, or dramatic dances, in which he had recited a principal part in the time when they still danced and played it. Knowing that I had vainly endeavoured to obtain an idea of that *bayle*

from the other Indians, he proposed that I should write it down from his dictation, which I eagerly undertook to do, notwithstanding that it was to be repeated in the Quiché dialect of Rabinal. *Improbis labor omnia vincit*: after twelve days of the most arduous labour I ever undertook, I got the whole of the *bayle*. With the aid of my grammars and dictionaries, I have corrected the orthography; and now I can boast of possessing the only original American drama in the world. It is a real drama, comparable in subject and style with the best of the old German poems of the middle ages, to which it bears a great resemblance. The scene is laid here in Rabinal, and the personages are the first heroes of the Quiché and Rabinal nations,—the time being, I should say, about the beginning of the twelfth century. It is an historical drama, agreeing in most of its facts with my Kachiquel MS.; and what is very interesting is, that these both agree with Ximenes. Two ancient cities, full of large ruins, spoken of in my drama, I have visited. They are called Zamaneh, or Cakyug, and Tzac-Pokoma. I shall send you a description of them by the first opportunity.

Sincerely yours,

BRASSEUR DE BOURBOURG.*

(To be continued.)

PASSING EVENTS.

GENERAL.—A Constantinople letter states positively that a general insurrectionary movement is being organized throughout all the slave provinces in the Turkish empire. The war in Piedmont appears to have commenced in earnest on the 20th ult., when a body of about 15,000 Austrians marched from Stradella and attacked Montebello and Casteggio: the French, however, aided by the Sardinian cavalry, repulsed them, and the Austrians retreated, after four hours' battle: the French lost between 500 and 600 men killed and wounded, but killed and wounded upwards of 2,000 Austrians and took 200 prisoners. The French regency has, by letters patent, being conferred upon the present war with those of the first French empire: thus—the Emperor of Russia then, as now, was named Alexander; he of Austria, Francis; the King of Prussia, William; and the French Emperor, Napoleon: their respective positions were likewise exactly the same as those occupied by their namesakes in our day.

VARIETIES.

THERE is said to be a lady in Camberwell who is so highminded that she disdains to own that she has common sense.

ANCIENT USE OF TOBACCO.—In a work entitled "Joyfull News out of the newe found Worlde," published in black letter in the year 1577, tobacco is alluded to as "a strange plant brought from Florida," America, which was wonderfully efficacious in healing sores, &c. Several cases are mentioned of persons high in authority being marvellously

cured of ulcers, wounds, and various diseases, by having "the saide hearbe" applied to them; and we are informed that, "from that time fourth the fame of that hearbe increased in such sorte, that manye came from all places to have that same hearbe." [This is corroborative of the Word of Wisdom, which describes tobacco as being "An herb for bruises and all sick cattle, to be used with judgment and skill."—See Doc. & Cov., p. 240. Ed. M. S.]

SHAVING.—It is a frequent reply of the shavers to those who make objection to the practice as unnatural, that it is in every way a similar operation to the cutting of the hair or the pairing of the nails, and that if we are to let the beard grow because Nature bids it, we ought to leave the hair and the nails alone for the same reason. There is a sophism in this argument which it is not very difficult to expose. Is the cutting down of a tree at the root a similar operation to the pruning of its dead or broken branches? Is it equally justifiable in man to pare a horse's hoof, for the convenience of shoeing him, and to cut the hoof off altogether for the gratification of some morbid fancy? These instances are not perfectly analogous to the case in question, but they are sufficiently so to indicate the kind of difference which exists between the two operations. Nature everywhere asks for man's assistance. She gives the germ and leaves the cultivation to his skill and taste. But he is not, therefore, entitled to set his judgment above hers, or to contradict what she emphatically asserts. He is at perfect liberty, as far as the present argument is concerned, to arrange and cut his beard according to his particular taste and pleasure; but in removing it altogether he entirely prevents the purpose for which Nature has especially ordained it, whatever that purpose may be, and places himself in a position of antagonism to Nature which must inevitably result in defeat and damage to himself. In trimming the hair and nails, we are obeying a natural law as much as in allowing them to grow; for it is ordained that, if we omit to do this, both hair and nails, by splitting and withering at the ends, shall gradually trim themselves, although after that rough, uneven fashion in which Nature usually performs the work of disintegration.

POETRY.

ACTIONS PROVE THE MAN.

What though man springs from low degree,
Or cot the meanest kind,
With parents void of wisdom's lore
To train the infant mind,—
His youth be spent in labour, where
Oppression galls his race,
Without scholastic practices,—
Can these things make him base?

What though he come through mighty ones,
In halls of state to dwell,
Where education's priceless pearl
His intellect does swell,
And reared beneath a parent's care,
Where friendship does him greet,
And knows no toil nor poverty,
Can these things make him great?

No; these are means through which the man
May prove his native worth;
True greatness flows from virtue's fount,
And not from rank or birth.
Although attainments' brilliant light
To life may add their gleam,
'Tis no criterion of the heart,
Or thoughts that are within.

Through poverty his path may lead,
And this with dangers fraught,
May sap life's vitals as it flows,
But cannot quench a thought.
Attainments, wealth, and influence
Are helps in nature's plan;
But actions only prove the heart,
And truly show the man.

R. ALLDRIDGE.

Address.—Samuel Francis, 3, Springfield Street West, Monument Lane, Birmingham.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS;

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 24, Vol. XXI.

Saturday, June 11, 1859.

Price One Penny.

"LIBERTY, EQUALITY, AND FRATERNITY."

"Neither pray I for these alone, but for them also which shall believe on me through their word, that they may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."—JESUS CHRIST.

Were we permitted to glance through the vision of the future when the earth shall be celestialized and brought back into the presence of its Maker, or be caught away by the Spirit to view the countless creations that have already entered into the glory of celestialization, we should see deeply impressed the beautiful and love-inspiring features of true liberty, equal rights, and eternal brotherhood.

"Liberty, equality, and fraternity!" They are keys of the kingdom of heaven! These principles constitute the very genius of the everlasting Gospel, and form the basis of that holy order of Priesthood to which all the mighty ones of eternity belong. Could devils embody these divine principles in their organizations, the very regions of darkness and misery would be transformed into abodes of light and bliss! But hell cannot successfully counterfeit nor human governments realize sterling "liberty, equality, and fraternity."

Many reformers have attempted to embody these principles and make them the nucleus of a new organization on which to establish the "good time coming." Had they succeeded, then, indeed, society had well nigh reached the standard of a proper state of things; and,

without building stone towers to ascend to heaven, they would have reached it and taken the order of celestial worlds as by storm. To doubt that the motives of many of this class of men were noble and their intentions large would be ungenerous; but their attempts were nevertheless presumptuous, for they undertook the work of Deity without being commissioned by him and made equal to that work by special endowment. Neither had they the plan revealed to them for the organization of such a society by the Great Society-Founder, who had tested that plan, and upon which, indeed, all celestial societies are organized, from the beginning of creations and celestialization far back in the eternities past. They did not even profess that they had been instructed by Divine revelation or had studied the science of society under the direction of the Master of social philosophy and celestial organization; nor did they, in their undertaking and endeavours to accomplish this more than human work, even pretend to be acting under the Divine Master, or to have received any qualification more than that which natural endowments and human experience gave. Moreover, many of this class of reformers—indeed, the most of them left out God and Christ altogether, and actually dis-

claimed fellowship with Christianity and a revealed religion. Thus they also involved in their schemes and life a radical inconsistency; for they aimed to realize, in effect, Christianity without Christ, and to establish a divine society without God.

It is not necessary here, and would be more extensive than our present design admits, to enter either into a theological or a sociological disquisition to show how vain is the expectation that any society not under the government of God can reach a just state of "liberty" and "equality" of rights, or how incomplete would be that "fraternity" which was unconnected with the Father of mankind. The most positive demonstration of this which we can give is to offer the experience of all nations during the long and eventful period of six thousand years. At a glance, sufficient might be read of that demonstration to justify the conclusion that without God's plan of social organization, with him as its head, his system of government as its constitution, and his Priesthood as the administrators, society cannot reach the state of things in question.

That history does testify to the fact that no human governments ever gave genuine and solid liberty, ever sustained a balance of equal rights, or ever bound mankind together in a bond of holy and lasting brotherhood, no sane person will question; but that thousands of the finest and most spiritual minds have earnestly desired such a state of things is equally true. This latter fact alone is sufficient proof of the excellency of that organization and government which can reach those ends and realize an embodiment of the spirit of "liberty, equality, and fraternity." He who worships liberty without hypocrisy is a patriot; he who loves equal rights is a just man; and he whose heart swells with friendship and brotherhood possesses kindred qualities to those which dwell in the bosom of the Father of heaven. For such a man Saints would impulsively feel to pray, O Lord, initiate him into the fold and brotherhood of Christ! But if he looks to human systems and governments for the realization of his spirit-yearnings, he imagines a vain thing and leans on a reed that has often been broken.

Of all the varieties of schemes and governments, theocracy alone can realize

genuine "liberty, equality, and fraternity." The last of these stand first in the kingdom of God; for brotherhood is the basis of its organization. "Baptized by one spirit into one body!"—ah, there is the great secret that will solve the problem of fraternity! "One spirit, one body, one faith, one hope, one Lord, one God and Father of all, who is above all, and through all, and in you all." Thus wrote the Apostle Paul to a branch of the Christ-brotherhood. There is one great chain of Priesthood—one everlasting brotherhood binding together all the redeemed creations of eternity. That chain links together the Saints of every age and every world in one universal family of God. The law of that holy family embracing worlds and eternities past, and which will be extended to worlds and eternities to come, is the everlasting Gospel; and James the Apostle declares the Gospel to be a law of liberty. But that liberty is not an irresponsible liberty—a tendency to lawlessness—a permission to do as one likes, right or wrong; and its spirit does not lead to anarchy and general strife. The liberty of heaven is the reverse of this. Such liberty as that of some of its human counterfeits would destroy the concord of heaven, break up the everlasting brotherhood, produce war among celestial, and damn the worlds redeemed. Then the order of God insures equal rights to the members of his kingdom. But those equal rights do not involve an equality of position and a sameness of office and calling, nor do they form a level upon which all stand as it regards capabilities, endowments, growth, possessions, and power. Such is an impossibility; and to give to "equality," as applied to society, any shade of such a meaning is an absurdity; for there are worlds and beings connected in the chain of society that started in their progressive courses unnumbered millions of years before this probationary course of man began, and millions of those beings have themselves helped to unroll in the universal scheme systems of creations and soul-inhabited worlds. Moreover, such a condition is impossible, even confined to this comparatively small family of mankind, and such a meaning attached to equality not less absurd in fact. In the kingdom of heaven, however, there are equal rights and opportunities, blessings, and privileges, to the uttermost possible and consistent

extent; but every one stands in his own order, occupies the degree of progress that he has legitimately reached, and inherits that which he has by merit and works become entitled to, while *co-operation* is the mainspring that moves the whole family of God towards common good,

interest, and destiny. Kindred ties, faith, and hopes form the bond that binds them in one, and Christ redeems, the Spirit sanctifies, and God the Father accepts his children—receives his Saints into his bosom and glory.

THE GREAT APOSTACY.

(Concluded from page 368.)

Religion is an essential concomitant of society. Man, in every state and stage of existence, is a religious being. Buried in the deepest recesses of the forest, with naught but nature's magnificent garniture to feast his untutored eye, bustling amid the crowded thoroughfares of earth's great emporiums, or hidden in the solitude of the ivied cloister, his mind still yearns after a Divinity superior to aught with which he is acquainted, whose claims upon his reverence are inculcated by every created form he communes with, from the meanest animalcule to the mightiest world that rolls in silent majesty its ceaseless round. Therefore it is that society is influenced by the elevated or degraded form of religion it professes.

The first great practical result of the apostacy was an entire change in the features and workings of society, as in every age religion has affected the workings of society in its various ramifications,—in some cases being made the tool of the secular power, as with Alexander of Macedon, Napoleon the First, and others; at other times acting a subordinate, but no mean part in controlling, guiding, and modelling the minds of the people, as in many of the ancient and modern nations; while in a very few instances it has been found possessing the juster and better position of deeply influencing and wisely guiding the legislative and executive departments of Government. But never until the apostacy had the world witnessed it assuming an imperious and tyrannical supremacy over mind, coercing all to submit to its most monstrous absurdities, under pain of severe and summary punishment here and threatened eternal torments hereafter, a terror of the latter operating to a fearful extent on the minds of the masses, over whom the apostate hierarchy

had obtained the most unbounded sway. This influence was not gained in a short time, but grew by degrees; and to produce it, the following causes powerfully conspired.

When the irruption of the barbarian tribes from the North over the sunny and fertile plains of the South had spread ruin and devastation to the very heart of the "iron" empire, and Rome had fallen beneath their sway, the exponents and propagators of what was called Christianity possessed a power over the minds of the people outrivalling the pagan mythology of the times. The mystical manner in which they presented the incarnation of Christ and other items of their theology suited well with the wild fancies of those rugged warriors who dreamed of mingling with the gods in the halls of Valhalla, and drinking ambrosial nectar from the skulls of their enemies. Almost unconsciously they submitted to a power against which their dripping swords and impetuous valour were useless—a power that spoke to their fancies, worked upon their traditional prejudices, and moulded their rude ideas of Divinity and eternity to suit its own purposes. Thus they who by brute force had conquered the mightiest empire of the earth, and had dragged its noblest defenders in degrading servility after their victorious hordes to swell the *clat* of triumph, became in turn the slaves of a power that ultimately demanded and exacted the most abject submission.

Spreading from nation to nation and from tribe to tribe, the same results followed; and the learning, the arts, and the sciences publicly cultivated in the palmly days of Greece and Rome were confined to the cloister and committed entirely to sacerdotal protection. Celt

and Gaul, Frank and Slavonian, Saxon and Norman, all became buried in the grossest ignorance, looking upon religion as something to fear, venerate, and slavishly obey, while war and the chase were considered as the only employments dignified enough to be pursued, and literature as a priestly qualification fitted only for those who understood the mysteries of "the faith of the cross and our Lady," and whose absolution was a passport to eternal felicity, until kings and noble knights considered it a degradation for any of their order to be able to write his own name. That this submission and slavish veneration was actually as deep as represented, there is ample testimony to prove. When Peter the Hermit traversed Europe preaching in inflammatory language the degradation of the holy sepulchre by the Saracens, and calling for its redemption by force of arms, his words, sanctioned by the Pope, roused the wild zeal of crowned potentates and princely nobles, who rushed forth at the head of their armed followers on the maddest expedition ever entered upon. And the hosts who fell in the crusades from the days of Godfrey de Bouillon, to those of Richard Cœur de Lion sufficiently attest the blind bigotry of those warlike devotees, the shattered remnants of whose armies spreading themselves over Europe as Palmers—or holy men who had fought for the sepulchre—extended and deepened the reverence of all for a proud and ambitious priesthood. The power of the hierarchy could not possibly be greater than it now became. Popes commanded sovereigns, gave away or divided kingdoms, absolved subjects from their allegiance, and played the tyrant over every government in the known world. An instance or two may not be out of place here.

England was absolved from allegiance to king John, and he himself was excommunicated and the throne declared vacant by Pope Innocent the Third, because he opposed the Pope, who was forcing an archbishop into the see of Canterbury. Nor was the papal ban removed until John yielded. Ireland was given to his father, Henry II., to be conquered, because her bishops refused to pay "Peter's pence." Lewis II., Emperor of the West, played the groom to Pope Nicolas the First, by holding the bridle of his horse while he dismounted,—a mark of servility only paid then to an acknowledged

superior. And after the discovery of America, "his Holiness" drew a line upon the map and parcelled out the new world between the Spanish and Portuguese.

But this condition of society could not last. The disease was bound to work its own cure. As the power of the priestly authorities increased, their crimes, excesses, and indulgences of passion grew until they became insupportable, and honest, deep-thinking men began to enquire if such enormities could exist in conjunction with the sacred and holy power professedly enjoyed by the priestly criminals. The revelations upon which they based their pretensions were forbidden the people, and the prying eye of the curious brought down upon its possessor the awful power of the spiritual tyrants. But noble right would enquire; and death, the dungeon, and the rack were successively and in many instances successfully dared by those bold enquirers after truth. The dungeon might yawn, the rack might stretch, and the faggot might blaze, but vain were all the efforts of cruel and relentless persecutors to quench the dawning light that was slowly but surely marking out another page in the chequered volume of human history.

If we were chronicling minutely the causes which produced the next great phase of society, we could adduce many instances of heroism in the struggles that sparkle like oases in that dreary desert of history: but such is not our purpose.

The next great practical result of the apostasy was the "Reformation," which hurried mankind through many conflicting scenes to open the portals of free thought and liberty of mind. Bursting out in various places at the same time, it bore undoubted evidence that God was working strangely among mankind to bring about his own almighty purposes. Flying from one extreme to another, its opening scenes were characterized by many excesses, which were gradually toned down till men commenced to think calmly and reason closely on what had transpired and its results. Though stated in few words, this was nevertheless the work of nearly two centuries; but so fully did it accomplish its mission, that latitude and liberty of thought, in many countries, assumed the place of blind bigotry.

The great apostasy thus proved itself to be a necessary process—we might almost say fermentation—for the develop-

ment of society, mentally, socially, and politically; and naturally and surely it produced the desired results, until society was prepared to receive a system sufficiently ennobled to take the lead in theology, ethics, philosophy, science, and government, and ultimately work out universal restitution.

Such a system the Latter-day Work has proved itself to be, and eventually it will solve the problem of eternal redemption, and its holy claims will be fully recognized when Messiah possesses the kingdom and reigns "King of kings and Lord of lords."

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HISTORY OF JOSEPH SMITH.

(Continued from page 364.)

[July, 1843.]

The officers immediately returned, and the army retreated and encamped about a mile-and-a-half from the city.

A messenger was immediately despatched with a white flag from the Colonel of the Militia of Far West, requesting an interview with General Atchison and General Doniphan; but as the messenger approached the camp, he was shot at by Bogard, the Methodist preacher.

The name of the messenger was Charles C. Rich, who is now Brigadier-General in the Nauvoo Legion. However, he gained permission to see General Doniphan: he also requested an interview with General Atchison.

General Doniphan said that General Atchison had been dismounted by a special order of the Governor, a few miles back, and had been sent back to Liberty, Clay County. He also stated that the reason was, that he (Atchison) was too merciful unto the Mormons, and Boggs would not let him have the command, but had given it to General Lucas, who was from Jackson County, and whose heart had become hardened by his former acts of rapine and bloodshed, he being one of the leaders in murdering, driving, plundering, and burning some two or three hundred houses belonging to the Mormon people in that county, in the years 1833 and 1834.

Mr. Rich requested General Doniphan to spare the people, and not suffer them to be massacred until the next morning, it then being evening. He coolly agreed that he would not, and also said that "he had not as yet received the Governor's order, but expected it every hour, and should not make any further move until he had received it; but he would not make any promises so far as regarded Neil Gillum's army, he having arrived a few minutes previously and joined the main body of the army, he knowing well at what hour to form a junction with the main body."

Mr. Rich then returned to the city, giving this information. The Colonel immediately despatched a second messenger with a white flag, to request another interview with General Doniphan, in order to touch his sympathy and compassion, and, if it were possible, for him to use his best endeavours to preserve the lives of the people.

On the return of this messenger, we learned that several persons had been killed by some of the soldiers who were under the command of General Lucas.

One Mr. Carey had his brains knocked out by the breech of a gun, and he lay bleeding several hours; but his family were not permitted to approach him, nor any one else allowed to administer relief to him whilst he lay upon the ground in the agonies of death.

Mr. Carey had just arrived in the country, from the State of Ohio, only a few hours previous to the arrival of the army. He had a family, consisting of a wife and several small children. He was buried by Lucius N. Scovil, who is now the senior Warden of the Nauvoo Lodge.

Another man, of the name of John Tanner, was knocked on the head at the same time, and his skull laid bare the width of a man's hand; and he lay, to all appearance, in the agonies of death for several hours; but by the permission of General Doniphan, his friends brought him out of the camp; and with good nursing, he slowly recovered, and is now living.

There was another man, whose name is Powell, who was beat on the head with the breech of a gun until his skull was fractured, and his brains ran out in two or three places. He is now alive and resides in this county, but has lost the use of his senses. Several persons of his family were also left for dead, but have since recovered.

These acts of barbarity were also committed by the soldiers under the command of General Lucas, previous to having received the Governor's order of extermination.

It was on the evening of the 30th October, according to the best of my recollection, that the army arrived at Far West, the sun about half-an-hour high. In a few moments afterwards, Cornelius Gillum arrived with his army and formed a junction.

This Gillum had been stationed at Hunter's Mills for about two months previous to that time, committing depredations upon the inhabitants, capturing men, women, and children, and carrying them off as prisoners, lacerating their bodies with hickory withes.

The army of Gillum were painted like Indians: some, more conspicuous than others, were designated by red spots; and he also was painted in a similar manner with red spots marked on his face, and styled himself the "DELAWARE CHIEF." They would whoop and halloo, and yell as nearly like Indians as they could, and continued to do so all that night.

In the morning, early, the Colonel of Militia sent a messenger into the camp with a white flag, to have another interview with General Doniphan. On his return, he informed us that the Governor's order had arrived.

General Doniphan said that "the order of the Governor was, to exterminate the Mormons, by God; but he would be damned if he obeyed *that order*, but General Lucas might do what he pleased."

We immediately learned from General Doniphan, that "the Governor's order that had arrived was only a copy of the original, and that the original order was in the hands of Major-General Clark, who was on his way to Far West with an additional army of 6,000 men."

Immediately after this, there came into the city a messenger from Haun's Mill, bringing the intelligence of an awful massacre of the people who were residing in that place, and that a force of two or three hundred detached from the main body of the army, under the superior command of Colonel Ashley, but under the immediate command of Captain Nehemiah Comstock, who, the day previous, had promised them peace and protection; but on receiving a copy of the Governor's order "to *exterminate or to expel*" from the hands of Colonel Ashley, he returned upon them the following day and surprised and massacred the whole population of the town, and then came on the town of Far West, and entered into conjunction with the main body of the army.

The messenger informed us that he himself, with a few others, fled into the thickets, which preserved them from the massacre; and on the following morning they returned and collected the dead bodies of the people, and cast them into a well; and there were

upwards of 20 who were dead or mortally wounded; and there are several of the wounded who are now living in this city.

One, of the name of Yocum, has lately had his leg amputated, in consequence of wounds he then received. He had a ball shot through his head, which entered near his eye and came out at the back part of his head, and another ball passed through one of his arms.

The army, during all the while they had been encamped in Far West, continued to lay waste fields of corn, making hogs, sheep, and cattle common plunder, and shooting them down for sport.

One man shot a cow and took a strip of her skin, the width of his hand, from her head to her tail, and tied it around a tree, to slip his halter into, to tie his horse with.

The city was surrounded with a strong guard; and no man, woman, or child was permitted to go out or come in, under the penalty of death. Many of the citizens were shot in attempting to go out to obtain sustenance for themselves and families.

There was one field fenced in, consisting of 1,200 acres, mostly covered with corn. It was entirely laid waste by the hands of the army; and the next day after the arrival of the army, towards evening, Colonel Hinkle came up from the camp, requesting to see my brother Joseph, Parley P. Pratt, Sidney Rigdon, Lyman Wight, and George W. Robinson, stating that the officers of the army wanted a mutual consultation with those men; also stating that Generals Doniphan, Lucas, Wilson, and Graham—(however, General Graham is an honourable exception; he did all he could to preserve the lives of the people, contrary to the order of the Governor;—he, Hinkle, assured them that these Generals had pledged their sacred honour that they should not be abused or insulted, but should be guarded back in safety in the morning, or as soon as the consultation was over.

My brother Joseph replied that he did not know what good he could do in any consultation, as he was only a private individual. However, he said he was always willing to do all the good he could, and would obey every law of the land, and then leave the event with God.

They immediately started with Colonel Hinkle to go down into the camp. As they were going down, about half-way to the camp, they met General Lucas with a phalanx of men, with a wing to the right and to the left, and a four-pounder in the centre. They supposed he was coming with this strong force to guard them into the camp in safety; but, to their surprise, when they came up to General Lucas, he ordered his men to surround them, and:

Hinkle stepped up to the General and said, "These are the prisoners I agreed to deliver up." General Lucas drew his sword and said, "Gentlemen, you are my prisoners," and about that time the main army were on their march to meet them.

They came up in two divisions, and opened to the right and left, and my brother and his friends were marched down through their lines, with a strong guard in front, and the cannon in the rear, to the camp, amidst the whoopings, howlings, yellings, and shoutings of the army, which was so horrid and terrific that it frightened the inhabitants of the city.

It is impossible to describe the feelings of horror and distress of the people.

After being thus betrayed, they were placed under a strong guard of 30 men, armed *cap-a-pie*, who were relieved every two hours. They were compelled to lie on the cold ground that night, and were told, in plain language, that they need never to expect their liberties again. So far for their honour pledged. However, this was as much as could be expected from a mob under the garb of military and executive authority in the State of Missouri.

On the next day, the soldiers were permitted to patrol the streets, to abuse and insult the people at their leisure, and enter into houses and pillage them, and ravish the women, taking away every gun and every other kind of arms or military implements. And about twelve o'clock on that day, Colonel Hinkle came to my house with an armed force, opened the door, and called me out of doors and delivered me up as a prisoner unto that force. They surrounded me and commanded me to march into the camp. I told them that I could not go; my family were sick, and I was sick myself, and could not leave home. They said they did not care for that—I must and should go. I asked when they would permit me to return. They made me no answer, but forced me along with the point of the bayonet into the camp, and put me under the same guard with my brother Joseph; and within about half-an-hour afterwards, Amasa Lyman was also brought and placed under the same guard. There we were compelled to stay all that night and lie on the ground. But some time in the same night, Colonel Hinkle came to me and told me that he had been pleading my case before the Court-Martial, but he was afraid he should not succeed.

He said there was a Court-Martial then in session, consisting of thirteen or fourteen officers, Circuit Judge A. A. King, and Mr. Birch, District Attorney; also Sashiel Woods, Presbyterian priest, and about 20 other priests of the different religious de-

nominations in that country. He said they were determined to shoot us on the next morning, in the public square in Far West. I made him no reply.

On the next morning, about sunrise, General Doniphan ordered his brigade to take up the line of march and leave the camp. He came to us where we were under guard, to shake hands with us, and bid us farewell. His first salutation was "By God, you have been sentenced by the Court-Martial to be shot this morning; but I will be damned if I will have any of the honour of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march and to leave the camp, for I consider it to be cold-blooded murder, and I bid you farewell;" and he went away.

This movement of General Doniphan made considerable excitement in the army, and there was considerable whisperings amongst the officers. We listened very attentively, and frequently heard it mentioned by the guard that "the damned Mormons would not be shot this time."

In a few moments the guard was relieved with a new set. One of those new guards said that "the damned Mormons would not be shot this time," for the movement of General Doniphan had frustrated the whole plan, and that the officers had called another Court-Martial, and had ordered us to be taken to Jackson County, and there to be executed; and in a few moments two large waggons drove up, and we were ordered to get into them; and while we were getting into them, there came up four or five men armed with guns, who drew up and snapped their guns at us, in order to kill us: some flashed in the pan, and others only snapped, but none of their guns went off. They were immediately arrested by several officers, and their guns taken from them, and the drivers drove off.

We requested General Lucas to let us go to our houses and get some clothing. In order to do this, we had to be driven up into the city. It was with much difficulty that we could get his permission to go and see our families and get some clothing; but, after considerable consultation, we were permitted to go under a strong guard of five or six men to each of us, and we were not permitted to speak to any one of our families, under the pain of death. The guard that went with me ordered my wife to get me some clothes immediately, within two minutes; and if she did not do it, I should go off without them.

I was obliged to submit to their tyrannical orders, however painful it was, with my wife and children clinging to my arms and to the skirts of my garments, and was not

permitted to utter to them a word of consolation, and in a moment was hurried away from them at the point of the bayonet.

We were hurried back into the waggons and ordered into them, all in about the same space of time. In the meanwhile our father, and mother, and sisters had forced their way to the waggons to get permission to see us, but were forbidden to speak to us; and they immediately drove off for Jackson County. We travelled about twelve miles that evening, and encamped for the night.

The same strong guard was kept around

us, and were relieved every two hours, and we were permitted to sleep on the ground. The nights were then cold, with considerable snow on the ground; and, for the want of covering and clothing, we suffered extremely with the cold. That night was a commencement of a fit of sickness, from which I have not wholly recovered unto this day, in consequence of my exposure to the inclemency of the weather.

Our provision was fresh beef roasted in the fire on a stick, the army having no bread, in consequence of the want of mills to grind the grain.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 11, 1859.

RAPIDITY OF THE WORK—ADVANCE WITH IT.—It is of considerable importance that the Saints should understand the course of the work, take in its various views, and sum up its passing events. It is also very desirable that they should appreciate the difference and changes of circumstances, and be able to comprehend administrative policy to meet those varying circumstances. Unless this is the case, they will travel much in darkness and often be found struggling against circumstances that should have been taken advantage of to a successful issue; and, instead of realizing the providence of the seasons of God's work, they will yearn for the season that is to come; and when it is come, will bewail the one that is departed. Then, unless they take in the various views in the order presented, their sight will be one-sided. Unless they understand that there is wisdom in varying administrative operations to meet the varying conditions and wants of the work, they will perhaps be found mourning over times that are gone, conjuring up the ghost of departed days, and pouring into its ghostly ear complaints that things are not now as when the dead days lived, while they will sing doleful lamentations that the men of the present have moved from where stood the heroes of the past. Yet the fact is that had not the "dear old times" departed, there could be no dearer and better future; and had the men of the present not moved from where stood the worthies of the past, the faithful predecessors would hold their unprogressive successors accountable and reproach them for not carrying on the work committed to their charge.

The work of the last days is a rapid one. Its seasons, with the accompanying labour and duties of each present day, follow each other in quick succession. That labour must be performed at once, and the season go out laden with its work done, else the duties of to-morrow will be upon us before those of to-day are discharged, and the season pass away with our work undone, and bearing therewith our lost opportunities.

The Saints, and especially those who hold the holy callings of the Priesthood, should ever be impressed with the fact that in a generation—in one man's life of the period in which they are moving will be comprehended more events and work than any past thousand years have embraced. And realizing that so much will be com-

pressed into their day, and that as Saints their part is the most important part of all, their effort and advancement should be commensurate with the work to be done and with the march of the times in which we live. Their growth must correspond with the growth of the work, and *their* advance be as rapid as *its* advance. They have not the space of years to stand upon contemplating a single view, but each view must be taken in at once and fixed upon the mind, while attention must pass on to the next view as it comes in rapid succession round. When a movement is given, there is no time to hesitate over a consideration whether or not to go in to the movement and travel in the path marked out; but they must enter into the matter at once, or be left behind, while others will march into the place of the laggards. The Saints must not procrastinate their preparations, but must prepare for all they expect and *do* all the work marked out to be done. There must be quick comprehension, prompt co-operation, vigorous action, complete preparation, and rapid fulfilment. Unless presiding men enter at once into the spirit and policy of the reigning administration as set forth in the *Star*, or given in personal or private instruction, or illustrated in the general arrangements, they will be unprofitable servants, and not co-labourers with those who lead. In such cases, their charge and work will be behind, and perhaps some one will have to travel back a year to reach them and go over the ground that has already been passed. This decidedly should not be, especially in the present advanced stage of the Mission. Moreover, the work now travels so fast, and it becomes necessary to deal out its movements so rapidly, that every step makes it more imperative that all the administrative body should catch the cue at the moment it is thrown, enter into the spirit of the work of to-day, and prepare for the work of to-morrow. Indeed, as we advance, it will be found that the work will travel so rapidly, and that there is so much to be done in one generation, that to be behind a movement or season for the space of a year will be equal to being behind fifty years in ordinary times. How very unpleasant will it be for any of the Pastors or Presidents to find themselves fifty years behind! Then, if the views of the work are not taken in at once, they will pass, and others be presented; and to the slow-sighted all will appear confusion, and periods with their events and movements will be to them like a wheel rapidly revolving. There is so much to be done, that those who do not prepare and let each preparation be a qualification for their next step will find that that which they expect to reach, or expect to be, or expect to do will have passed and gone so far ahead of themselves, that it may be almost impossible for them to reach that which they might have reached, be what they might have been, or do what they could have done. If any now dally over the fulfilment of a prophecy or an expectation, they will find, when they think they are prepared to fulfil it, that the fulfilment will have gone by long ago.

Not to march on rapidly in these latter days, when the world in its race is nearing its goal, and in the present advanced stage of the work of God, will result not only in embarrassment but also danger. Those who are good Saints to-day and full of faith and rejoicing in the light, by not advancing with the work, rapidly taking in its views, and entering into its movements, will to-morrow as it were be found in perplexity and darkness, and perhaps near to a state of spiritual death. Not unlikely to such it will seem that there is continual contradiction, and that what is right to-day is found to be altered to-morrow; and they will be lost in the whirling sensation and confusion in their minds caused by their standing still while all around is in rapid motion. Perhaps orders will be given them to go yonder, and, before they have gone, other orders be given them to labour on the point from which they were called. The command may come to do this or that, and, before it is done, another

command be given to do something else; and to such it will doubtless seem that things are continually being turned upside-down. But the simple explanation will be that they should have gone and completed the work on that side and in the due season, and they would have been able to return and labour on this side when it came round again with its season and opportunities. Then there would appear no confusion. And those who obey the first order and do the work at once, when the other order is given, will be prepared; and to such the work will ever appear straightforward, and the orders to be without contradiction.

How often have those who were once full of light and life and abounding with faith and good works, by standing still for a moment, or not taking hold of movements when given, been thrown into the state of perplexity as above described. Such out-live their spiritual existence, and they will talk of "old Mormonism," as though it was dead, when it is themselves that are dead, while "Mormonism" is living and bounding forward.

Let all, then, advance rapidly with the course of the work, every rank following in due order as close on the steps of the vanguard as possible. Let every member of the administrative body at once take every cue given and vigorously accomplish the work marked out for each day's labour. They will then be prepared for the seasons, with the work thereof, as they come round; and instead of confusion and failure, there will be harmony and success.

THE VISITOR.

OUR LAST STAGE.

Our tour through the Conference presided over by Elder J. is nearly complete. The last stage is reached. Branch Presidents have taken up the matter with an energy and a determination truly remarkable; and not only did their action take in the first steps towards a thorough reformation of meetings, but it also extended to a beginning of something like systematic missionary operations. The fire of missionary zeal spread on every hand, and the souls of our brethren and sisters caught the spark from their presiding Elders. The flame is fast kindling, and the fire of God's power burning. Shall we not see the result in this Conference? Verily we shall!

In several of the Branches where it was convenient to our arrangements and desirable for rest to stay a day over the one on which we arrived, we had the pleasure of witnessing the first steps made in the great movement before us. Here I must notice the policy pursued by President J., and my hearty agreement therewith. Instead of taking the matter altogether into his own hands and out of the hands of the Branch Presidents

entirely, and thus giving a mean illustration of being all in all, he adopted a wiser as well as a more generous course. To each Branch President was first given some private and general instructions, and in some cases a whispered suggestion at a meeting; but the local command and affairs were left in the charge of the local commander, President J. taking the general supervision. The first step of each local presiding Elder, at places where we could afford to stop a clear day after our arrival, was to call a general Church meeting. Here was the first bit of tact displayed, for each managed to get nearly every real Saint, male and female, together. Of course, the value of wife, children, and friends was experienced in the necessary telegraphing, and they were wires which were used without expense. As soon as each meeting was convened and all were present, (by the way, the *nota bene* of the appointment was—"Every one is expected to be punctual!") the Branch President would open the meeting, *not* with a ten-verse hymn; and then *did* follow a short, suitable prayer for *that* meeting. In each case the pre-

siding Elder seemed to feel particularly, as he certainly should, the weight of his own Branch, with its condition and the work given for it to do, though the general interests of the work and the general success were remembered and condensed into the petitions to Heaven. The next step of each local President was to lay concisely and clearly before the Saints "the resolve" to which the Pastor, Conference President, and himself had come. "The spirit of the times" was touched upon, a rapid glance in some instances taken into the past, and then generally came the "home question." Thus ended remarks occupying on the average about half-an-hour, in which each Branch President manifested ability, determination, and enthusiasm. I must here parenthetically observe that Elder J.'s men seem to be the right men for Branch Presidents, which is doubtless partly attributable to the fact that he is a good Conference President.

After the local Elder had closed, "our visitor" was called upon. Being somewhat privileged in my character as visitor to all present, I had to occupy about the same time as himself. This was not treading upon the time and attention of the Saints or the privilege of the Conference President, for he seemed determined not to make himself too "cheap," but to accomplish all his purposes through his means and instruments. I could not but agree with him in this policy, and was not unwilling to be used. A few pointed remarks by way of summary from Elder J., followed by a spirited hymn thrillingly sung, and the meeting was closed with a powerful invocation, by the Conference President, for the Divine aid and blessing. The meeting then broke up with the Spirit of God like a fire burning with good resolves in the hearts of all. Such is about the history of our visit to each of the Branches. The one was nearly a repetition of the other, with a little suitable variation, which my readers can easily imagine.

We are now at the last stage of our tour. It is the Branch of C—, and Elder F. is its presiding Elder. We had spent several hours before supper in an official consultation as in the other Branches. Elder F. proved to be no exception to the rule, but manifested the same spirit and determination manifested by the rest.

Our supper was nearly over, and we

were nearly satisfied with eating, while sister F. showed her realization that we had arrived at that agreeable state by her "taking things easy." By-the-bye, there is nothing so gratifying to a hospitable English housewife as to see her guests do justice to her supplies. We were therefore all prepared for an after-supper's conversation, and sister F. seemed to want her share, which was nothing but fair, seeing that the principal part of the few hours since we had arrived had been spent in business. So, laying down his knife and fork, President J. opened the after-supper conversation.

"Well, Elder E., to-morrow we return to B. Let me see, our tour has extended to nine days. And a most useful and interesting time we have spent, too."

"We have, indeed," I replied. "Nine days! My 'out' will extend to a fortnight. I must return home to my own more immediate duties the day after to-morrow."

"I wish you could stay for a meeting here, to see how I prove," said Elder F.

"Oh, you'll not prove the exception," returned the President; "and I shall soon take another tour to see how the fire is spreading."

"It is peculiarly fortunate for me that all your Branch Presidents have turned out well," I remarked, "as I didn't feel in a mood to make any unpleasant visits."

At this point sister F. joined, and we all became so lost in old times, old scenes, and past success, that, as we afterwards discovered, two hours had skipped along. We had come round from the past to the present, when Elder J. observed—

"I think that out of Elder Calkin's present action will grow a great missionary movement, in which sisters as well as brethren will take part."

"Yes," I replied, "such will be the result; and I believe that your Conference will not be the last in the movement."

Sister F. figuratively leaped in at this point, exclaiming, "I'll see if I can't leave more than one new member to fill my place when I emigrate!"

Of course we knew that sister alluded to the "special obligations" named among "present duties" in a late editorial.

"Bravo, sister!" I said.

"And I'll see if I can't leave an offspring of the old Branch that shall not

do discredit to the best days of the parent Branch," observed the husband.

"And, not to be behind," added President J., "I suppose I must undertake to get a new edition of my Conference

published, with valuable binding and gilt edges. But, (looking at his watch,) upon my word, it is twelve o'clock!"

We then closed our after-supper chat by family prayer and retired to rest.

CORRESPONDENCE.

ENGLAND.

Birmingham, May 18, 1859.

President Calkin.

Dear Brother,—Since my last communication, I have visited the following Conferences—Leicester, Worcester, London, Southampton, Dorsetshire, Reading, Herefordshire, and Cheltenham. At each place the good influence of the Gospel and a practical, working spirit with the Saints, as well as with the Priesthood, seem generally to exist, and the majority seem fully to understand that their progress depends upon constant attention and devotion to duty. The reports of the Elders are cheering, and clearly show that improvements in the feelings and enjoyments of the Saints are taking place, and that their acts of liberality and goodness spring from an inward conviction that what is proposed by the Priesthood is for their own happiness and the glory of God. A good, true, and reliable feeling dwells with them. They prize the counsels of the Priesthood, and feel assured that the Lord controls in the midst of his people. The spirit of the work continues to increase steadily but surely upon the travelling ministry, and their influence is used to work out the present requirements of the Church, and their faithfulness will give them power in the hands of God with the many strangers who are at the present time frequenting our meetings. The increase of emigration money in the Conferences tells the aim of the Saints, and also represents what can be done with a determined application to the saving of means. But much more can be done for this purpose, and will be done, when *all* apply their efforts and means as directed.

A more intelligent readiness to be dutiful—an action-producing spirit, more the result of understanding than of impulse—shows itself. The future of this

influence will show the strength of this people. I have every confidence that the brethren will continue to give additional proofs of their right-meant efforts, and that the guiding influence of the *Star* will help them to accomplish with credit all the duties connected with their positions in the kingdom of God.

Praying that God may continue to increase his blessings upon you, I am your brother in the new covenant,

WILLIAM BUDGE.

CHELTENHAM PASTORATE.

Cheltenham, May 18, 1859.

President Calkin.

Dear Brother,—With pleasure I write a few lines to acquaint you with the condition of affairs in the Cheltenham Pastorate.

Having a thorough acquaintance with the position and feelings of the people, I can say that an excellent spirit prevails in each of the Conferences.

Last Sunday we held a Conference in Cheltenham, and we had very profitable and well-attended meetings. When I looked upon the earnest countenances of the large number of Saints assembled, and felt the free spirit that prevailed among them, I realized that my labours and the exertions of my brethren had been blessed of the Lord, and that the Cheltenham Conference was on the right track. I am happy in being able to report good things of the Cheltenham Branch, which was the duller in the Conference, but is *now* flourishing and prosperous.

I am fully sensible of the good effects produced among the Saints in this town by the visits we received from you and President Ross. The explanations given have created confidence in their minds, and the old suspicious spirit is almost

defunct. May its miserable shade be bound with eternal fetters!

On Sunday, May 8th, we held the Herefordshire Conference in Abersychan. The spirit manifested at that Conference was first-class; and if the works of the Saints only correspond, that Conference will be shoulder to shoulder with any in the Mission. The people say they will have it so, and that "behind the times" shall not be applied to them again deservedly.

We had a very excellent Conference at Worcester on the 27th March. The Saints came in from the country Branches, and the good Spirit was with us richly in all our meetings. Through the scattered position of the Saints in that Conference, they do not get together so often as would be desirable, and therefore the Conference was to them a greater treat.

President Budge was present at each of these Conferences, and gave us all valuable instruction. We shall profit by it, for we shall practise it.

The Saints in this Pastorate are a good people, generally speaking. The greatest portion of them are faithfully paying their Tithing, and striving to establish in themselves the righteous principles of our holy religion. The Penny Fund is taking a share of their attention, and they really feel that God will deliver them from

bondage through their own exertions, directed by his servants and prospered by his blessings.

In several places our meetings are attended by strangers, who listen with respectful attention. We have succeeded in baptising a few; and I believe that if the Saints will give the duty of warning their neighbours its due proportion of attention, we shall have the joy of seeing many more entering into covenant with our God.

Elders Evans, Reid, and Redington, with the brethren travelling under their charge, are labouring earnestly and effectually for the interests of the Church, which are also the interests of the people. These brethren are willing, faithful men, and God is with them in their efforts to do good.

I have much more pleasure in my labours here than at first, for I am encouraged at the progress which the Saints are making and the good feelings which have place among them.

I thank God for "Mormonism." Holy are its principles, great is its strength, and glorious are its results. Its dominion on the earth will be universal, and its effects will be seen in peace, plenty, and brotherhood prevailing over all the globe.

Yours sincerely,

CHARLES W. PENROSE.

CORRESPONDENCE OF THE PRESS ON UTAH AFFAIRS.

(From the "New York Herald.")

The inhabitants of Provo, during the sitting of the Court, maintained the greatest good order and quietness: not even a small boy stubbed his toe near the Court-house. But, seriously, this circumstance of a part of the standing army of the United States being quartered around a Court-house, in the heart of a village, in time of peace, and no apprehension of opposition, should cause men who love their country—their whole country, and who cherish her civil liberty, to pause for a moment and reflect; for to imagine opposition by the people of Provo or its vicinity, with the army of Utah at Camp Floyd, within 36 miles, and ready for action, is simply ridiculous—ridiculous as was the original idea, started by interested persons, that the Mormons would make war against the United States' troops, without even one charge of powder all round, which it now appears was the fact. Their opposition to

the army, pretended or real, was a game of brag, without a pair, to gain time to let the Government at Washington know the real state of affairs. As above stated, it might not be wholly unprofitable for men to pause a moment and reflect, and consider whether a standing army is necessary when any portion of it can so easily be brought to such uses, especially when in direct opposition to the wishes and judgment of the chief executive civil magistrate of the Territory. A time might be barely imagined, in looking at the experience of some nations long since defunct, when such scenes might be enacted in other places besides Utah.

There is no doubt that the proper kind of Judges in Utah can do everything under the majesty of the law which can be and is done every day in every other part of the United States.

You may expect to see wonderful state-

ments in the newspapers about Utah and this recent court, and the army movement and its cause. There is a clique here, in the interests of the merchants and army contractors, bitterly hostile to the Mormons and any others who are disposed to peaceful measures, who will not fail to flood the country with the seethings of their envenomed imaginations, and who would like to see, and will not be satisfied until they do see, strife and trouble; but their game is about played out. Like the shepherd boy in the fable, they have cried "wolf" until they will not be believed.

The proper way to Christianize Utah would be to send some really able ministers of the Gospel. If the Missionary Societies would let Africa and the Feejee Islands alone for a season, and try their hands on Utah, it might be productive of more good to the honour and glory of their bright calling. But then there is no "nigger" in the fence.

There is no use in the Government sending any other than really able men to fill official positions in Utah. Men of that class and calibre are appreciated and respected here, and any others are speedily detected,

and, peradventure, despised. Utah is just the place, under existing circumstances, where the Government should send the best men she can get to come; for a few years under the rule of such men would satisfactorily settle the Mormon imbroglio; but if, under the rule of such men, it could not be speedily, peacefully, and satisfactorily settled. Then the Government would not be hurried into any Quixotic movements, but would have the benefit of the experience of men whose actions would stand the test of history.

You will, I presume, have received, before this letter reaches you, the *Deseret News* and the Extras, which contain, correctly, all the important doings and proceedings of the Court, and the petitions, &c., of the people.

Everything is peaceful and quiet in Utah. The spring is at least a month later than usual; but, from the quantity of snow in the mountains, which will fill the irrigating streams during the summer, a very heavy yield at harvest may be expected.

New goods have commenced arriving here from California, and prices are at the usual high figures.

A PSALM.*

Behold the hearts of men fail them for fear, and the children of men bow themselves in the dust.

They mourn in sackcloth and ashes, for the terror of war is upon them.

They cry aloud in their agony, and in the night of threatened destruction they remember the name of the Lord.

But who shall give ear to their wailings? or who shall answer their prayers?

In the time of peace they trampled on his statutes, and in the hour of prosperity they derided his law.

Behold, O Babylon, and tremble; for the vials of wrath are poured out, and destruction is upon thee.

Weep, O thou mother of harlots; for the cup of thine iniquity is well nigh full, and the avenging sword of justice is unsheathed.

The Lord Jehovah is a jealous God; he will laugh at thy calamities, and mock when thy fear cometh.

He will visit judgment upon the oppressors of his people; and who shall stay his hand?

On such as mock at his ordinances he will send sudden destruction; and who shall offer a ransom?

His vengeance shall grind them to powder, and the wings of the morning shall bear them away.

But the servants of the Lord rest in peace, and the children of the covenant fear not.

Desolation and war threaten the earth, but peace and prosperity flourish in Zion.

Wailing and lamentation are in the cities of Babylon, but praise and thanksgiving are heard in the habitations of the Saints.

They mourn not, neither are they troubled; for the Lord God of Israel is their Lawgiver, and the armies of the alien shall fly.

Sing unto the Lord, O ransomed daughters of Zion; shout aloud, ye sons of Ephraim: the kings of the earth seek war together, but the redeemed of his people prepare for his coming.

Sing unto him, O captive Saints, and reprove not; for he maketh haste to deliver you.

Sing unto him, O ye his poor; let not your hearts be sorrowful, neither cease from your rejoicing day nor night.

Let them sorrow who have no hope; but the children of promise shall rejoice with exceeding great joy.

C. V. VERNON.

* The above is from an old manuscript found in the Office.

PASSING EVENTS.

GENERAL.—We have disastrous news from the Red Sea: a terrific storm of thunder, lightning, and rain burst upon Aden on the night of the 30th April and morning of 1st May, which lasted in its full strength three hours: 187 stone houses are in ruins, nearly all the cisterns destroyed, great portions of the roads swept into the valleys by the slipping of the mountain sides, communications between Point and Camp by wheeled carriages stopped, and enormous quantities of grain and food swept into the sea; and, besides numbers of animals being destroyed, between twenty and thirty persons were drowned in places where it was thought the waters could never reach: the damage is estimated at between £20,000 and £30,000 sterling. The King of Naples is dead, and Francois II. has assumed the reins of government. A Milan letter of the 10th says—"The military commandant of this city has published a proclamation which raises the indignation of the Milanese to the highest pitch, and shows that the Government has some fears of an insurrection, which might be successful: in the proclamation it is declared that the soldiers of the garrison have received orders to kill any Milanese on the spot who shall be guilty of any insult towards them: that means, in other words, that the Austrian soldiers may strike at their will and pleasure; since an uplifted arm or even a threat will suffice to constitute the crime of insult." Insurrectionary movements have taken place in the Vatelina, and 800 Vatelina insurgents are now on board the Austrian steamers. The Turkish Government is still continuing its armaments: camps at Schumla and Sofia are in course of organization, and the former, it is said, will be composed of from 15,000 to 20,000 men, and the latter of from 10,000 to 15,000. An immense discovery of gold is reported from Australia: a seam several yards wide and 28 inches thick has been uncovered, which will yield hundreds of thousands of tons of pure gold, as it is supposed to be some miles in length.

AMERICAN.—Washington correspondents of the *New York Herald*, in special despatches, say—"Judge Cradlebaugh, United States Judge in Utah, whose injudicious course brought him in conflict with Gov. Cumming, has been removed. The vacancy will not be filled for some time." "The Government has not yet taken definite action in the troubles among the federal officers in Utah, but will wait for further information from that Territory, especially as to the course of Judge Cradlebaugh. The indications are that Governor Cumming will be sustained by the administration, his conduct being regarded as wise and conciliatory. Such instructions will shortly be forwarded to Utah as will prevent further difficulties among the federal authorities. From all that can be ascertained, no trouble is apprehended from the Mormons." A despatch from Washington, dated the 15th, says—"The State Department has received additional intelligence from Governor Cumming, of Utah. It appears that the troubles and difficulties between the Judge and himself are far from being settled. He repudiates the idea ascribed to him of affiliating with the Mormons, and says that it is an artful dodge of his enemies to injure him with the Administration and thereby bring about his removal. The instructions despatched to Governor Cumming last week, and which he will receive by the last of this month, will relieve his mind upon that subject, for they sustain his course in every particular." All the new U. S. naval steamers are, it is said, to be placed in commission as soon as finished; so that at the close of this year every available vessel will probably be in active service.

VARIETIES.

HOW TO DRY RHUBARB.—Drying rhubarb for future use is done by simply preparing it precisely as for pies, peeling the stalks and cutting in small pieces. Dry it in the sun, or in a moderately warm oven. Its flavour is decidedly improved by drying.

PERFECTION.—A friend called on Michael Angelo, who was finishing a statue. Some time afterwards he called again, and the sculptor was still at his work. This friend, looking at the figure, exclaimed—"You have been idle since I saw you last!" "By no means, replied the sculptor: I have re-touched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more expression to this lip, and more energy to this limb." "Well, well," said his friend; "but all these are trifles." "It may be so," replied Angelo: "but recollect that trifles make perfection, and that perfection is no trifle!"

GARDENING MEMORANDA.—In order to have tulips in perfection, they require great care. They should be screened from the hot sun, and when in flower and afterwards, they should on no account be allowed to go to seed, for in that case the bulb is exhausted; to prevent which, when they approach perfection, the head and stalk should be cut off. A usual signal for cutting is when they cease closing at sunset, or when the edges of the petals exhibit an appearance of withering. After the stems have withered, lift the bulbs, and lay them aside in a dry, airy situation till the period for re-planting, at the end of autumn. Plants kept in windows naturally extend their branches and leaves to the light, and they thereby become one-sided; and it is wrong to endeavour to make them otherwise by frequently turning them, as the plants will as constantly turn their growth to follow the light, which not only weakens them, but spoils their appearance. When plants receive no perpendicular light, it is next to impossible to produce well-balanced heads, and it is more natural to spread them out, forming one good face or tier of healthy foliage to the window. Place them as near the glass as can be. Windows having a south aspect possess the greatest advantage. Plants, when growing fast, may have free supplies of water, which must be lessened as their growth approaches maturity, and cease, or nearly so, when that is attained, until the return of their growing season. The leaves of plants act as lungs, by which they breathe: if they become dirty, their respiration is impeded; therefore occasional washings are useful to them. Never use spring water if soft or rain water can be had; and always let it be about the same temperature as the air in which the plants are growing.

DIED—In Salt Lake City, on the 6th March, William Anderson, late from Scotland, aged 60 years and 11 months.

POETRY.

BEAUTIFUL ZION.

Beautiful Zion, star of the west,
The sacred land of liberty,
Thy banners float proudly unfurled
And wave triumphantly.

Beautiful Zion, gem of the earth,
Thy reign by the ancients foretold;
Thy temples high in the clear blue sky
Sparkle like burnished gold.

Beautiful Zion, queen of the earth,
Mistress o'er land and sea,
Thou art a child of heavenly birth,
And grand is thy destiny.

Beautiful Zion, empress so fair,
Flowers encircle thy brow;
Fair as the lily and sweet as the rose,
Queen of our hearts art thou.

Beautiful Zion, pride of the world,
Fair land of the setting sun,
Thou wilt rule o'er the nations of earth;
Thy reign hath already begun.

Beautiful Zion, land of the free,
Great shall thy majesty be;
To thee kings and queens their tribute will bring,
And thy might and thy glory shall see.

Beautiful Zion, where peaceful rest
Our altars and children dear;
Guarded from harm, defended from foes,
No evil to thee shall come near.

Beautiful Zion, realm of the Saints,
Thy banners float proudly on high;
If duty o'er calls, our faith to defend,
We either will conquer or die.

A. H. NOON.

ADDRESSES.—Thomas Wallace, }
Joseph Stanford, } 9, Hopper Street, Gateshead, Durham.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, OFFY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 25, Vol. XXI.

Saturday, June 18, 1859.

Price One Penny.

T I M E:

PAST—PRESENT—FUTURE.

BY ELDER JOHN WILLIAMS.

(Continued from page 362.)

THE PRESENT.

The present is the sum of life, for it comprises all we possess of time. Those days and years which were once the present have passed away, leaving to many no fruit but the warnings which may be drawn from the wrecks which mark the shoals of the ocean of life. The future is not yet born to us. We know not how many of its days we may possess; therefore the present is all we can be said to own of time, and all the duties and responsibilities of life must be discharged in this present time, or not at all.

Of all the talents placed at the disposal of man by his Maker, time is the most valuable, for all the others are made available by it. Without it, the orator would be dumb, the general beaten; therefore it is of all things the most necessary. Hence it will be seen that it is of the utmost importance that we should make a proper use of it by devoting it to those purposes for which the Divine Giver intended it to be used. The knowledge of these purposes he has at various times revealed to his servants the Prophets. These purposes have differed in some details in different ages. But, whatever they have been, so long as the Lord has revealed

them, obedience to their requirements has always been the duty of the people to whom they were given. And, to be effectual, obedience must in all cases be promptly given. Indeed, the chief difference between the people of the Lord and the people of the world in all ages has been, that while the one obeyed the present word of the Lord to them, and were saved by that obedience, the other rejected it for some past revelation clouded by years and corruptions, and were thereby condemned. This was the case with the various sects of Jews at the time of Christ; they, while building the sepulchres and praising the memory of past Prophets, persecuted unto death those who came with the word of God unto themselves. And such is also the case now with the Pharisees and Sadducees of modern Christendom, who, while they profess to condemn the conduct of their Jewish compeers, imitate their actions in their conduct towards those who are preachers of the present word of the Lord unto themselves.

Now, in order to lay out our time to the best purpose, let us inquire, What is the object in the pursuit of which we intend spending our best and most valuable posses-

sion? Let us remember that a life spent without a purpose is lost, for it is hiding the talent given us in the earth. To enable a man to live aright, it is necessary that he should have some object in view, to the attainment of which he is willing to spend his time; and according as this object is good or bad, so will his thoughts and actions be. This being the case, it becomes of the utmost importance, in the right disposal of our time, that we should not only have an object in view, but that that object should be a good one.

We see around us in the world men who are devoting their time and talents to a variety of purposes—some to vice, others to virtue,—some to making laws, others to breaking them,—some seeking fame in the pursuits of peace, others in those of war. All these seek an earthly object; therefore, their lives partake of the same character, and are full of blots and stains. But there are others who have a higher and nobler aim—namely, the attainment of eternal life. They may err in the employment of the means of attaining it; but just in proportion as the end is pure and noble will the lives of those who seek it be good and virtuous. And if the religious systems of the world, enfeebled as they are by error and false doctrine, can elevate the character of those who follow them as the purpose of their lives, how much more desirable must the truth be for the same purpose!

God hath in his mercy revealed the Gospel unto man, so that all who will may come unto him, through its agency, and gain the eternal reward promised unto those who live in accordance with its laws. Here, then, we have an object well worthy of all our time and of our best and holiest endeavours; and in order to obtain it, we must be workers, and not mere dreamers. It will not suffice that we have served the Lord in times past, or intend to do so in times to come. We must devote to him the *present* of our lives, and spend in his service every moment as it is given us.

There cannot be a more destructive habit than that of leaving until to-morrow the work of to-day, whether in our daily labour or our religious duties. The idle man will wile away his time, and console himself with the reflection that he can make up for it to-morrow. But when the to-morrow comes, he finds that it not only brings with it sufficient work, but

the same spirit of idleness, and then he turns away disheartened from the accumulated labour. The end of such a course is confirmed laziness.

And as with our daily labour, so it is with our religious duties. If we would be saved with a fulness of salvation, we must perform every day and every hour the duties of the present. A day, an hour, an opportunity lost can never be regained. We cannot stand still in time. It *will* come and go. The future is ever becoming the present, and the present the past; and if we do not make a good use of our time as it is given us, its moments soon swell into days and years of neglected opportunities. The man who puts off until to-morrow the performance of his daily duties as a member of the Church and a citizen of the kingdom of God, although he may soothe his conscience with the thoughts of to-morrow, he will discover, when it comes, that while he has been idling, work has been accumulating, and he has lost the spirit of work, so as to be unable to perform even the duties of the present. To be saved, we must adopt the opposite course by living up to every law as it is given us, and thus always identifying ourselves with the *present* of the Church. We shall thus be enabled to look back with joy upon a well-spent past, and forward to the bright promises of a glorious future.

The present condition of the Church ought to teach us a lesson of dependence and trust in the providence of God; for, but a few short months since, clouds hung over it that seemed to many to menace its peace, if not its existence. Zion, however, although threatened by hostile armies without and false brethren within, has come forth from the ordeal cleansed and purified from the dross that encumbered her. The breath of the same storm has swept over the Missions, snapping the dry twigs that disfigured them. But now the spring is coming, the sap courses through every branch and twig, and already the peeping buds give fair promise of a more vigorous life and a fruitful harvest. And if we would be partakers in that harvest, let us live in the spirit of the times and purify our lives, so as to keep pace with the giant strides of the truth; for by this course alone shall we become able and willing servants in the great work of the future.

(To be continued.)

THE VISITOR.

A BRANCH PRESIDENT'S VISIT.—A MODEL FAMILY.

Having the responsibility of presiding over the Branch of the Church in the town of A—, I deem it wise to occasionally visit my members at their own dwellings, as time and opportunity permit, so that I may become better acquainted with them and their circumstances in life, and thus be better enabled to discharge my responsible duties, from time to time, in counselling and instructing them according to their peculiar necessities and requirements. As they are severally visited at stated intervals by their district Teachers, who give in their reports at the weekly Councils, I am somewhat prepared and better enabled to arrange and time my own visits as circumstances require.

Thus it was that I had resolved upon paying an evening visit to brother and sister M. and family, who resided at a little village about a mile from town. Brother M. is a good man, an Elder in the Church, who honours his calling and endeavours to fulfil all the duties required at his hands. Sister M. bears the character of being a good housewife, a faithful Saint, and in every respect a "helpmeet" to her husband. My object in visiting them was to become better acquainted with them by personally witnessing the character of their home-life, and to give them such encouragement or aid them with such counsel as the circumstances of the case might require.

The evening was fine, and my walk through the meadows and lanes which led to the little village of B— was in every respect a pleasant one. The blue-arched sky overhead was beautifully clear, and the golden rays of the retiring sun spread a charming tinge of inimitable loveliness over the surrounding landscape. The air was soft and balmy, and the gilded woodlands waved with the gentlest of summer breezes. The birds had ceased their cheery songs and retired to their nests, the busy buzzing insects had ceased their merry hum for the day, and the whole airy world was hushed to peace. The little streamlet that I twice crossed on my way rippled gracefully along its winding course, its tiny waves sparkling

with the reflected glory of the departing king of day. Here and there and in different directions were to be seen labouring men—the hardy, stalwart, noble sons of toil—returning from the field and the workshop to their several homes, to rest their weary limbs and enjoy a few hours of quietude and retirement within the domestic circle.

At length I arrived at the cottage of brother M. After a gentle tap, the door was opened by sister M., who greeted me, as I entered, with a becoming welcome. After sundry inquiries and remarks *pro* and *con*, and a little rest, I found that brother M. and the children were in the garden behind the house, where sister M. invited me to join them, if I would "like to see the garden."

"Certainly," I replied. "I should be pleased to see it."

Taking up little Tommy, who was rolling in "artless innocence" upon the floor, amusing himself, in his infantine glee, with the gambols of a little playful kitten, sister M. then led the way to the garden-plot behind the cottage, where we found the good man, in company with his two children, Heber and Lucy, weeding certain portions of it.

"Good evening, brother M.," said I. "How are you?"

Grasping my hand with warm congratulation, he replied, "Very well, indeed, thank you, brother W. And how are you? I am glad to see you."

After assuring him of my good health and wellwishes to himself and family, I remarked, "You have a nice little garden here, brother M. All your own handiwork, I suppose?"

"Yes," returned he; "I have laboured hard and with pleasure, too, to get it into the condition in which you now see it. When I took to it, with the house, it was hard, stony, and wild,—empty of everything that is really wanted in a garden, and full of what is *not* wanted—stones, broken pots, stumps, straggling grass, weeds, &c. So I first cleared it of all the surface rubbish, well mended the fence, then dug and trenched the soil, at the same time riddling it well and dunging it, and

afterwards dividing it off into beds, with good hard walks between them, and planted it with a variety of such things as I thought would be most beneficial to us."

"Well done," said I. "It certainly does you great credit."

And truly it was a beautiful sight to see that garden!—everything in and about it looked so neat and well-arranged. Not a stone or a clod of any account was to be seen in it. The walks were broad and even, and not a weed was allowed to grow long unchecked in any part.

Turning round and addressing all, both parents and children, I said—"A garden is indeed a fitting emblem of the human mind, heart, and character. When neglected and uncultivated, the ignorant mind is liable to become filled with all kinds of erratic notions, prejudices, and foolish traditions; the heart becomes hardened, subject to a variety of evil influences, and prone to all kinds of evil tempers and dispositions; and a character is formed which is at once unworthy and depraved, and not easily changed. But it *must* be changed, or man cannot become perfect and attain the end of his creation and incarnation. All these evils and errors must be eradicated and expelled; all these noxious weeds of an impure growth must be uprooted and cast away; the obdurate and self-willed heart must renounce its stubbornness, and yield to the superior influences and power of Gospel truth; and the whole character and conduct must become entirely changed and transformed. Yet this can only be accomplished gradually; and how painful at times is the process! How loth we are to part with our old notions and traditional prejudices, our long-cherished evil dispositions, and besetting sins! But it *must* be done, and we must submit in all things to the requirements of Heaven, made known in the Gospel and in the counsels of an inspired Priesthood, or we can never be saved and exalted in God's kingdom."

"Very true, brother W.," replied the husband, looking at his wife with a glance of affectionate appeal, and stroking gently with a fatherly hand the head of each child, whose intelligent eyes had been fixed on me during the whole time of my remarks. Then, turning towards the house, he added, "Suppose we now go in-doors awhile, and sit down. You

must be tired, brother W., after walking from town so far, after your day's employment. And I am, too."

"Very well," said I; and into the cottage we went, followed by sister M. and the children.

Everything within was scrupulously clean; and the common maxim, "A place for everything, and everything in its place," was by no means unheeded by the mistress of that humble but comfortable abode.

"This is a snug little spot altogether," I remarked, when seated, eying the room in all directions; "and I must say, from its appearance, that, like the garden we have just left, it betokens thriftiness, industry, care, cleanliness, and general good order and management on the part of its occupants."

I could not help, at the same time, but notice the healthy and tidy appearance of the children. Their flesh was clean and wholesome-looking; their clothing, although homely, was neat and comfortable; and the manners and general behaviour of the elder ones, Heber and Lucy, were simple, guileless, and respectful. This, in effect, spoke volumes in behalf of the parents.

It is probable that the father caught my glance of approval at the children; for, looking smilingly at his wife, he immediately remarked—

"It is our pride and delight, brother W., to have everything around us as clean and orderly as we can. Is it not, Sarah?"

"Yes," responded she, "you are not far from the truth in that. You know, it is said that 'Cleanliness is next to godliness;' and I've read somewhere that 'Order is heaven's first law.'"

"Ah," rejoined I; "the first statement is an old proverb, and a modern poet of no mean fame penned the second. Both are true; and you seem to have adopted the sentiments and to be determined to carry them out as far as you can in your own house and family."

"Well, brother W.," replied the husband and father, "it would certainly be mere affectation in me to say that such is *not* the case, when I know that it *is*. We do consider it a part of our religion to let the work of reformation and government 'begin at home.'"

"That's the principle!" said I. "I wish that all the Saints in the A—— Branch would adopt the same course.

'God is a God of order; the 'first law' of heaven is that of order; the kingdom of God on earth, as well as in heaven, is a kingdom of order: unless, then, the Saints adopt and establish and daily carry out the principles and laws of order in their own *homes*, how can they expect to be able to build up and establish that *kingdom* on the earth which is ultimately to embrace in its dominion the whole human race in one great family organization?'

A moment or two's pause here occurred while sister M. went across the room to the assistance of little Tommy, who had come off second best in a pedestrian race with little "Tit," the kitten, and had fallen *hors de combat* in the struggle.

I then added, pointing to the two elder children, who were quietly seated by the window, attentively listening to the conversation—

"I am glad to see, by the general appearance and good behaviour of your children, that you are following the wise man's counsel—'Train up a child in the way he should go.'"

"And I hope," added the mother, "that when they get 'old,' they 'will not depart from it.'"

"We will endeavour to do our part, at any rate," observed the father, "by instilling good principles into their minds, and showing them by example as well as precept how to walk in that 'way.'"

"Very good," I replied. "If you con-

tinue the good discipline which you are now adopting day by day, you will, by the blessing of God, see the time when your children will become an honour to you and to the Church at large,—when they will be not only an ornament to society, but useful members of the kingdom of God. And when your eyes have become dim and your locks whitened with age, they, strong and vigorous in the service of the Redeemer, shall rise and call you blessed; and after you have gone to rest behind the veil, your children's children will perpetuate your memory and hand down your honourable names, deeds, and example to a posterity that will be worthy of both you and them."

The clock now struck the hour of nine; and as I had a good distance to walk home, I hastened to instruct brother and sister M. upon a few important business matters connected with the Branch over which I presided, and to which they belonged. We then all knelt in prayer before the Lord, thanking him for all past mercies, soliciting from him such further blessings as we severally stood in need of, confiding ourselves to his fatherly care and protection through the night, and re-dedicating ourselves and all we possessed to him and his service.

After bidding farewell for a season to each member of this interesting family, I then took my departure and returned home, both pleased and benefitted by my evening's visit.

POLYGAMY IN UTAH.

From the "New York Weekly Herald."

The arrival within the last few days of over 700 Mormon emigrants from Europe is a suggestive fact. The difficulties in which the people of Utah have been placed by their rebellion against the Federal Government seem to have exercised no perceptible influence in discouraging foreign immigration to that Territory. It must be an all-powerful and abiding faith which, in presence of the present embarrassments of the Saints in that quarter, brings such swarms of the brotherhood thousands of miles from their own homes to share the uncertain fortunes of Brigham Young. Taking this and other evidences into consideration, the question suggests itself—For

what destiny is this singular people reserved, that they should possess in so marked a degree, not only the power of cohesion, but attraction? In the history of the world there is no parallel of religious fanaticism working its way to the realization of its wild dogmas through so many dangers and discouragements as in their case.

Amongst the majority of people the secret of the popularity of the Mormon tenets has been set down to their recognition of polygamy as a religious institution. Undoubtedly for many this has had its inducements; but to say that it constitutes the main lever by which such numbers of the industrial classes abroad, as well as here,

have been displaced from their pursuits and transferred to a Territory which offers but few natural temptations to the settler, is not correct. In Utah, as elsewhere, it is only wealth that can command the superfluities of life. The luxury of the polygamic state—if such it can be termed—can only be enjoyed by a few, and by how few it scarcely requires statistics to prove to us. A little reflection must convince any one disposed to join the confraternity from a motive of this kind, that unless he becomes one of the chosen—that is to say, a member of the hierarchy—he cannot hope to indulge his inclinations to any greater extent than at home. He must first acquire a competency before he can support one wife; and if he wishes to duplicate his blessings, he will require a proportionate increase of means. In an ungrateful soil like Utah, there are but chances of a new comer winning the prizes of extraordinary exertion. Others have sown and reaped before him, and left him but the gleanings of the stubble. If, therefore, he joins Mormonism in the hope of living a life of inglorious ease and enjoyment, he is doomed to be miserably disappointed. In Utah, perhaps more than in any other part of the world, it is the lot of man to toil without a ray of hope breaking in on the hopeless drudgery of his task.

It must not be supposed that the converts to Mormonism are ignorant of these facts. The Gentile press have not been sparing in their exposures of the delusions on which their creed is founded, or of the

iniquities which are said to be practised in the Tabernacle. With the correctness of these latter statements it is not our purpose to deal; but there is no doubt a good deal of exaggeration in them. As to the practice of polygamy itself, we have recent statistics to show us that it is indulged in by but a small portion of the population of the Territory. There are but 387 men with seven or more wives, 730 men with five wives, 1,100 with four wives, and 1,400 men with more than one wife; making a total of 3,617 men thus supplied out of a population of over 40,000.

Now, we will venture to say that if, out of the population of the United States or of Great Britain, we could arrive at a calculation of the number of individuals who are guilty of polygamy in one form or another, we should not find the Mormons any worse than the Christian sects in this particular. The only difference between them is, that whilst the latter indulge in the practice covertly and with a consciousness of its guilt, the former regard it in the same light as the Mahommedans or the Chinese. If, therefore, it be impossible to sin without a conviction of the impropriety of one's acts, we had better begin reforming our own conduct before we attempt with the Mormons the task of re-conversion on a point on which they believe themselves to be socially and morally right. In such a case it is evident that the first thing necessary is example.

HISTORY OF JOSEPH SMITH.

(Continued from page 380.)

[July, 1843.]

In the morning, at the dawn of day, we were forced on our journey, and were exhibited to the inhabitants along the road, the same as they exhibit a caravan of elephants or camels. We were examined from head to foot by men, women, and children, only I believe they did not make us open our mouths to look at our teeth. This treatment was continued incessantly until we arrived at Independence, in Jackson County.

After our arrival at Independence, we were driven all through the town for inspection, and then we were ordered into an old log-house, and there kept under guard as usual, until supper, which was served up to us as we sat upon the floor, or on billets of wood, and we were compelled

to stay in that house all that night and the next day.

They continued to exhibit us to the public, by letting the people come in and examine us, and then go away and give place for others, alternately, all that day and the next night. But on the morning of the following day, we were all permitted to go to the tavern to eat and to sleep; but afterward they made us pay our own expenses for board, lodging, and attendance, and for which they made a most exorbitant charge.

We remained in the tavern about two days and two nights, when an officer arrived with authority from General Clark to take us back to Richmond, Ray County, where the General had arrived with his army to await our arrival. But on the morning of our start for Richmond, we were informed,

by General Wilson, that it was expected by the soldiers that we should be hung up by the necks on the road, while on the march to that place, and that it was prevented by a demand made for us by General Clark, who had the command in consequence of seniority; and that it was his prerogative to execute us himself; and he should give us up into the hands of the officer, who would take us to General Clark, and he might do with us as he pleased.

During our stay at Independence, the officers informed us that there were eight or ten horses in that place belonging to the "Mormon" people, which had been stolen by the soldiers, and that we might have two of them to ride upon, if we would cause them to be sent back to the owners after our arrival at Richmond.

We accepted them, and they were ridden to Richmond, and the owners came there and got them.

We started in the morning under our new officer, Colonel Price, of Keytsville, Charlton County, with several other men to guard us.

We arrived there on Friday evening, the 9th day of November, and were thrust into an old log-house, with a strong guard placed over us.

After we had been there for the space of half-an-hour, there came in a man who was said to have some notoriety in the Penitentiary, bringing in his hands a quantity of chains and padlocks. He said he was commanded by General Clark to put us in chains.

Immediately the soldiers rose up, and pointing their guns at us, placed their thumb on the cock, and their finger on the trigger; and the State's prison-keeper went to work, putting a chain around the leg of each man, and fastening it on with a padlock, until we were all chained together—seven of us.

In a few moments General Clark came in. We requested to know of him what was the cause of all this harsh and cruel treatment. He refused to give us any information at that time, but said he would in a few days; so we were compelled to continue in that situation, camping on the floor, all chained together, without any chance or means to be made comfortable, having to eat our victuals as it was served up to us, using our fingers and teeth instead of knives and forks.

Whilst we were in this situation, a young man of the name of Jedediah M. Grant, brother-in-law to my brother William Smith, came to see us, and put up at the tavern where General Clark made his quarters. He happened to come in time to see General Clark make choice of his men to shoot us on Monday morning, the 12th day of November.

He saw them make choice of their rifles, and load them with two balls in each; and after they had prepared their guns, General Clark saluted them by saying, "*Gentlemen, you shall have the honour of shooting the Mormon leaders on Monday morning at eight o'clock!*"

But in consequence of the influence of our friends, the HEATHEN GENERAL was intimidated, so that he durst not carry his murderous designs into execution, and sent a messenger immediately to Fort Leavenworth to obtain the military code of laws.

After the messenger's return, the General was employed nearly a whole week examining the laws; so Monday passed away without our being shot. However, it seemed like foolishness to me that so great a man as General Clark pretended to be should have to search the military law to find out whether preachers of the Gospel, who never did military duty, could be subject to Court-martial.

However, the General seemed to learn that fact after searching the military code, and came into the old log cabin where we were under guard and in chains, and told us he had concluded to deliver us over to the civil authorities as persons guilty of treason, murder, arson, larceny, theft, and stealing. The poor deluded General did not know the difference between theft, larceny, and stealing.

Accordingly, we were handed-over to the pretended civil authorities, and the next morning our chains were taken off, and we were guarded to the Court-house, where there was a pretended court in session, Austin A. King being the Judge, and Mr. Birch, the District Attorney,—the two extremely and very honourable gentlemen who sat on the Court-martial when we were sentenced to be shot.

Witnesses were called up and sworn at the point of the bayonet; and if they would not swear to the things they were told to do, they were threatened with instant death; and I do know positively that the evidence given in by those men whilst under duress was false.

This state of things was continued twelve or fourteen days; and after that time, we were ordered by the Judge to introduce some rebutting evidence—saying that, if we did not do it, we should be thrust into prison.

I could hardly understand what the Judge meant, for I considered we were in prison already, and could not think of anything but the persecutions of the days of Nero, knowing that it was a religious persecution, and the court an inquisition. However, we gave him the name of forty persons who were acquainted with all the persecutions and sufferings of the people.

The Judge made out a subpoena, and inserted the names of those men, and caused it to be placed in the hands of Bogard, the notorious Methodist minister; and he took fifty armed soldiers and started for Far West. I saw the subpoena given to him and his company, when they started.

In the course of a few days they returned with almost all those forty men whose names were inserted in the subpoena, and thrust them into jail, and we were not permitted to bring one of them before the court. But the Judge turned upon us with an air of

indignation and said, "Gentlemen, you must get your witnesses, or you shall be committed to jail immediately; for we are not going to hold the court open on expense much longer for you anyhow."

We felt very much distressed and oppressed at that time. Colonel Wight said, "What shall we do? Our witnesses are all thrust into prison, and probably will be; and we have no power to do anything. Of course, we must submit to this tyranny and oppression: we cannot help ourselves."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 18, 1859.

HINTS TO PRESIDING ELDERS AND PREACHERS.—In a former number of the *Star* we made reference to our public meetings where strangers attend who do not understand the doctrines of the Church, but who are seeking after truth. We referred to the manner in which many of those meetings were conducted, and partially promised the Elders to extend a helping hand by way of counsel, &c., to remove the objectionable features and bring about a thorough reformation in this particular. In the *Star*, as well as from the stand, we have heretofore endeavoured to point out the errors and the reformation desired. Some of our editorials of last year on this subject may be re-read with profit; and we particularly invite all the presiding, travelling, and preaching Elders to give the editorials in Numbers 4, 13, 42, 43, 47, and 48 of Vol. XX. a careful and prayerful reading.

We believe it is a custom with the medical faculty, when they have a stubborn case—an obstinate wound or sore, upon which their prescriptions and applications will not take effect, nor ordinary remedies reach—to scarify or open the wound afresh, laying bare the diseased part, so that the prescribed remedy may be able to take effect and a cure be accomplished. We think that perhaps a similar process might be profitably introduced in this case—that, by showing up these meetings as they are too often conducted, it may prepare the Elders for remedying the evil and effecting a reformation. We are not now speaking of those meetings that are exclusively attended by the Saints, or nearly so, but of those attended by strangers, who are dissatisfied with the religions of the day and are inquiring after truth,—who come to hear *doctrine*, to learn the *faith* of the Saints, and the grounds upon which it is predicated.

It is too often the case that these meetings are protracted to a tedious and unprofitable length, nearly as much time being consumed in opening as should be occupied in the whole meeting. The President commences by reading from beginning to end some long hymn with eight lines to the verse, and the congregation singing it *through* to some doleful tune that requires a repetition of one-half of each verse to carry it through. Then some good Elder is called upon to pray. And *such* a prayer! All over creation, from one end of the earth to the other and back, from the beginning of time into eternity and the eternal worlds, he roams, telling the

Deity who he is, what he is, how great he is, what he has done, and what he is going to do hereafter, and making frequent and vain repetitions of his holy name, introducing it in almost every sentence, besides asking him for scores of things that he has no business with and knows nothing about, till the audience are completely wearied out, and unitedly desire in their hearts that he would stop, and whose most distinct feeling or recollection of the prayer, when over, is that their knees ache, and that their bodies and minds are exhausted. Then follows another long hymn, precisely after the fashion of the first. By this time the meeting should have almost been brought to a close. The strangers are tired and begin to be doubtful whether they will obtain what they are seeking for. Judging from what has passed, they have little or no confidence that anything to satisfy their cravings can come from such a source. They are discouraged and about ready to take their departure. The Elder, however, arises and begins to speak. Hope again moves in their hearts, and they settle themselves to hear,—anxious, if possible, to get the information, the light, and knowledge they are seeking. But, alas, too often is it the case that these souls that are hungering and thirsting after knowledge are doomed to a second disappointment. The Elder begins his harangue by telling the congregation that he has nothing on his mind—that he does not know what he is going to say—that he is not prepared to give a discourse—that he has not studied any subject—that, in fact, he has not got much education, and that he is glad of it; but that *if* the Lord has anything for the people, he can communicate it through *him* just as well as if the case were otherwise.

We wish the Elders distinctly to understand that all this is highly irreverent and insulting to the Lord, and derogatory and dishonouring to the Priesthood. It is imperatively the duty of every man holding the Priesthood to acquire information and knowledge by every possible means, and particularly to store his mind with principle and doctrine, with Scripture, both ancient and modern, and with reason and argument, that he may be able to deal it out to the honest inquirers as occasion may require and the Spirit dictate.

After his preface, the Elder starts off and hammers out an hour or an hour-and-a-half's harangue, in which every other system of religion is attacked and demolished—of course throwing the priests, with all their learning and ability, *completely* into the shade! Tithing, domestic economy, prophecy, emigration, the resurrection, hand-carts, spiritual gifts, the Millennium, baptism, kingdoms, principalities and powers, glory, immortality, and eternal lives all used up, mixed up with a little joking here and there, and Murray's grammar and the Queen's English horribly mangled and torn to atoms, and in which the pronoun "*I*" figures most extensively,—the whole harangue being singularly devoid of everything like argument, sound sense, reason, or Scripture, and no more resembling the Gospel than Zadkiel's Almanack or Bradshaw's Railway Guide. Finally, he winds up his remarks in a style that shows he thinks no small thing of himself, and feels pretty well satisfied with "Number One" generally. He, however, informs the congregation that he "had not much to say," (a fact which they had long since discovered,) and that what he has said had been "without forethought or study," (a fact that appears sufficiently evident to the audience without any confirmation from the speaker,) and that *therefore* what he has said has been specially dictated by the Holy Ghost, (an assertion that obtains but little credence with the congregation,)—the truth of which we beg leave most distinctly and emphatically to deny. The assertion is blasphemous and insulting to the Holy Spirit in the extreme.

Again: There is *no excuse* in this day for any Elder who cannot read, write, spell, and

discourse correctly. There are brethren in every Conference, and almost or quite every Branch, who would willingly and freely bestow the time and attention necessary to instruct the brethren in these and other branches, if they will give them the opportunity. We consider the Elder who has been any considerable length of time in the Church, and who has been blessed with health and strength, that cannot at least read, write, spell, and discourse correctly, a disgrace to himself, to the Church and cause of God, and as dishonouring his Priesthood. Had we personally the ordaining and appointing of Elders to the ministry, we would not confer the Priesthood upon any man in this land that could not read, write, spell, and discourse correctly.

We do not wish to be understood as saying that the foregoing remarks apply in their full force to all the meetings or to all the Elders. On the contrary, we are happy to say that they do not, and to some not at all. But to many of them we are certain they *do* apply to the full extent, and to many others in part; and we specially design them for all such, and wish them to receive them as they are meant—for themselves particularly. We wish every one whom the cap will fit in the least to kindly put it on and wear it. It is designed for their especial benefit and to do them good, as well as to benefit the cause. We could name some of the meetings and some of the Elders, did we deem it necessary; but, knowing that *all* are ready to receive counsel and to discharge every duty as soon as they understand what is required, we feel assured that these hints will be received in a proper spirit, and that the desired end will be accomplished.

ANOTHER MARK OF "THIS SINGULAR PEOPLE."—In this Number we extract from the *New York Herald* an editorial called forth by the arrival of a large company of Saints. The event appears to the editor another strange mark of "this singular people," though to us it is only an event of our every-day history. The editor, in his reflections upon the event, says—

"The difficulties in which the people of Utah have been placed by their rebellion against the Federal Government seem to have exercised no perceptible influence in discouraging foreign immigration to that Territory."

We never for a moment expected that recent "difficulties" would have any "perceptible influence in discouraging" the Saints in the working out of their great gathering problem. Neither will any difficulties, past or future, have any such "perceptible influence" upon the faithful. It must be admitted, however, that the difficulties in question *did* have some "perceptible influence" on the Saints in relation to their emigration; but it was because those difficulties closed the door of emigration for a time and shut them out from their brethren in the Mountains. In regard to their being discouraged, however, nothing could be farther from the fact. Their desires to be emigrated were only intensified by the Utah difficulties, and the Saints of this Mission can bear us witness that they never so longed for "home"—to be with their brethren and sisters in the land of their heart's adoption, as during that period. Indeed, had the Saints been permitted by their leaders to have gone "home," and had they possessed means sufficient, we could have sent to Utah, in the very height of those difficulties, seven thousand brave English, Scotch, Welsh, and Scandinavian souls, male and female, who would have grappled with the difficulties and done their best to reach the bosom of the Church, though their path had lain through an army of intended extermination. The *Herald* evidently thinks the case remarkable enough as it stands, with the arrival of 726 Saints, (not the *only* ship's company to be chartered this year,) after the settlement of the principal difficulties. What, then, would the editor have thought of the arrival of 7,000 when the action of the whole United States was against us? Such an event he did not witness; but we have no doubt that next year he may have the opportunity of recording the arrival of numbers approximating close to 7,000 from this Mission.

"It must be an all-powerful and abiding faith which, in the presence of the present embarrassments of the Saints in that quarter, brings such swarms of the brotherhood thousands of miles from their own homes to share the uncertain fortunes of Brigham Young."

Thus writes the *Herald*; and herein he has, we presume accidentally, hit upon the key to the mystery. It is "an all-powerful and abiding faith" which the Saints possess, and which impels them to impress their strange marks among the events of this eventful age. It is "an all-powerful and abiding faith" in their religion and the purposes of God, which stands over neither difficulties, nor exilings, nor famines, nor crickets, nor mobs, nor hostile armies, &c., and which stops not to question the "fortunes of Brigham Young," to know whether they are certain or "uncertain." Editors and "everybody," in speaking of the Saints and their acts, bountifully mix us a variety of expressions, such as "strange people," "strange sect," "singular people," &c. Of course, such expressions amount to but very little towards arriving at a comprehension of the character of the Saints and the influences that move them. It is only an acknowledgment that editors and "everybody" have lost themselves over the new problem which this Church and its course offers to the world. Yet there is no great mystery in the matter, if the natural explanation is taken. The solution of the problem is easy, unless a strain is made from the solution. The mystery and the strangeness are made to appear by distorted interpretations and wrong-sided views which editors and "everybody" take. To the Saints the matter is simple enough, and the simplest of them can understand what it would seem the majority of the "clever folks" will not understand until doomsday. Here are premises upon which an intelligent conclusion can be based and a solution of the problem reached:—

To the Saints the truth of their religion is a *fact*. The divine mission of the Prophet Joseph is a fact; and the work and course which his prophetic finger marked out, either present or prospective realities. Their "all-powerful and abiding faith" and God-favoured experience are facts, and their hopes of the future like an anchor that cannot be moved—hopes that are not centred in man, but in the strength and purposes of the Greater One.

Accepting this as the premiss, the problem is easy of solution and the reason plain why no "perceptible influence" is seen to discourage the Saints in any of their undertakings, under whatever "difficulties," and why in the "presence of the present embarrassments," or any future ones, "such swarms of the brotherhood" are brought thousands of miles from their own homes to share the "fortunes of Brigham Young," without troubling themselves about those fortunes being "uncertain." We are aware, however, that when the Saints are not thus viewed, but reckoned up as impostors and the vilest of mankind, then their deeds of heroism, self-sacrifice, contempt of difficulties, and general history will ever be affording editors occasion for wonder, and the matter will seem all mystery and as the contents of a sealed book.

The *Herald*, in reflections called forth by the arrival of the Saints in question, says:—

"Taking this and other evidences into consideration, the question suggests itself—For what destiny is this singular people reserved, that they should possess in so marked a degree, not only the power of cohesion, but attraction?"

The cause of this "power of cohesion" will be found in our statement that to the Saints their religion and the mission of Joseph is a fact, and that they have "an all-powerful and abiding faith" therein; and the reason why they also "possess in so marked a degree" the power of "attraction" is because the Saints of this Mission, like those in Utah, possess the same "all-powerful and abiding faith" in the same religion, and are thereby moved to the accomplishment of the same purposes; and Utah at present is the centre of attraction. The explanation is simple. As for the question—"For what destiny is this singular people reserved?" we may expect it to be as remarkable as the people themselves, as stubborn as the fact of their religion, and as powerful as their "cohesion" and "attraction."

We do not deem it necessary to dwell upon the *Herald's* remarks upon polygamy in Utah. The editor has stated the case pretty fairly; and it would cover too much space to enter here into our own views of polygamy being a divine institution—that it will tend to the regeneration of the Saints from the degeneracy of the Gentiles, that

it is because they thus consider it that they receive polygamy as an institution of their religion, and that upon motives growing from such consideration they carry out what they believe God has ordained. It may be observed, in conclusion, that the *Herald* is right in referring the "popularity of the Mormon tenets" to other than polygamy. Nothing can be farther from the truth than to suppose that polygamy was the inducement of the tens of thousands who have embraced the religion of the Saints. Indeed, the tens of thousands embraced this religion before they knew of polygamy, and possessed against that institution all the Gentile prejudice, which was only conquered by their "all-powerful and abiding faith." Moreover, looking from the *Herald's* point of view even, we are persuaded, as he seems to be, that the Saints will favourably compare with others.

NOTICE TO OUR READERS.—We have made arrangements to send the *Star* to press a few days later than heretofore. This will enable us to give to our readers nearly a week's later news and correspondence. Instead of sending parcels to our Book Agents on the Saturday previous to their date, we shall not despatch them until the Tuesday previous to their date. This will leave to our general agents sufficient time for getting their parcels into the hands of the sub-agents and for the delivery of the *Star* in all the Branches by the time of its date, or on the next day (Sunday), as usual heretofore.

CORRESPONDENCE.

AMERICA.

New York, May 13, 1859.

President Asa Calkin.

Dear Brother,—After a very pleasant and prosperous voyage of 31 days, we are happy to take the earliest opportunity, according to promise, of reporting ourselves as having arrived safe, sound, and right side up, "with care." As brevity has ever been a motto with me, and realizing that "words written are written," I will now proceed to give you an outline of our progress since parting with you in the river Mersey.

After we had gone through the process of Government inspection, clearing, &c., I proceeded, in connection with my Counsellors, to organize the company into ten wards, five English, and five Scandinavian, appointing a President over each to see to the faithful observance of cleanliness, good order, &c. This being done, and all ready for sea, we found ourselves necessarily detained, in consequence of head wind, until Monday the 11th ult., when the anchor was weighed at 4 a. m., and every heart rejoiced in bidding adieu to Babylon and setting forth for the land of Zion. The joyous songs of Zion echoed through the ship; and as we got into the channel, the chorus followed, of course, in

good sea-sick style, in which nearly all joined in to their heart's content.

The voyage throughout was by far the most pleasant and agreeable one that I have ever realized, during the whole of the five times I have crossed these waters, owing to the very pleasant weather and the exceeding good order, general good feeling, and harmony which prevailed throughout the entire voyage.

The health of the passengers was excellent. This can be realized from the fact that out of the 726 passengers we had but one death—an old sister from Sweden, named Inger Olesen Hagg, aged 61, and who had been afflicted for upwards of five years previous to her embarkation. This was counterbalanced by two births—namely, sister Higson, from Leigh, of a son; and sister France, from Hindley, of a daughter: mothers and children doing well.

In the matrimonial department we did exceedingly well, as we had nineteen marriages, five couples of which were English, one Swiss, and thirteen Scandinavian,—all of which were solemnized by myself.

During the whole of the voyage, from the day of our organization, we had the people called together for prayer every morning and evening at eight o'clock, which was faithfully attended to by the

Saints. On Sundays, three meetings were held on deck, and fellowship meetings in each ward two nights a week, which was a good preventive against grumbling, as it kept the minds of the people actively engaged in the better things of the kingdom.

The monotony of the voyage was also enlivened with singing, instrumental music, dancing, games, &c.; in which, as a matter of course, the junior portion took a prominent part, while the more sedate enjoyed themselves in seeing and hearing the happy recreations.

I certainly felt it quite a task in being appointed to take charge of a company composed of people from so many countries, speaking nine different languages, and having different manners, customs, and peculiarities, and thrown together under such close circumstances; but, through the faithfulness and diligence of the Saints, which were universally manifested, I soon found the load far easier than I had anticipated; and on our arrival here, we were pronounced, by doctors and Government officers, to be the best disciplined and most agreeable company that ever arrived at this port.

Of the captain it is not necessary to say anything further than that, just before our arrival, we presented him with the following testimonial, which he is in every respect worthy of:—

"Testimonial to Captain James B. Bell, Commander of the ship William Tapscott."

Sir,—As we are drawing to the conclusion of our voyage, we should not be doing justice to our feelings, were we not to embrace this opportunity, before we separate, of expressing, though briefly, those sentiments of sincere regard and esteem which have been engendered within us towards yourself, during our short intercourse while on our

passage across the Atlantic, and throughout which we have all been so happily blessed and prospered.

We would humbly assure you that the pleasant and interesting time which we have spent on board the *William Tapscott* will be long remembered by us all, and mostly so on account of the many kindnesses and favours which we have received from her worthy captain. The assiduous care and kindly interest which you have universally displayed for our comfort and welfare, your courteous urbanity, and gentlemanly bearing have all combined to win our hearts and call forth the warmest feelings of a grateful people.

And wherever our respective lots may be cast in the future, our minds will often revert to the present voyage and its happy associations; and our heartfelt prayers shall ascend to heaven for the richest blessings of our Father to be bestowed upon you, that your life may be long, prosperous, and happy, and your future, joy and peace.

Signed, in behalf of the seven hundred and twenty-six passengers, and with their unanimous approval,

ROBERT F. NESLEN, } President of the Company of Emigrants.

HENRY H. HARRIS, }
GEORGE ROWLEY, } Counsellors.

JAMES BOND, Secretary.

St. George's Banks, May 7, 1859."

We are now lying at anchor, ready for landing at the Castle Gardens to-morrow morning at an early hour; and we expect to start by the Central Railroad on Monday for the West; and as I shall have to write to you again before leaving here, I will close for the present, with warmest love to yourself and Counsellors and all in the Office, in which my brethren, Elders Harris, Rowley, and Bond, join.

Yours truly,

R. F. NESLEN.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 371.)

(From the *London Athenæum*, Dec. 13, 1856.)

"40, Albemarle Street, Dec. 10.

I send to you herewith a translation of a letter which I have received from Don José Antonio Urrutia, Cura of Jutiapa, in the Department of the same name, State of Guatemala, Central America, giving an

account of some ancient monuments found in his parish, not far from the town of Comapa. The existence of these monuments is now, for the first time, made known to the world. . . . I may here observe that in the year 1853 I traversed the State of San Salvador, the ancient Cuscatlan, throughout

its length and breadth, visiting the monuments of its ancient inhabitants; but amongst the ruins I found none corresponding with those described in the accompanying letter. With these desultory observations, I submit to you the letter of the Padre Urrutia, subscribing myself yours,
E. G. SQUIER."

"Jutiapa, Guatemala, Jan. 8.

Sir,—Sharing in those archæological tastes which, fortunately, are spreading in this country, so rich in monuments of an ancient civilization, I have lately devoted some time to the study of the antiquities falling within the extensive parish under my charge, and of which I propose to give you some brief notices; first, in reference to the fine ruins, hitherto unknown, of the very ancient city called Cinaca-Mecalco. To the southward, and not far from the town of Comapa, are some steep mountains, the bases of which are washed by the large river Paz or Paza, which constitutes the boundary between Guatemala and San Salvador. Upon the highest of these mountains is an extensive plain, drained by a multitude of small streams, the waters of which, uniting in a common channel, are precipitated over a ledge of rocks 15 yards in height, and mingle with those of the river, forming one of the most beautiful cataracts in this department. Upon the highest part of this plain are found the remains of an ancient city of the primitive inhabitants of America, which have successfully resisted the attacks of time, and the heavy walls of which seem ostentatiously to defy the operations of the elements. The very lofty position of these ruins, from which may be traced the majestic course of the river which flows at the base of the mountains even to the sea, and from which the eye traverses the wide plains dotted with villages of the neighbouring State of San Salvador, taking in the volcanoes of Chingo and Izalco, the American Vesuvius, with its plume of smoke rising to mid-heaven, and including the lakes of Huitja and Atescatempa,—this position lends additional interest to the ruins, since it indicates a high appreciation of the grand and beautiful on the part of the builders of the ancient city. The place where these ruins are found, as I have said, is known by the name of Cinaca-Mecalco, which, in the mixed idiom of Mam and Mexican now spoken by the people of this district, signifies knotted rope (*cordel anudado*), given perhaps by the primitive inhabitants in consequence of the many vines found in these mountains, and used in binding together the frames of the huts and houses of the people. The walls, or remains of the wall of the city,

describe an oval figure, within which various roads or streets may be traced, various subterranean passages, and many ruined edifices. The materials of construction are principally thin stones, or a species of slate, united by a kind of cement, which, in colour and consistence, resembles melted lead (*plomo derretido*). Amongst the monuments there are three which claim special notice. The first of these is a temple, consecrated to the sun, chiefly excavated in the solid rock, and having its door opening towards the east. On the archway of the entrance, which is formed of slabs united to each other, are found sculptured representations of the sun and moon, and in the interior are found some hieroglyphics. This monument is known amongst the Indians as *Tee-tunal* (stone of the sun). Besides the *bassi rilievi*, these stones bear hieroglyphics painted with a kind of red varnish, which, notwithstanding its long exposure to the weather, remains unimpaired. Many of the stones found in excavating, in all parts of these ruins, are painted with this varnish. Of the subterranean passages found amongst these ruins, there is one which has become celebrated, and is still the subject of many popular stories, as having been the retreat of a celebrated bandit, named Partideno, who was finally captured here by the people of Comapa. Desiring to explore this passage, and in spite of the entreaties of the superstitious Indians not to venture in it, I provided myself with a hatchet and a torch of pine, and entered. After many difficulties, I succeeded in reaching a kind of saloon, where I found various blocks of stone, carved with the arms of the ancient Indians, in all respects similar to others which I had previously found in other parts of the ruins and sent to the President of Guatemala in 1853. The second notable object, and which is no less worthy of attention, is a great slab of stone, covered with inscriptions or hieroglyphics, which, from the little knowledge I have been able to obtain of their meaning, appear to me to convey only representations of the economy of human life (*la pintura de la economia de la vida humana*). The first is a tree, symbol of life; the last a skull, emblem of death. The third object is a wild animal resembling a tiger, sculptured in a stone or rock of great size, and which, I conjecture, was intended as a monument commemorative of some great victory. . . . These, sir, are the most remarkable objects found in this ancient and ruined city. Outside of the walls, and in a little plain not far distant, are a number of mounds which, doubtless, are the burial-places of the dead. The proportions of these rude sepulchres, unshaded by cypresses and unmarked by chiselled stones, nevertheless convey to us the probable position

and influence of the dead whom they cover. It is a custom still preserved amongst the Indians to throw a handful of earth or a stone upon the grave of the distinguished dead, as a tribute to their memory. The more numerous these contributions, the higher the tumulus which is thus gradually accumulated. I have thus given you a few of the notes which I have made upon the

ancient ruins in this department. I hope soon to have the pleasure of sending you others. Meantime, I may mention that I have, agreeably to promise, sent copies of some of the hieroglyphics, which I have alluded to above, to Guatemala, to the care of the Abbé Brasseur de Bourbourg. Your obedient servant, &c.,

JOSE ANTONIO URRUTIA."

(To be continued.)

PASSING EVENTS.

GENERAL.—The whole of the Vatelina is in insurrection. The Herzegovine is also reported to be in open revolt. An army of 120,000 men is about to be formed in Bohemia. On the 30th ult., the Piedmontese army, after reconstructing the bridge which the Austrians had destroyed, advanced into the great plain which extends from the Sesia to the Ticino, and found the Austrians entrenched in and behind the villages of Palestro, Casalino, and Venzaglio. The Piedmontese, commanded by the King in person, attacked the Austrian entrenchment boldly, and carried it at the point of the bayonet, after an obstinate defence, taking two pieces of cannon and many small arms and prisoners. Their losses were also great. Early on the 31st, a powerful body of Austrians, 25,000 strong, attacked the Piedmontese in their position at Palestro, which they had won on the previous day; but the Piedmontese, supported by the French division Trochu, not only held their ground, but, after repulsing the Austrians, themselves became the assailants, and drove back the Austrians with great slaughter, capturing 1,000 prisoners and eight guns. The 3rd regiment of Zouaves, which supported the Piedmontese, particularly distinguished itself: it stormed an Austrian position with the bayonet, drove 400 of the Austrian soldiers into the canal, and captured six guns. During the battle at Palestro, another fight took place at Confienza, where the Austrians were repulsed by the division Fauty, after a two hours' conflict. A French imperial message, telegraphed from Novara, reports that a battle was fought at the bridge of Magenta on the 4th instant, the French army killed or wounded 15,000 Austrians and captured 5,000 prisoners.

MEMORABILIA.

LARGEST BIRD.—The largest known bird is the condor.

HABEAS CORPUS.—This is a legal writ for the delivery of a person from false imprisonment, or for the removal of a person from one judicial court to another.

LARGEST FLOWER.—The largest known flower is the *Rafflesia Arnoldi*, (discovered by Dr. Arnold in Sumatra,) the flower of which, when in full expansion, is nine feet in circumference.

COLOSSEUM AT ROME.—The Roman theatre called the Colosseum, was an oval building of magnificent construction, and occupied a space of nearly six acres. It occupied three years only in its erection. It was commenced by Vespasian, and completed by Titus, and cost as much as would have built a whole city. It was framed to seat 80,000 spectators, ranged according to their respective rank. One portion was allotted to the Emperor, senators, foreign ambassadors, and other distinguished persons; another portion, with seats of marble, was for the equestrian order; and the remainder was filled with wooden seats, for the commoner classes of people.

AGE OF SHEEP.—The age of a sheep may be known by examining the front teeth. They are eight in number, and are during the *first* year all of a small size. In the *second* year, the two middle ones fall out, and their places are supplied by two new teeth of a larger size. In the *third* year, two other small teeth, one from each side, drop out and are replaced by two large ones; so that there are now four large teeth in the middle, and two pointed ones on each side. In the *fourth* year, the large teeth are six in number, and only two small ones remain, one at each end of the range. In the *fifth* year, the remaining small teeth are lost, and the whole front teeth are large. In the *sixth* year, the whole begin to be worn; and in the *seventh*, sometimes sooner, some fall out or are broken.

VARIETIES.

USEFULNESS OF PIPECLAY AS A CURATIVE AGENT.—It has been discovered that pipeclay, mixed to a paste with water, and applied as a poultice to any part affected, will cure skin inflammations, swellings, sprains, whitlows, bee stings, &c.

THE REASON WHY.—"I wonder why so many of my flock are getting so careless of their duty, roaming about to other places, instead of attending to their own meetings," said a preacher, the other day, to his confidential friend. "Feed them better, when they do come," was the honest answer; "and they won't want to roam to other pastures."

POETRY.

GATHERING HOME.

TUNE—"Partant pour la Syrie."

Ye Saints of God, who've faithful been,
Let songs of praise ascend;
Give thanks to him who's always been
A kind and faithful friend.
The Devil's tried his power in vain:
Despite his rage and foam,
The road to Zion's oped again,
And you can gather home.
Cease not the efforts you have made,
But try for something more,
And ask the Lord to lend his aid
And bless you hour by hour

With strength of body and of mind,
And labour to perform:
This plan adopt, and you will find
That you can gather home.

As years from moments small are made,
So pounds from pence proceed;
And all who will the effort make
Most surely will succeed.
Who help themselves, the Lord has said
His help for them will come;
And they, with blessings on their heads,
Will soon be gathered home.

Birkenhead.

W. WALKER.

MONEY LIST, APRIL 30—JUNE 3, 1859.

E. L. T. Harrison (per J. D. Ross)	£31 10 0	Brought forward	£156 19 112
David John (per J. Cook)	7 10 0	W. H. Perkes (per B. Oliver)	2 17 2
Charles R. Jones (per do.)	3 10 3	W. G. Noble (per W. Budge)	18 8 94
Aaron Nelson (per do.)	3 5 0	R. Aldridge (per do.)	4 0 0
E. L. Sloan (per C. F. Jones)	6 11 11	John Clarke (per do.)	3 2 0
C. C. Shaw (per do.)	5 7 94	Samuel Carter (per do.)	1 12 7
William Hall (per do.)	2 15 5	John Hunter (per J. McCemie)	2 9 11
J. Jackson (per do.)	2 3 64	John McCemie	3 19 9
James Evans (per C. W. Fenrose)	13 15 94	A. N. McFarlane (per do.)	1 7 0
Lewis Bowen (per do.)	13 10 24	Edward Burgoyne (per B. Evans)	0 12 4
John Redington (per do.)	8 8 8	Thomas Rees (per do.)	1 6 1
Willet Harder (per G. Teasdale)	2 13 24	David Rees (per do.)	7 7 4
M. H. Forscutt (per do.)	0 17 5	Edward D. Miles (per do.)	10 5 64
John H. Kelson (per do.)	16 15 1	John Griffiths (per do.)	0 16 2
William Jefferies (per W. Bayliss)	9 10 11	Hugh Evans (per do.)	0 2 0
Edwin Scott (per do.)	6 18 64	J. Colledge (per do.)	1 16 3
Edward Hanham (per W. Moss)	4 12 14	Edwin Price (per do.)	0 4 1
George Reed (per do.)	10 0 0	Evan Richards (per do.)	0 10 0
Charles Astle (per do.)	2 0 0	J. Stanford (per T. Wallace)	3 12 9
Edward Oliver	2 0 0	R. R. Hodson (per do.)	3 16 7
Thomas Liez (per E. Oliver)	2 0 0	Henry W. Barnett (per do.)	1 13 1
Carried forward	£156 19 112		£255 19 04

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALKIN, 42, KINGSTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, NORTH COCHIN, CHURCH, AND ALL BOOKSTALLS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 26, Vol. XXI.

Saturday, June 25, 1859.

Price One Penny.

SUNDAY SCHOOLS AND THEIR EFFECTS.

BY ELDER JOSIAH LOWE.

These noble institutions are generally supplied with scholars from the families of the poorer ranks of society. There are at the present time over two millions of such children gathered every Sunday into the so-called "Christian" nurseries, the greatest portion of whom are employed in the workshop or factory during the whole of the six days, and who, but for such institutions, would grow up in a state of neglect and ignorance. Here, then, is a mighty piece of machinery, noiseless and simple in its construction and operations, and in its results wonderful.

If such schools were but conducted by proficient members of the Church of Jesus Christ holding the Priesthood of God's kingdom now established upon the earth, there would be thousands of little streamlets gliding unseen along the bed of society. Meanwhile, the giddy world taking no notice of the going and coming from week to week, the work, as it were, would be progressing in secret. Nurtured by men of God, the uncultivated soil would be brought into cultivation, by the power of the Holy Ghost; the virgin soil of youth would be turned up and warmed by the Spirit of inspiration, and would be prepared to receive that truth which would soon germinate, shoot forth, bud, and blossom. The seeds of evil, those indigenous to their nature, or

those borne to them by the powers of darkness or worldly influence, would be uprooted and destroyed. We should soon discover the germs of holiness and goodness implanted, the conscience aroused, the intellect expanded, dressed, and fructified; and, by the power of God's Spirit, we should see that appetite for knowledge—that spark, when once given, burst forth as a flame, wage war with ignorance, and finally overcome,—yes, and continue to move onward and onward in the great scale of progression. The servants of God would soon see the green blade of promise expand its leaves, and the progressive life of God's children yield a rich crop of usefulness and true piety.

Sometimes we see in youth an appearance of the golden grains having perished. But they are only choked for a time by the rank and evil passions of youth. The seed lies for a time, not to rot, but deeply imbedded in the heart, entangled with the fibres of sin, until a day when the power of God's Priesthood shall suddenly cause them to burst forth with startling energy into sight, to the glory of his kingdom.

The Sabbath school is a nursery of national greatness and righteousness. Such institutions have furnished to the Gentile world men of integrity, holding responsible situations in the commercial circle of this nation.

Ought we not, then, as professed men of God, who are ordained and set apart to build up his kingdom, go to with redoubled energy to sow the seed of truth and knowledge in the minds and hearts of our children and youthful brethren and sisters, who are destined to bear off the kingdom of God in its full power and glory? Then let us go to work at the foundation, and rear the superstructure to the pinnacle, by the help and blessing of the God of Israel, keeping in mind that education improves mankind, and that learning is better than gold. When once obtained, we cannot well free ourselves of it. If we soar into the eternal world, it is with us; if we sink to hell, it is still clinging to us. It will rise with us in our exaltation, or sink with us in our condemnation. But, as Saints of the Most High God, let us improve our store of knowledge, to the glory of Him who made us.

Experience plainly shows that Sunday scholars are not all alike. Some of

their young minds are more acute than others; but all may be likened to a mansion in a snow-storm. If we notice the beautiful soft flakes of snow falling gently and slow upon the roof, we find that in a few hours there is an immense weight sufficient, if it fell at once, to crush it to ruins. But the weight only adds to the stability of the building, if erected on scientific principles. So it is with the human mind: if the youthful mind be gently led on, it is capable of receiving a great amount of knowledge, and, like the roof, becomes stronger. And although only a part of one day out of seven is available for education in our Sunday schools, let us not neglect this great boon. Let the Priesthood of God use the talent that is given them to his glory, and show to the world that with the "Mormons" the mind is the standard of the man. Then, and only then, will the Saints see and the Gentile world feel the power and influence of Sunday school education.

THE AMERICAN PRESS ON UTAH AND MORMON AFFAIRS.

(From the *New York Herald*, May 8, 1859.)

THE MORMONS IN THE CITY.

Last Sunday, the Mormons of this and surrounding cities, together with a large number of the brethren and sisters from different parts of this State and from other States, met at Columbian Hall, Williamsburg, and had one of their glorifications—preaching, singing, testimonies, and business. The occasion of this particular gathering was a preparatory step towards the year's emigration to Utah.

THE EMIGRATION.

On Monday morning, while other citizens were traversing the streets with their household goods and gods, in the expectation of a change for the better, from house to house, the Mormons were mingled up with the general hubbub, trudging through the crowd with their trunks, kettles, and coffee-pots down to the depot of the Great Western and Michigan Central Railroad. A few small parties had already taken up their line of march for the frontiers,—principally, however, young, unencumbered men, who were employed as teamsters to take out the heavy "Church" trains of machinery, merchandises, &c.; but the bulk of the emigration, the men and women of families, those

going through with their own teams, did not start until Monday last.

Before the departure of the *New World*, on which they had taken passage to Albany, some hundreds of friends and strangers were around them—some apparently deeply interested, others "looking on." There were some very affecting scenes in parting. Parents who had rejoiced in the meetings at the prospect of their children going "to Zion" to "gather with God's people," found the parting bitter enough. A struggle with feelings, a momentary victory, a smile, blessing, and tears again. It was a strange sight. This singular people, at a time when the dark clouds of war threaten again the place of their rendezvous, leave their new homes with confidence and set out on a journey of some 3,000 miles to a place necessarily destitute of nearly every comfort of life. Sympathising friends who did not belong to their society, and who thought the religion a delusion, were not wanting in their efforts to dissuade them from taking so fearful and fanatical a step, representing to them the dangers that lay before them and the hardships and deprivation to which they would have to submit. But to all of which they replied, firmly and unhesitatingly, that they knew the course they were taking was right and approved by Heaven; and as

for difficulties and hardships, they expected to have them to contend with. And with the unctious to their souls that "behind a frowning providence he hides a smiling face," they gave the parting shake of the hand; and as the boat started they shouted, "Three cheers for Utah," in which the outside friends on the dock joined heartily.

From what we learned, there were close on a hundred men and women in the company, with a goodly number of little responsibilities. They were from Massachusetts, Connecticut, this State, and Long Island. A company from New Jersey had started some weeks before. The company on Monday was to be joined at Albany by another company from Boston, Salem, Lawrence, and Lowell. The same day a company started from Philadelphia to meet them at Suspension Bridge. From there they would travel by rail to St. Joseph, thence up to Florence, Nebraska, their starting-place. At Florence they would be fitted out for the Plains, start some time this month, and arrive, they hope, in Utah in August.

(From the *New York Herald*, May 15.)

DEPARTURE OF THE MORMONS.

Last evening, about 500 of the Mormon emigrants that arrived in the city on Friday, from Europe, left for the West by the Albany steamer *Isaac Newton*. The Mormon agents stationed here having received positive instructions from President Brigham Young to send all emigrants in future early in the season, in order to avoid the sad calamities of being caught in early winter on the Plains, as in 1856, used every despatch, and in thirty hours from landing in Castle Garden had them again in motion up the Hudson. In emigration business the Mormons are ahead of the Gentiles considerably. The chief conceives his plans, makes all contracts, sets the whole machinery in motion, and superintends everything and everybody. Without *employes* to assist, he calls in action the willing hands of the emigrants themselves, and teaches them that they are the most interested in what has to be done, and holds forth the virtue of useful labour. Carrying out matters in this style, the 500 did all their luggage business at Castle Garden, got to the depot of the Michigan Central Railroad with all their children, loose baggage, coffee-pots, kettles, and pans, and were ready at the appointed hour to bid good-bye to Gotham and give three parting cheers to anxious friends, who had held on to the last moment in the warm grasp of friendship and fraternity.

The Mormons seem to have very decided objections to having unbelievers mingle with their crowd. Some other emigrants for Albany got into the same part of the steamer where they were quartered, which led to a remonstrance on the part of the chief Elders, and subsequently to the entire clearance of the steamer; after which, the faithful re-entered at the call of their names, and the outsiders were quartered in another part of the vessel. This separating of the sheep from the goats detained the *Isaac Newton* full an hour after her usual time of sailing.

The company had a very large amount of baggage, for people of their class. In addition to their usual free baggage with each ticket, they had nearly six thousand pounds extra. Altogether, they had upwards of fifty thousand pounds. Considering the expense of transportation in Europe before they reached Liverpool, and the charges going West—close upon 20 cents a pound—it is presumed that the "Saints" had only held on to the valuables—heirlooms from father to son, &c., to enrich the "valleys of the mountains."

By this arrival New York and adjacent cities have had an addition to the Mormon population of something like 200 souls. Over those remaining the same care and supervision were exercised as over the emigrants going West. The chief Elder in Williamsburg was "as busy as a bee" all day yesterday, and before sundown he had them all rejoicing on the bare boards in "the land of the free," &c.

Some idea of their interest to go West may be drawn from the fact that not a person tarried behind who had the means to continue the journey to the frontiers, and several of those now *en route* were entirely destitute of the means sufficient to get bread by the way, and had to start "depending on the Lord and their brethren." Several before the starting were encouraged to "exercise faith," and a way would be opened up, by which they could arrive at their destination. With all their peculiarities, the exhibition of such earnestness of purpose and determination to carry out faith, in spite of innumerable and disheartening difficulties as those that lay before them, the Utah emigrant commands respect. The end of Mormonism is not yet!

(From the *New York Herald*, May 25, 1859.)

OUR SALT LAKE CITY CORRESPONDENCE.

Great Salt Lake City, U. T.,

April 23, 1859.

In my last letter I informed you of the threat of Judge Sinclair that he would hold

court in this city during May, with three-fourths of the army now at Camp Floyd, quartered in Union Square, ready to carry out his orders. The apprehension of a collision which that threat inspired measurably died away in the bosoms of the people generally, and the youthful Judge was beginning to get credit for idle braggadocio, and his tongue was regarded as having only divulged what was in his heart to do, if he only could get the chance; but, alas! the day after the departure of the last mail from here, rumours of his intentions were in circulation at Camp Floyd, which leaves us no reason to doubt that his threat was no idle boast, but is in reality the fixed determination of his heart, to lead to a collision between the citizens and troops. Of this Governor Cumming is apparently fully convinced, as also the other officials outside of the judicial clique. By the departure of the next mail, plans will be better developed, if not even then carried into execution, or at least attempted; and should you then hear of the eagerly-sought-for collision having taken place, it can be witnessed that we have not sought it, but that it is the deep-laid scheme of settlers, degraded judges, and disappointed officers of our great republican army, for the sake of perishable gold, gratification of personal revenge, and the empty glory of swords to be crimsoned with the blood of fellow-citizens, who so love the liberty bequeathed to them by illustrious sires that they will fight for its maintenance, though their homes should be made desolate and their wives and children left without protectors in the land of free-men's inheritance.

An express from Camp Floyd arrived here on Sunday night with the intelligence that two regiments were coming to the city to make arrests, and it was expected that they would have orders for forced marches, to come in upon us unawares. *Immediately on Governor Cumming being made acquainted with the report and circumstances, which leave no room to doubt of the plans of the Judges, he notified General D. H. Wells to hold the Militia in readiness to act on orders. By two o'clock on Monday morning five thousand men were under arms. Had the United States' troops attempted to enter the city, the struggle must have commenced, for the Governor is determined to carry out his instructions. What has deferred their arrival here we know not; but now that this plan is known, a watchful eye is kept on the camp, and the shedding of blood seems inevitable. We have confidence in the overruling care of our heavenly Father; and whatever does take place, will eventually turn out for good.*

Major — told me yesterday that Gene-

ral Johnston was resolved to carry out his orders, and he affirms that they are to use the military on the requisition of the Judges, and not on the requisition of the Governor only. I have just learned that 500 soldiers were on the march to San Pete settlement to arrest persons there whom the Judges are seeking after. The judicial-military-inquisitorial farce played at Provo satisfies everybody that it is not violated justice that seeks redress, but the madness of men drunken with whisky and vengeance, that seek satiety in blood. There is not an official in any settlement outside this city but what expects to be handled as were those at Provo; and the only safety they have from judicial vengeance—not personal, but vengeance against the community—is in flight to the mountains. In the south, where the weather has been excellent for early agricultural operations this spring, the fields have been left uncultivated, and the seed that should be fructifying in the soil is still lying in the barn, the end of which must be famine; for unless the Governor has power to restrain the Judges from calling the military to act as a *posse comitatus*, no man of any influence will trust himself at home. We fear no judge of the United States. The Supreme Judge of all we fear, and in His fear we live, and earthly tribunals have no terror for us: but the insolence of men like Cradlebaugh and Sinclair and the despotism of their military aids drive the iron to our souls. The very latest news now in circulation in the city is that the Judges have hired the Indians to scour the mountains in search of the persons that the Marshal and military have been unable to discover at home. What next? Shall a price be offered the red men of the forest for the scalps of our citizens? Oh, my God! what shall we be driven to? My heart sickens at the outrages to which we have been subjected, and I dread the future. Nothing shall be done on our part to hasten hostilities; but if it is impossible to avoid them, the responsibility is theirs.

Governor Cumming has no disposition, nor has this community any, to screen any man or men from the punishment due for any crime or misdemeanor they may be accused of; but he will not suffer military terrorism to reign in the Territory over which he is Governor, and we are to a man ready to sustain him. We appeal to the American nation, and ask any man whose soul is not absorbed with the acquisition of perishable pelf only, What can we do more than we have done to preserve peace? and what course is open to us but to defend our rights as citizens of the Union? Our religious faith has nothing to do with the matter now in question; that is our own. We force

none to accept it, and we know that the faith of no man is at his own disposal. We are what we are, and so are all others what they are, and circumstances made them so. Our present difficulties are worthy of the attention of every man who loves his country and the glorious Constitution bequeathed to us by honourable, honest, and just men. Are we to be incessantly bored to death with such men representing the parent Government? The subjects of despotic Russia are freer men and women than we are. We live in terror, and know not what a day may bring forth. Whoever is free to-day cannot boast of enjoying liberty on the morrow. An apostate, to satiate his spleen for some private or family grievance, denounces somebody, or at least darkly hints that this man or the other has done something, and that another man may possibly know something against him. That little has been sufficient, time and again, to cause both the accused and the hoped-for witness to be arrested and kept in the military jail. The Governor says that that military jail is illegal. He has not been inquired of for a *posse comitatus* of the citizens of the country, as the spirit of the law and its own term signifies; but those noble, honourable, high-minded, pure, and virtuous Judges leap that which should be a barrier to their wanton outrages, and call for bayonets and the attendance at court at the beat of the drum!

Allowing that somebody has blundered in not rescinding the authority of General Harney in 1857, on which General Johnston now acts in 1859, is the fact less certain that the men who should dispense justice, and who should treat their fellow-citizens as equals, are burning with zeal to do wrong? What possible respect can this community entertain for men who take refuge for their wickedness in the blunder of another associate for the government of the nation? Instead of labouring with the civil Government to remove causes of complaint from those who have regarded themselves as oppressed and unjustly dealt with in the past, they treat the chief Executive with contempt, and burn with zeal to distinguish their reign of terror by consigning to the gallows some victim of their hate.

Everything that they could possibly do to make themselves hated they have done; and for the consequences of their acts the Government who sent them is responsible. If they are not removed, trouble must come; for the personal contempt which they have managed to create against themselves is sure to end in some conjured-up contempt of court, apprehensions of somebody, and the train of circumstances which freemen, conscious of their integrity, are not likely to submit to.

(From the *New York Herald*, May 25, 1859.)

USURPATIONS OF JUDGE CRADLEBAUGH.

[Extract of a private letter from a Mormon.]

Salt Lake City, April 18, 1859.

Judge Cradlebaugh signalized his judicial proceedings by holding an illegal court at Provo, employing a thousand soldiers to help him; charging the whole community, and especially the prominent members, with complicity in crimes of the greatest magnitude, ignoring the existence of the Territorial civil officers; placing the prisoners in military custody; subpoenaing witnesses, swearing them, and then arresting them on bench warrants issued without the knowledge of the Attorney-General, to prevent said witnesses from giving evidence before the Grand Jury; abusing and summarily dismissing the juries, without allowing the presentment of several prepared bills by the Grand Jury, lest the subterfuge of "Church constraint" should be non-available; discharging, without trial or recognizances, prisoners who had been indicted; holding others in custody against whom no indictments had been presented, and taking those in custody to Camp Floyd with the prospect of indefinite confinement. In view of the above, is it strange that men are not at all eager to appear before his Honour, and that they prefer the freedom of the mountains to the chances of treacherous arrest—to the uncertainty of ever being legally tried—to military incarceration and possible massacre? His Honour has had a remarkable anxiety to get hold of the leading men of the Territory, of which you may form a correct estimate from the following examination of Mrs. Parrish:—

Judge Cradlebaugh attempts to incarcerate Brigham Young and the leading Bishops.—Scene in the Court-room at Provo.

Judge Cradlebaugh: When did you go to see Brigham Young?

Mrs. Parrish: Some time between Christmas-day and New Year's.

Judge C.: To what place did you go?

Mrs. P.: To Brigham Young's office.

Judge C.: Who did you see there?

Mrs. P.: Brigham's clerks and several other persons.

Judge C.: Did you see Brigham Young?

Mrs. P.: No, sir.

Judge C.: Did you ask to see him?

Mrs. P.: Yes, sir.

Judge C.: What reasons did Brigham Young assign for not seeing you?

Mrs. P.: The clerk said he did not wish to see any one, and I had better apply to Bishop Hancock, and he would see Bishop—

Judge C. (interrupting): Stop, Mrs. Parrish. Let them take that down. (After a

pause, during which clerks take notes)—
Now, go on, Mrs. Parrish.

Mrs. P.: He said I had better apply to Bishop Hancock, the Bishop of the place where I live; and he would see Bishop Johnson, and Bishop Johnson would—

Judge C.: Now, stay till they have taken that down. (Clerks again take notes.) Now, Mrs. Parrish, you can go on.

Mrs. P.: Then he said Bishop Johnson would see Bishop Rowberry, who would most likely see that the horses were returned to me.

Judge C.: Now, you say that Brigham Young said you were to apply to Bishop Hancock?

Mrs. P.: No, sir. The clerk said so.

Judge C.: Yes; but he brought the message from Brigham?

Mrs. P.: No, sir; he didn't.

Judge C.: Did not Brigham Young advise you not to apply to any Gentile court?

Mrs. P.: No, sir.

Judge C.: Well, what did Brigham say?

Mr. P.: I don't know, sir.

Judge C.: Then what message did Brigham Young send to you by the clerk?

Mrs. P.: I never heard of any message.

Judge C.: Then how came the clerk to tell you to go to the Bishop?

Mrs. P.: He said that was what he should do, if he were in my place, instead of troubling Brigham Young about it.

Judge C. (evidently disappointed): To the prosecuting attorney? Have you any questions to ask Mrs. Parrish?

(From the *New York Herald*, May 25, 1859.)

How Governor Cumming is regarded—the Judge suspected of scheming mischief.

[Extract of a private letter.]

Great Salt Lake City,
April 16, 1859.

The court was adjourned *sine die* on the 4th instant, and the Judge's remarks at the time of adjournment were replete with rancour, illegal and unwarrantable accusations, and evident disappointment in not being able to criminate President Young. He left no means untried to get cause against the President. He could not disguise his anxiety and determination to arrest him; but innocence and truth in that respect

have triumphed as yet, although efforts were made to implicate some eminent ecclesiastical officials. The Judge is at Camp Floyd. What he is doing I am not aware. He is, however, concocting some mischief upon the inhabitants of this Territory. What that mischief is we cannot tell; but we feel confident that all attempts to trample on our rights and to injure the innocent will fall on himself. Although the court is adjourned, and no business was on hand to warrant him to continue it, yet his Deputy Marshals are prowling about the country like the —, "seeking whom they may devour." On Wednesday night, the 6th instant, they went into Springville, expecting to arrest several persons. But when men see the very Constitution disrespected by loyal officers, every mean and illegal measure entered into to rob them of their liberty, and witnesses arrested to deprive the accused of testimony in his favour, they are careful not to place themselves in the tender mercies of the wicked.

We fully expect that the Judge has retired to camp to consult with others to prepare a reply to the Governor's proclamation. The Judge, army officers generally, and sutlers are much displeased with the Governor's straightforward and honourable course. Indeed, it was currently reported that they threatened to arrest the Governor, if he was not careful; but I think that were such a thing attempted, (though it is scarcely possible to conceive such a measure,) the whole army would fail to succeed; for the people are loyal enough to sustain the Executive, and would, I think, resist. Governor Cumming's course is straightforward, manly, and patriotic. He is rather in a peculiar position. On the one hand, the Mormons look to him to sustain them and defend them from the inroads of judicial prejudice, and he is willing to do his duty to them and "defend the right;" and on the other hand, the interested itinerant settlers, denominating themselves Gentiles, want him to "pitch into" the Mormons, and feel very angry when he thwarts their nefarious designs. Nevertheless, he neither courts the Mormons' favour nor dreads the scowl of their enemies. He takes his own course, and seeks, in taking it, to promote the wishes of the Administration at Washington.

GARDENING MEMORANDA.—The soil in which the pansy is found to flourish best is a compost of cow-dung one-half, fresh loam one-quarter part, leaf-mould one-eighth part, and coarse sand one-eighth; but peat-soil should on no account be intermixed. The situation best adapted for it is one which is sheltered from the mid-day sun, but which receives a little in the morning. Transplanting may be performed at any season, but in doing so, remove the soil from the roots, and replant the flower with its roots unconfined.

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 25, 1859.

THE GAME NOT YET PLAYED OUT.—In the absence of any direct news or communication from the Valley, we extract a letter from the *New York Herald*, written by that paper's Great Salt Lake City correspondent, under date April 23rd, and also one bearing date April 18th.

It would appear from this correspondence that the thirst for blood, rapine, and plunder is as strong as ever in the breasts of those corrupt and profligate judges, army contractors, sutlers, camp followers, ruffians, blacklegs, and cut-throats, not forgetting the military officers and the army itself; and that every effort will be made, every unlawful, wicked, and tyrannical course pursued, and every mean and dirty trick resorted to, that their ingenuity can invent or the Evil One suggest, to bring about, if possible, a collision between the army and citizens, that they may gratify their hellish and depraved appetites and that spirit of hostility and revenge which is rankling in their hearts towards the people and work of the Lord.

There are not wanting those who, for a few dimes or a glass of grog, are ever ready to manufacture the blackest falsehoods against the loyal and law-abiding people of Utah and publish them to all the world under the title of "our own correspondents," or editors mean and contemptible enough who, for political purposes or to enlarge the circulation and secure the sale of their filthy sheets, will encourage and give publicity and the sanction of the press to the vilest falsehoods manufactured to order by the drunken vagabonds, blackguards, and fugitives from justice that now infest Utah.

It will be remembered that the difficulty between the United States Government and citizens of Utah originated in the wilful and malicious lies published by that perjured villain, Drummond, and a few of "our own correspondents." Those falsehoods were refuted time and time again, till none believed them, and all despised in their hearts the scoundrels who propagated them. Yet interested and unscrupulous speculators, broken down politicians, and office-seekers, while they execrated the liar, hesitated not to use the lie for their own vile purposes. Editors and journalists from one end of Christendom to the other took up the hue-and-cry and prostituted and degraded the press to the propagation and circulation of those wicked and malicious lies. That mighty engine, the medium through which truth, light, knowledge, and intelligence should flow like a pure, healthful stream to the millions, to encourage, strengthen, and exalt them in the scale of being, was made the instrument for propagating and publishing to the world the vilest slanders and falsehoods. A corrupt and rotten Administration also took advantage of the circumstance to provide for a few of the hungry jackals that had helped to snarl and bark it into power, at the expense of the public treasury, to the tune of ten or twelve millions of dollars, by making an unholy war upon a portion of her innocent, loyal, and law-abiding citizens. And even now, after it has been solemnly and officially certified, by the Executive placed over them by that Government, that the charge brought against the citizens, and which was made the excuse for the crusade against them, is false and utterly groundless, the presence of the corrupt and profligate army, with all its wretched and

degrading accompaniments, is still forced upon them. And when the citizens respond to the call of the Executive placed over them by the Administration, and arm themselves in self-defence against the lawless encroachments of the army, the magnanimous editor of the *New York Herald* coolly advises the Government to "send a much larger force to sustain General Johnson and totally demolish Mormon rule in Utah, and drive the fraternity to one of the islands of the Pacific," notwithstanding "it will involve an immense expense to the country." The *Herald* thinks the "present difficulties may end in that way, and the sooner it comes about the better." Surely the *Herald* has an eye to business! But we agree with him that "the end of Mormonism is not yet!"

CAUTION.—We are informed that there is an individual travelling among the Conferences and Branches, collecting all the *Stars* and *Journals*, &c., that he can prevail upon the Saints to bestow upon him, under the pretence that he sells them again to those outside the Church as he travels about, thus spreading the word broadcast, as it were, through the land, while at the same time he obtains an honest livelihood for himself. He has a peculiar faculty for ascertaining the names and residence of the Pastors, Presidents of Conferences and Branches, and other prominent members of the Church; and by an adroit use of these, he gives colour to his representations and succeeds to a considerable extent in deceiving the honest and unsuspecting, and gathers considerable quantities of these publications, which he sells again as waste and wrapping paper for 2d. per pound. We have heard of his having obtained, through this misrepresentation and the use of the names of the Pastors and Presidents, as many as eight or nine volumes of the *Star* from a single individual. Our object in bringing this matter before the Saints is to put them upon their guard, and to remind them that there is still a debt of several thousands of pounds due to this Office from this Mission for those and other publications and books, and to suggest to them the propriety of first ascertaining from their Pastors and Conference Presidents that all is right, before they give their *Stars* and books away in this manner to strangers.

If, after they have read the *Stars* and *Journals*, they should feel desirous to part with them, it would be much more profitable to give them to their Presidents to sell for waste and wrapping paper, if they cannot dispose of them to better advantage, and apply the proceeds to the liquidation of the *old book debt*, which originated in part, perhaps, for these same *Stars*. Supposing this scheming individual should succeed in obtaining from the Saints throughout the Mission 10,000 volumes of the *Star*, which is not at all an unreasonable supposition, (if he is not checked,) considering the many tens of thousands of volumes among the Saints, at 2d. per pound, he would realize about £200 sterling, which we apprehend would be much more profitably appropriated to the liquidation of this debt. But we would advise the Saints not to be too anxious to get rid of their *Stars*. They will bear a second reading, and in years yet to come will be considered invaluable by your children as a history of the past, if nothing more.

SOUTH AFRICAN MISSION.—Elder N. Paul, President of the Cape Conference, in South Africa, writes us April 11th, inclosing the minutes of a Quarterly Conference held on the 27th March; but which, for lack of space, we must defer publishing. He writes—

"We are moving along slow, but I believe sure. I believe the Saints never felt better. They are trying to do right and live their religion. You will see by the report that we have baptised a few."

We have also received a letter from Elder John Stock, President of the Port Elizabeth Conference, South Africa, under date April 22nd. He writes—

“We have many watching us and our movements; and I believe that if we had one or two of the Twelve here, many would embrace the truth: but as we are known to be the poor of this land, they don't care to come to hear us. I should have advised you of the departure of the Saints from this land. In January last, five Saints sailed in the *James Buck*; and on the 9th March, 28 in the *Alacrity*;—all intending to go on to Zion this year.”

We are glad to be able to announce the safe arrival of the *Alacrity* in Boston with the full complement of Saints. We clip the following from the *New York Herald* of May 25 :—

“MORMONS FROM THE CAPE OF GOOD HOPE.—The barque *Alacrity*, from Port Elizabeth, Algoa Bay, Cape of Good Hope, arrived at Boston on the 19th instant, having on board 28 Mormons. They are bound for Salt Lake.”

ARRIVAL AND DEPARTURE OF EMIGRANTS.—It will be seen, from the extracts from Elder Stenhouse's letter and from the *New York Herald* of May 15, published in this Number, that out of the 725 Saints sent out in the *William Tapscott*, 650 have proceeded on to the frontiers with the intention of going through to Utah this season. Although all were anxious to go through as soon as possible, yet, when they left these shores, only about 400 felt themselves prepared and able to continue the journey further than to the States this season. We much rejoice, therefore, to learn that on arriving at New York, through the faithful attention and wise provisions made for them by Elders Cannon and Stenhouse, so great a number of them found themselves in a condition to proceed on their journey to their long and anxiously-desired mountain home this season. May the blessings of the Lord attend them in all their travels, and crown their efforts with success!

We publish also an extract from the *New York Herald* of May 8th, from which we are happy to learn that several hundreds of the Saints from the States are also on their way to Utah. We are glad to find that the sojourn of our brethren in the States, surrounded as they have been by the most determinedly-opposing influences, has not caused them to lose the spirit of the work or their high and holy callings.

CIRCULAR.—We particularly call the attention of the Elders and Saints generally to the *Circular* published in this Number. It embraces many items of business which it is all-important that the Presiding Elders should thoroughly understand, that there may be harmony, union, and strength in our movements, the labours of the Elders be rendered more efficient, and the business of the Office be greatly facilitated. By a careful and attentive perusal of it, the Priesthood and Saints generally will also be much benefited.

CIRCULAR OF GENERAL INSTRUCTIONS.

In order to render every facility to Pastors, Presiding and Travelling Elders, and Book Agents in the British Isles, and in other Missions under our charge, in the performance of the various duties that devolve upon them in pursuance of their respective appointments, we have arranged the following general instructions for their guidance; and it is absolutely necessary that they should make themselves familiar with them, if they would faithfully and efficiently discharge their duty in the particulars named therein, and before we can work harmoniously together and protect the interests of the Church entrusted to our watchcare.

EMIGRATION.—The way is at present open for emigration to the States for those who are ready and desirous to go; but it is not wisdom for those to go who are in good situations, or in full employment, and are enabled to continually add to their means and lay by something for that purpose, and who have a prospect of being able in a year or two to take their families direct through to the Valley. The time lost and means expended in getting settled and procuring labour in the States would go far with one in good business here to complete his preparations for the whole journey.

And particularly is it contrary to counsel for any to emigrate who are in debt, without first coming to an understanding with and getting the consent of their creditors. Nor should any leave their families behind in this country, without first making provision for their support, so that they may not become burdensome to their friends or to the parish authorities.

It is not wisdom for the Saints to emigrate to the United States singly or in very small numbers in vessels filled with other emigrants, for reasons which have been from time to time laid before them in the *Star*; the principal of which are—first, that the evil influences by which they would thus be surrounded and the abominations and wickedness which would be constantly before and around them would prevent them from enjoying the peaceful and holy influence of the good Spirit; secondly, the almost utter impossibility of their being able to live as becomes Saints and to call upon the Lord for his blessing, while on the voyage; and thirdly, the great liability of their being drawn aside from the straight and narrow path.

If the Saints who wish to emigrate to the States will consult with their Conference President and Pastor, and obtain their sanction and counsel, and then communicate with this Office, they will be notified as soon as we have received names enough to make a company sufficiently large to warrant us in sending them out. Should there be any urgent case which should be excepted from the general rule, we will endeavour to provide for such case.

But none should go upon their own responsibility, or secure their passage until they have obtained counsel from this Office; nor should any go without or contrary to the counsel of their President; and the Pastors and Presidents are required to withhold the letter of standing and commendation from all and every one who may emigrate contrary to or without counsel.

All application for passage to America must be accompanied by the name, age, occupation, and name of native country of every individual; and a deposit of £1 for each *over one year old*, without which no berths can be secured. The time the applicants wish to embark should also be stated, and they will be accommodated as near that date as possible during the season for emigration.

When a vessel is engaged, we notify such applicants as wish to sail about the time she will be going, by printed circular, giving the date of embarkation, price of passage, and all particulars; to which we require an immediate answer, stating whether the parties notified will embark or not, so that in case they are not ready we may have an opportunity to notify others. If we receive a reply that passengers will embark in a certain ship, we immediately secure berths for them; and if they do not embark in that ship, their deposits are forfeited, unless they are prevented by sickness or death,—when we require to be informed of the fact at the earliest moment, so that substitutes may be procured to occupy the berths thus rendered vacant.

No persons who have recently been exposed to smallpox, or other contagious disorders, should come forward for embarkation, nor children having them be brought, as the lives of such would thereby be jeopardized, and death probably be sown among all the ship's company. Furthermore, in all cases where it is apparent to the Government Medical Inspector that passengers are in such a situation, they are rejected by him, and cannot proceed on their voyage until free from contagious sickness.

These regulations respecting passage are necessary to secure the Office from the loss that would accrue from a ship going to sea with a number of empty berths.

Passengers furnish their own beds and bedding. A straw mattress will answer very well for sleeping upon when they do not bring feather or other beds with them. Each single passenger also requires a box or barrel to hold provisions, and the following articles for cooking, &c.,—namely, a boiler, saucepan, fryingpan, tin porringer, tin plate, tin dish, knife, fork, spoon, and a tin vessel to hold three quarts of water. Where families emigrate together, one boiler, one saucepan, one fryingpan, and one provision-box of suitable size will be sufficient for all. The water-bottles also may be made to convenience in size and number, but they must hold the number of quarts due for the whole family per day.

TITHING.—All Latter-day Saints are required to pay their *honest* Tithing on their weekly or quarterly income, or as they may receive the proceeds of their labour.

It is the duty of the Priesthood actively engaged in the ministry—namely, Pastors and Presiding and Travelling Elders, to see that the local officers *faithfully* discharge the trust reposed in them in visiting and collecting the Tithing *regularly* every week from the Saints, and that the amounts received by them are duly paid over to the Branch President and correctly entered to the credit of the proper parties upon the Teachers' Tithing collecting books, with the signature of the Branch President attached thereto for the amounts handed him from week to week; which amounts, with the names of the Tithe-payers, should be transferred weekly to the Branch Tithing Register.

All Latter-day Saints are required to pay their Tithing on all money which they possess or may hereafter receive from any source whatever (besides from their daily labour or regular income, which is tithed as above,) immediately on receipt of it and before leaving this country. *No Saint* will neglect this duty.

The Branch Presidents are called upon to furnish the Conference President with a *monthly* report of the income of the Branches, in accordance with the blank form supplied for the purpose, with a statement of the condition of each Branch Book Agent's affairs and an account of indebtedness (if any), also stock in hand, with the Auditors' names attached. They are also required to hand the Conference Presidents, *quarterly*, an alphabetical list of the Tithe-payers, with the amount paid by each person during the quarter.

The Conference Presidents are expected to enter the names of and the amounts paid by the Tithe-payers, which they receive from the Branch Presidents, quarterly, upon the Conference Registers, arranged in alphabetical order, and to see that the amounts correspond exactly with the moneys paid them during the quarter by the Branch Presidents; also to forward their Pastors *monthly* the money on hand, after the payment of all just claims in their Conferences, and, at the end of each quarter, a balance-sheet of the income and expenditure, as per form furnished by this Office; and to be careful to make a *correct* copy of each Quarterly Report in the Conference Register,—*which must be preserved*. No one will be considered worthy to hold any office in the Church who in any manner mutilates or destroys any of these Reports or Registers.

Let it be particularly understood that the President of the Mission is the *only person* in these lands that has the right and authority to direct the expenditure or disposal of the Tithing. Neither Pastors nor Presidents *nor any other persons* have the right to appropriate or dispose of or direct the disposal of a *penny* of the Tithing for any purpose, without first obtaining his sanction and permission. So far as he has given the Pastors, Presidents, and Elders authority or permission to use portions thereof for specific purposes, so far they have the right, but no farther. Any permission or license granted by *any other person* is an assumption of authority and conveys no rights.

At the close of each year, the Presidents of Conferences are required to furnish this Office (through their Pastors,) with a complete list of the Tithe-payers in their several Conferences, arranged alphabetically, with the amounts paid by each individual, and the additions correctly made. The amounts or totals should correspond with the income stated in the yearly balance-sheet, and the lists must be signed by them and countersigned by the Pastors. Great care should be taken by all concerned to have the names *plainly written* and *correctly spelled*. A neglect of this will at a future time prove very disheartening to the Saints, and perhaps also a serious inconvenience.

The head of each family should be held responsible and credited with the amount of Tithing paid in his family so long as his family remain subject to him or he is in receipt of their earnings,—unless any individual members specially request the same to be entered to their own names; then it can be done. This will apply until members of families attain to the age of 21 years; then their Tithing should be credited to their own names. When members of families leave their homes, and obtain employment away from their parents, and control their own wages, they should (even if they are not of age,) have their Tithing credited to their own names.

One name only—namely, the father or the head of the family, should appear on the Yearly Tithing Reports, in every instance, with the above exception.

It frequently occurs that individuals remove from one Branch to another in the same Conference. There will, of course, be a space, when the person leaves, opposite the name, from the time the Tithing ceases to be paid. Let it be stated in this blank space thus—Removed — June, 1859, to — Branch. The same course should be pursued when the name is entered afresh on the Tithing book of the Branch that the party joins. There will occur again a blank space before his Tithing account commences. Let it be inserted thus—Received from — Branch, — June, 1859, (naming the Branch from which the party comes.)

It also often occurs that individuals remove from one Conference to another. The same course should be pursued as in cases of removal from one Branch to another. Let it be inserted as named.

In making out the Yearly Reports of Tithe-payers, when parties have only removed to Branches in the same Conference, the name should not be sent here twice in the same Report; but the amounts paid in the different Branches should be amalgamated. However, in removing from one Conference to another, let the names and amounts paid appear in each Conference, and the accounts will be amalgamated in the Registers of this Office, providing the changes or removals are stated in the lists forwarded.

The Pastors are held responsible for the correct spelling of the Tithe-payers' names in their Pastorates.

GENERAL.—Every Pastor is required to transmit to this Office, on the last of March, June, September, and December, or as soon thereafter as possible, a Quarterly Financial Report or balance-sheet (as per form now in use), showing the income and expenditure of each Conference separately, which Report should only include the *actual* cash received and expended. No notice whatever should be taken of any transfers of money in the income or expenditure. Nothing should appear but the *bona-fide* cash transactions.

The Pastors should not remit book money to this Office in the last month of the quarter, after their usual monthly remittance has been made, without including such extra remittances in their balance-sheet, as all cash that is forwarded up to the end of the quarter is credited to the Conferences, as advised, and which in several instances have come to hand after the balance-sheets have been forwarded, thus causing a difference between the books of this Office and the balance-sheets, which have ultimately to be altered, but not without much extra trouble, and sometimes inconvenience.

All moneys collected in the several Conferences (with the exception of the Sunday collections for the poor and the Fast money,) less the allowances for the support of Elders, hall rents, rates, and lights, must be forwarded to this Office through the Pastors so as to reach here at the latest, by the 30th of every month. The collections for the poor must be appropriated to that purpose under the direction of the Conference Presidents.

The Fast moneys should be paid over by the Branch Presidents to the Conference Presidents, and by them to the Pastors, who should retain the same in their hands, subject to my order, taking care to enter the amounts received on this account in the Financial Reports of the Conference Registers. When instructions are issued to the Pastor to use or appropriate such moneys for certain purposes, let him report to the Conference President the fact, with the amount used, and the latter can enter accordingly on the Report in his Register the amount expended, and for what purpose. The Fast income and expenditure should be reported in the Quarterly Pastoral Financial Reports to this Office. If the moneys have not been expended, state under the head of expenditure, "Fast money in hand."

Should there be any legitimate expenses for which the printed form does not provide—such, for instance, as for the payment of Tithing Records, or for Fast money expenditures, the Pastors should not amalgamate them with any other expenditures, as heretofore. If the money is sent to Liverpool for a specific purpose, let it be entered so in the column for moneys "sent to Liverpool," and let the purpose for which it was to be applied be also stated. If money is expended in the Conferences, let the same be entered in the column for hall rents, stating the particular purpose for which it was expended.

It is the duty of the Pastors to carefully examine *all* the books of Conferences and Branches, as they may have opportunity, and to see that everything is kept correctly and that all accounts are properly balanced.

No one in the ministry is allowed to get up collections or to solicit donations for any purpose whatever among the Saints, unless he is so directed by the President of the Mission.

It is not the duty or business of Branch Presidents to call men to the Priesthood or to recommend them at all, unless they are specially called upon so to do. When the President of a Conference feels that there is a local necessity for calling any one to the Priesthood, it is his privilege and duty to communicate with his Pastor on the subject; and on obtaining his consent, to make his selection with the assistance of the Travelling Elder (who is presumed to, and, if he understands and attends to his duty, does know every man in his district,) and the President of the Branch with and under whom the new candidate will have to labour.

INDIVIDUAL EXIGEMENT ACCOUNT.—The Pastors and Presiding and Travelling Elders should see that this subject is kept prominently before the Saints. Its importance will doubtless be realized by all the faithful. Books have been furnished each Conference for the collection of these moneys from the Saints on a similar principle to the Teachers'

Tithing collecting books. In the payment of all such moneys by the Saints, they should see that the collectors enter the amounts on their individual pass-books, and attach their names as an acknowledgment for the moneys paid them. The collectors in like manner should obtain the Branch President's signature to their collecting books for the amounts handed to him weekly.

The President of every Conference should, if possible, visit each Branch at least once a month to audit the Individual Emigration Account books and receive and sign for the money. But when it is inconvenient, let the moneys be sent to him by the Travelling Elder, with the Tithing moneys; the books to be signed by him, and also by the Conference President when he visits the Branches.

No moneys are to be returned in the Branches on this account without an order from the President of the Conference; and all moneys withdrawn must be signed for under the heading "Withdrawn."

The Presidents of Branches must sign the Conference Individual Emigration Account book, and the Presidents of Conferences must sign the Branch Presidents' books for all money returned.

A general *audit* of all books must be made twice a year—say at the end of June and December; which business should be seen to under the immediate personal supervision and direction of the Conference President. This audit must include the individual pass-book of every member, which must be compared with the Teachers' books; and it should be seen that every one has his just and proper credit, and that the money is forwarded to the proper person. Conference and Branch Presidents and Travelling Elders should keep a constant and vigilant watch and supervision over the Teachers' and individual pass-books, both for Tithing and Individual Emigration Account, and occasionally and as often as convenient at other times compare the individual pass-book with the Teacher's.

Every Conference President must keep the Individual Emigration Account in a Conference Record, which should contain every individual's name and the total amount deposited by them monthly, together with the amounts withdrawn, taken from the Branch books. The Conference President must also open an account in the back part of his book with each Branch, (to correspond with the back part of the Branch book), in which he should enter the total amount deposited by the Branches monthly, as well as the amount withdrawn. He can thus know at any time from his own book exactly how each member and Branch stands every month, without the trouble and delay of calling upon the Branch Presidents for the information.

In transferring moneys from one book to another, great care must be taken to credit the correct amount to the proper individual.

One pound and all sums over should be paid directly to the Conference President, for which he will always give a receipt in the individual's pass-book, if it is to be credited at this Office with the Individual Emigration Account of the Pastorate; in which case it should be entered to the credit of the individual, not in his account taken from the Branch books, but in an account opened with him for that purpose. If, however, the party requires a receipt from this Office, it should be *immediately* forwarded, and the receipt from this Office would supersede the necessity of the President's signing the individual's pass-book. No money received by the Conference President directly from the party himself should be entered to the credit of such party in his account taken from the Branch book, nor should it be entered in the account with the Branch; but separate accounts should be opened for all such moneys, to avoid errors and disagreements between the Conference and Branch accounts. Parties, however, that are desirous of sending direct to this Office amounts from £1 and upwards have the privilege of doing so, and an acknowledgment will be furnished them for the same. Should such acknowledgments be lost by the holders at any subsequent time, they *cannot* be furnished with duplicates; but if the parties will communicate with me, stating the facts, I will cause a note of the same to be made upon the Office books; and should the acknowledgment be presented or forwarded here for payment by any other party, it will thus be detected, and payment will be refused. The rightful owners of the money can have it applied on account of their emigration, when they come here to embark, by bringing with them a certificate of identification signed by their Pastor and Conference President. Should they require the money to be sent to them, it will, on application, be remitted, by forwarding a similar certificate and a stamped receipt for the money, insuring the Office from all further responsibilities.

This Office will not, as heretofore, forward receipts to the several Conferences for the amounts sent here monthly by the Pastors on the Individual Emigration Account; but at the end of each quarter a statement of the said account will be forwarded to the Pastor, which should be compared with the general account of each Conference. If found correct,

a certificate, signed by the Auditors, Pastor, and the President of each Conference, should be sent here, certifying that the accounts have been audited, and that they correspond with the quarterly statement received from this Office. If it should not balance, the Pastor must communicate with me, with as little delay as possible, stating the facts.

The Presidents of Conferences are required to hand these and all other moneys to the Pastors monthly, in order that they may remit the same to this Office.

PUBLISHING DEPARTMENT.—Appointment of Book Agents. It is requested, wherever it can be so arranged, that the Presidents of Conferences be appointed Book Agents for their respective Conferences. It is of the first importance that men be entrusted with this business who have both the desire and the ability to transact it properly; and should there be any profits arising after the carriage of the parcels is paid, the same can go for the benefit and liquidation of the debts.

Branch or Sub-Agents.—Each Branch in every Conference should appoint two Auditors to audit the Sub-Agents accounts *monthly*, in order that a statement of the audit may appear in the Branch Financial Report. The Conference President should know the amount of indebtedness of each Branch monthly, which he can obtain from his own books, if he is acting as General Agent. If not, he should be furnished with a statement from the General Agent. He will thus be enabled to detect any errors that may occur; or, should the Branches be increasing their stock or running into debt, he can apply a remedy at once. It is, however, an established rule in most of the Branches of the Mission to pay for their publications in advance; and it is my wish and counsel to have this put into general practice throughout the entire Mission—namely, that *no debts whatever be contracted*, but that arrangements be made in every Branch of the Church to pay for the *Stars* and other publications in advance, or at least at the time of delivery.

List of Debts.—On the last day of March, June, September, and December respectively, we balance our accounts with the Conferences for books, *Stars*, &c. The "Quarterly List of Debts" appears in the first or second *Star* that goes to press after those dates. Each General Agent should balance his account with the Sub-Agents on those days.

Auditors.—Each Conference should appoint two Auditors to audit the General Book Agent's accounts with us.

These Auditors should audit the General Book Agent's accounts with us on the same days that we balance our accounts with the Conferences. In auditing the General Agent's accounts, the invoices forwarded to him for the quarter must be presented to the Auditors, and the total of moneys paid over to the Pastor or the Conference President on the book account, for which he should have the proper signature on his book, must balance the totals of invoices, or the Agent is a defaulter to the amount deficient. Should the General Agent receive moneys during the month in the shape of donations for the old book debt or by the disposal of old stock, such amounts should not be taken into consideration in the balance, but an account thereof be kept separately. It is desirable and must be seen to that no further increase of debt with this Office be made, and that the old be cleared off as soon as practicable.

The Auditors should preserve their statement until they see the *Star* containing the "Quarterly List of Debts" due by the Conferences. They should then compare their statement with the amount published in the *Star* as due by their Conference. If the amount of their statement equals the amount published by us as due, all is right. The result any way should be reported to the President of the Conference.

If all the amounts agree, a balance should be struck. If this balance disagrees with ours published in the *Star*, the President should communicate with this Office immediately.

STATISTICAL REPORT.—Two Statistical Reports are required every year from the Conferences in the British Isles and the Foreign Missions under our watchcare; the first Report to be made up from the 1st of January to the 30th of June, and the second from the 1st of January to the 31st of December; the latter to embrace a report of the proceedings of the whole year, *without regard to the Half-Year's Report*. These Reports should be signed by the Pastors and the Presidents of Missions.

The Reports from the British Isles should reach this Office at the longest in *ten days* after the dates named above, and from the Foreign Missions as soon as practicable. The particulars required are—Name of Mission, name of Conference, number of Branches, Seventies, High Priests, Elders, Priests, Teachers, and Deacons; number of persons excommunicated, dead, emigrated, and baptised; total number of Members, including officers and scattered members; and the names of the Pastor, President, and Secretary.

A. CALKIN,

PRESIDENT OF THE EUROPEAN MISSION.

CORRESPONDENCE.

AMERICA.

New York, May 19, 1859.
P.O. Box 3957.

President Asa Calkin.

My dear Brother,—In the midst of bustle and with very little time at my disposal, I sit down to write you. If I do not write you now and under these disadvantages, I shall be forced to leave for the West without giving you a word about the *William Tapscott* passengers.

I enclose you clippings from the *New York Herald*, with dates, which help the brevity of my letter. On one item, however, I beg to remark—their departure. “About 500” are named as going West. That figure with us probably covers about or even more than 650 with you, as I do not believe that I saw more than fifty persons who were to stay in the States. The reason of this is simply that, on sea, children from one year and upwards are counted. But by our arrangements, we got all free under five years of age. The circumstances of travelling by sea with provisions, &c., are different from rail travelling and no provisions, &c. You will no doubt be pleased to learn that so many have been able to start West.

The Lord has blessed us in making arrangements for this company, which enabled that number to go West. I anticipate that brother Cannon will write you on all figures when he gets a table; but when he may have that privilege is to me a mystery. Meantime, I may say that, instead of sending them to Iowa city, as at first contemplated, they have gone by rail all the way to St. Joseph, Missouri,—an arrangement which is a great blessing and advantage to the Saints,—to those

from Europe particularly. On this matter brother George and myself have been particularly grateful to the Lord, and have frequently been led to exclaim that the hand of the Lord has been over this company; and I trust that they will continue to deserve his peculiar care and providence.

They started on Saturday evening, within thirty hours of their arrival, and by special arrangement got a train of 21 cars, and started off from Albany with them on Sunday at noon. The despatch with which business was attended to, to save time and expense in getting them to the frontiers, was very fatiguing to brother Cannon and the Elders in charge of the company; but everything was done with cheerfulness: nobody was left behind, and no baggage strayed that I have yet learned of. As brother C. felt that it was necessary to go himself with them, I was left to wind up the business, which to-day I trust to finish, and get off first train in the morning. I had hoped to overtake them at St. Joseph, but it is now impossible. I shall, however, I hope, with the blessing of the Lord, get to Florence in 48 hours after their arrival. You will see, by another slip from the *Herald*, an account of the departure of our folks from the East.

Brother Calkin, I must conclude, as moments now are precious. It is dangerous to promise future correspondence: still, if I find opportunity, or anything of consequence, I will drop you a line from the West.

With kindest regards to yourself, Counsellors, and brethren associated with you in the Office, I am yours affectionately,

T. B. H. STENHOUSE.

VARIETIES.

LIFE-PRESERVERS.—Half-a-yard of calico, painted till air-tight, made into a bag, and filled with air, will support any person in the water. Also, if a waterproof coat be made of the same stuff inside as outside all the way round, to reach halfway up the back, with a pipe to fill it with air, and a band inside to go round the waist, it would answer well for a life-preserver. The end of the pipe, however, must be nine inches above the band. It can then be put to the mouth with ease, when on. There should be another pipe at the top to allow the air to escape, if required, as the air will not go to the bottom and come up the long pipe. It will thus prevent the head and breast from sinking, as the body is surrounded with air.

Those who attempt nothing themselves think everything easily performed, and consider the unsuccessful always as criminal.

TRANSCRIPT OF THE SENTENCE OF DEATH PRONOUNCED AGAINST JESUS CHRIST.—“The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks which the Journal *Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. Until now, I am not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—‘Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th day of the month of March, in the most holy city of Jerusalem, during the pontificate of Annas and Caiaphas, Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment in the presidential seat of the prætor, sentences Jesus of Nazareth to death on a cross between two robbers, as the numerous and notorious testimonies of the people prove—1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls himself the Son of God. 5. He calls himself falsely the King of Israel. 6. He went into the Temple, followed by a multitude carrying palms in their hands. Orders the first centurion, Quirilius Cornelius, to bring him to the place of execution. Forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are—1. Daniel Robina, Pharisee; 2. John Zorobabel; 3. Raphael Robina; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea.’ This sentence is engraved on a plate of brass,* in the Hebrew language, and on its sides are the following words:—‘A similar plate has been sent to each tribe.’ It was discovered in 1820, in the city of Aquila, in the kingdom of Naples, by a search made for Roman antiquities, and remained there until it was found by the commissaries of art in the French army of Italy. Up to the time of the campaign in Southern Italy, it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgment of the sacrifices which they made for the French army. The French translation was made literally by members of the Commission of Arts. Demon had a *fac-simile* of the plate engraved, which was bought by Lord Howard, on the sale of his cabinet, for 2,890 francs. There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospel.”—*Translated from the Kölnische Zeitung.*

* This may be regarded as collateral evidence in favour of the fact (familiar to the readers of the Book of Mormon,) that in ancient times important records were often engraved on metallic plates.

POETRY.

JABEZ' PRAYER.

(Selected.)

Oh that the Lord indeed
Would me his servant bless!
From ev'ry evil shield my head,
And crown my paths with peace!

Be his almighty hand
My helper and my guide
Till with his Saints, in Joseph's land,
My portion he divide.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, MELBORN.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JERVIS STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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No. 27, Vol. XXI.

Saturday, July 2, 1859.

Price One Penny.

T I M E :

P A S T—P R E S E N T—F U T U R E .

BY ELDER JOHN WILLIAMS.

(Concluded from page 390.)

THE FUTURE.

We are moving towards the future, like travellers towards some bright but distant country. Our present path towards it may lie amongst rocks and thorns, troubles and difficulties; yet now and then we catch some glimpse of that distant land, when the clouds that hide it are pushed aside by the angel Hope. Then how beautiful it seems in the distance! How green are its fields!—how fair its flowers! In the morning of our journey we hope to find it at noon; when noon comes, we find it not what we looked for, but still look to the future evening for rest and enjoyment; and night too often sets upon our path, leaving us in doubt and uncertainty. Despair shows to some the distant future shrouded in clouds and gloom. Such would wish to delay its coming. But whether it brings reward or punishment, life or death, nothing can stay its progress. From the dawn of birth until the night of death, life is a continual looking forward to the future. To most it is a dream of wealth or pleasure, from which they will be awakened when the hand of Death points to that portion of the future which they have been striving to forget. Death is the limit of the actual

experience of all men; yet before it comes like an impenetrable veil between us and the future, we have much to do as subjects of the great Latter-day Kingdom. This fact becomes very apparent when we contrast its present position with that which it must attain unto before the coming of its King. Now it is weak and scattered,—then it will be strong and united; now, down-trodden and despised,—then feared and respected by all the peoples of the earth.

The important question, then, very naturally arises, How is this desired condition of things to be brought about? The time has gone by when nations can be carved out by the sword of the conqueror, or when a scheming priest can wield the destinies of empires, as in times past. Both politics and priestcraft have alike failed in bringing about that reign of truth and peace of which the Prophets spoke; and, tired of their attempts, mankind are either waiting for some miraculous intervention of the power of God, or striving to bring it about by some Utopian schemes of their own. God's purposes, however, will not be brought about either by the idleness of the one or by the restless energy of the other, but will be accomplished by the development of those true

principles of government which he has revealed for the purpose, and will be the work not of one day or of one year—of one man or generation of men, but of many ages and generations of men who will each act their part in the great work of redemption. Yet each will have sufficient work to occupy the future of his life.

Let us, then, consider for awhile what the future really demands of us as Saints and depositories for the present of these great truths. One of our first duties is to make them known to those by whom we are surrounded; and the only way in which we can make them known effectually is to thoroughly understand and practise them ourselves. This is especially the case with the young, intimately connected as they hope to be with the great future of the kingdom. The time is fast approaching when the fishermen class of preachers will be supplanted by the Pauls of this dispensation,—when “the glad tidings of great joy” will be preached in power and eloquence, and all that is beautiful and good in the learning of the world be made use of in warning mankind and carrying on the work of preparation for the coming of the Son of God; and those young Saints who would be the future ministers of eternal life must commence now to lay the foundation of their place in the kingdom; and in order to do this, they must set to work at once and educate themselves; and by education is meant not only those branches of school learning with which many really ignorant men are acquainted, but that education of the heart and mind which an earnest study of truth, both in our literature and that of the Gentiles, can alone give. The man who really desires to learn for such a good and holy purpose will, by the help of the Spirit of God, be continually learning from everything with which he comes in contact; and such alone can hope to keep pace with the giant strides of the truth. The future will require many other things of us, of many of which we have at present no conception; for our religion can be taught in no creed or articles other than a continual obedience unto all the revealed word of God unto the end of our lives.

All things in this life are uncertain. We know not whether we shall be healthy or infirm, rich or poor: but one

thing is evident—we shall all surely die. “Dust thou art, and to dust thou shalt return,” was the punishment inflicted for original sin. Even the Son of God would not be exempted from it. Here, then, is sufficient to awaken the thought of all men; for even the unbeliever, who looks to no future but this present life, stands appalled at the thoughts of death. I know not which of the two thoughts is the most fearful to the unbeliever—punishment or annihilation. But few can quiet their fears sufficiently to look upon death as he end. They all would sleep, but that they fear to dream. Every believer in religion must, however, look to a future beyond death; for all creeds teach a future of reward or punishment; and as death is the entrance into that future, it requires our earnest thought and serious preparation.

There is nothing on earth so uncertain as the life of man. Let the thought of death, then, act as an incentive to good works. Remember that at the hour of death we must leave all and go naked to the grave. Let us provide every day against the end of life. Away with avarice and lust, as rottenness and corruption may be our lot to-morrow. Away, too, with pride and ambition, for our glory will shortly be laid in the dust, and death will set rich and poor, small and great on the same level. Let us seek, by purity of life and the complete observance of all the laws of God, to lay up for ourselves blessing and reward where naught can corrupt; for there comes an ordeal after death through which none can pass unscathed but those who have thus prepared themselves for the first resurrection and judgment. Blessed and holy will they be that have part therein, for over them the second death will have no power, and as Priests of God and Christ they will reign with him during that great Millennium when the power of evil shall be bound for a thousand years. But woe unto those who have not part therein! How will such feel when they stand before “the great white throne and Him that sat upon it,” when death and the grave shall have given up the unnumbered millions of the dead to be judged by the record of their lives, and to receive the sentence, “Depart, ye cursed, into everlasting fire prepared for the Devil and his angels?”

Who can describe their sense of loss—the unutterable punishment which this sentence will inflict? And on the other hand, what language can depict—what human mind conceive the reward of those who receive the invitation, “Come, ye blessed, and inherit the kingdom prepared for you?” Paul, although he had been taken into the third heaven, could no otherwise describe it than by saying that “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.” Man, while in this life, is of too limited a nature to either see or enjoy it. The Hebrews associated it with pearls and precious stones, to signify its joys and grandeur. But whatever can be conceived as happiness is less than an imaginary shadow, when compared with the future rewards of the just, when “God shall wipe away all

tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away.” There shall be no night, but everlasting day,—no darkness, but perpetual light,—no death, but a never-ending life,—no time, but a never-ending eternity.

Many spend their time as if they would obtain these blessings on easier terms than those which Divine wisdom hath decreed. But be ye not deceived, Saints. There is no other way than that which Christ himself has shown us both by his word and example. They must sow in tears who would reap in joy. They must fight well who would achieve so great a victory; and, by present trial, suffering, and sorrow, be rendered fit to enjoy that future of reward and blessing which awaits those who faithfully and uncompromisingly endure unto the end.

THE ESSAYIST.

THE DISPENSATION OF THE FULLNESS OF TIMES—ITS CHARACTER AND SCOPE.

The dispensation which the mission of Joseph the Prophet commenced has many peculiarities and uncommon features. In much it is unlike all others. Indeed, its type is as peculiar as its position is pre-eminent among its sister dispensations.

There is nothing that goes so far to constitute its peculiar type as its completeness. Indeed, it is this characteristic of completeness that gives its particular identity and stamps its peculiar type.

“The dispensation of the fullness of times” is a perfect *whole*. This characteristic may be said to be properly its own, and not a quality which it partakes merely in common with the other dispensations. It is this wholeness, indeed, which gives its particular character. And not only does this dispensation, considered in the aggregate, show the characteristic of wholeness, but even its parts show the same quality. Not only is it a whole as considered in its entire constitution, but the principal component parts of its constitution are wholes. Its constitution, so to express it, is a compound of completeness.

Of course, this characteristic of completeness makes this dispensation superior to all other dispensations, for that was not the character of any of the preceding ones. It is true that each of those preceding were complete as far as they went, and answered the Author’s design. They were also distinct dispensations; and therefore, in a sense and considered in themselves, they were wholes; but considered collectively, they were but parts. Each was merely one of a series, and it takes the entire series to constitute the whole. There is in reality no paradox in considering a thing as a whole in itself, but as a part, when referred to a greater whole to which it belongs. A leaf is a whole leaf, but it is only a part of the tree. Moreover, it belongs to the tree; and though considered in itself, it is beautifully complete; yet it is not complete in the sense in which the tree is. The one is but a dependent part of a complete organism—the other is the entire organism itself.

The human family and human development may not be inaptly illustrated by a tree. It will take all the periods of

the world's probation for that tree to complete its growth, shoot out all its limbs and branches, and put forth all its developments and fruits. We will consider this tree to be constituted and formed by all the generations of mankind, with their dispensations, civilizations, and various growths of society, and the entire probationary world, with all its events. The dispensations may be considered as the roots and body of the tree, the various civilizations as the limbs, organizations and systems as the branches, the events and growths of the world's probationary life as the lesser shoots and fruits of the tree, and mankind as the soul thereof. This tree, when it has reached its full growth and put forth all its fruits, may be considered as the ideal of the entire human family or tree laden with all the fruits of a world's probationary life.

Now, none of the former dispensations will afford us the ideal of the whole human tree laden with all the developments of a world's probation; for in none of them had that tree reached its full growth or put forth all its fruits. Since the first dispensation, tens of thousands of millions of the human race have come into the world as shoots of that tree, and various civilizations and crowds of events have sprung therefrom. But the dispensation of the fulness of times will afford us an ideal of the human tree fully grown and laden with all its fruits. In this the last great period of the world's probation that tree will complete its growth, have extended all its branches, put forth all its shoots, and brought forth all the fruits of its probationary life. Moreover, though it will take all the generations of Adam, all nations, all dispensations, all civilizations, and all the events of the full period of the world's probation to constitute and form that tree, with its growths and fruits, yet the dispensation of the fulness of times will take in the whole. When this dispensation is consummated, it will show us the human tree complete with all the dispensations as so many layers of the trunk, and the civilizations and events of the full probation of the world will be as the fruit crowding upon its boughs. That tree will then exist as an entirety, and not as a part,—not as an ungrown thing, but as a full-grown whole.

It might be queried—Is not the dis-

pensation of the fulness of times also merely one of the series of dispensations representing merely a part of the human tree, and not showing to us the whole? and can its completeness have a broader sense than the completeness of other dispensations? Now, it is true that, considered merely in the sense of number, it is like the other dispensations—only one of a series; or, considered merely as one of the grand divisions of time, its completeness has a similar meaning with that of its predecessors. But, considered as taking in the whole of the human family, the whole of human developments, and all the civilizations and events of the great period of probation, its completeness is much broader than the completeness of any former dispensation. Indeed, it will embrace the completeness of all the dispensations combined. Every member of the human family that has grown out of the Adamic parent root is still in existence; and the dispensation of the fulness of times will embrace them all, whether they be on earth, or in heaven, or in hell, or in any intermediate state; and its operations will affect every one. Thus extending the view to this fact, even in the sense of time, its completeness is broader than that of the other dispensations; for it will in effect take in all time: in the sense of number it will embrace all the numbers; and as the last great division of a probationary term, it will encircle all other divisions. Former dispensations are as the inner circles around which this last great circle of the world will be drawn. The dispensation of the fulness of times is like a mighty ocean into which all dispensations and civilizations will flow. The unreflecting look at the past and its events as mere matters of history, and dwell upon the material relics of other ages. These are, however, but the crumbling monuments of the dead—the *perishable* remains of nations and things that have been, and which have only for a time out-lived the things already departed. But while the mass can only see and understand the letter and perishable body of the past, the thoughtful mind, quickened by the visions of God, can discern the soul of the past, and realize that the spirit and immortal part of all dispensations is not dead, but will be found transmigrated into the dispensation of the fulness of times.

THE VISITOR.

A STRIKE.

Beautiful summer! Glorious summer has come again! The earth, robed in her richest drapery, looks up into the azure vault above with grateful face, while the sun smiles down his blessings and scatters life on all around.

Come, let us leave the crowded thoroughfares, and away where the mountain breeze gives strength to the currents of life and drives away the pale hue of the wan cheek like a scared ghost at chanticler's matin call,—where the valley rejoices in the rippling stream-let's music, and the busy hum of insect life mingles with the gentle song of the feathered chorister over dale and down, over moorland and fell. There is health in the journey and instruction on the way. Tall chimneys rise in the distance: even these we will not shun, for the currents of the valleys drive their volumes of smoke far away into upper ether; and below, the earth teems forth from her bowels treasures for her children. Steam-engines snort and pant and whistle as the trains thunder past, and dusky forms appear before us, dark with the grime contracted in the far depths.

But what is this we see on our right hand? One huge pile of buildings, silent and empty. Motionless is the cumbrous machinery, which, when active, gives bread to a thousand souls; and brother Z., coming listlessly towards us, is dressed in holiday attire. But his face does not wear a holiday expression. Care seems to have thrown a cloudy veil over his honest, open countenance.

"Heyday, brother Z.! What is the matter, that you are off work?"

"Out on strike, brother V."

"Out on strike! Why, what is the cause of that?"

"Well, you see, the master has noticed part of the men to leave, and so the rest wouldn't stand it,—because, you see, it is only a plan to reduce our wages, as he thought that the turned-off hands would want to stop on at less money than they were getting."

"Were you noticed to leave?"

"Yes. He noticed all the 'union' men."

"Ah, brother, union is a principle but

little practised among Gentiles. It is much talked of in the world; but by none is it really understood and honoured, except by the Saints of God. When, think you, will the strike terminate?"

"Why, I don't know. Some of the hands are talking of going in to-morrow; but the rest won't stand it."

"Ah, brother Z., there is poor manifestation of unity! Sad is the condition of society when the employed have to band together to demand their rights from their employers. But no organization of man can meet the existing evil and accomplish that which God's kingdom upon the earth is empowered to perform. Selfishness characterizes master and man, and your friend of to-day would sell you to-morrow."

"Well, but brother V., our struggle is not only for ourselves, but for our children; and the victory or defeat of to-day will affect scores of years yet to come. It is not so much what we lose just now, as the influence it may have on the future."

"Capital reasoning for a Gentile, but not exactly what I expected from a Saint. Scores of years will not pass away before the kingdom of God bears rule in righteousness upon the earth. But a few summers like this will have clothed the earth in glowing radiance, when both employer and employed will suffer from the awful judgments that are even now bursting over the nations; and Zion will be the only place of safety for those who love truth and righteousness. There, and not here, should our children have the future prepared for them; and the only 'union' that will exist and conquer is the union which the Priesthood and Spirit of God cement. Have you ever prayed to find favour in the eyes of your employers?"

"O yes, often."

"Well, then, work to find favour with them by pursuing a straightforward and wise course, till the means gathered from them assist you in bidding adieu to their mastership. On the other hand, pursue an upright and manly course towards your fellow-workmen. Do not, in a factious spirit, take an unwise part with

them against the master, nor yet manifest a servile, cringing spirit towards the master to the detriment of your fellow-workmen; for while you may by the one course curry favour with him, you would justly merit their contempt and scorn. Let all your desires be identified with the interests of Zion. Seek first the king-

dom of God, and God will bless you above measure."

"Thanks, brother V., for your counsel. I will think it over, and try to practise what you say."

"Well, good bye! I have a long journey to perform to-day."

S.

HISTORY OF JOSEPH SMITH.

(Continued from page 396.)

[July, 1843.]

Several others made similar expressions in the agony of their souls; but my brother Joseph did not say anything, he being sick at that time with the toothache and ague in his face, in consequence of a severe cold brought on by being exposed to the severity of the weather.

However, it was considered best by General Doniphan and Lawyer Rees that we should try to get some witnesses before the pretended court.

Accordingly, I gave the names of about twenty other persons. The Judge inserted them in a subpoena, and caused it to be placed into the hands of Bogard, the Methodist priest; and he again started off with his fifty soldiers to take those men prisoners, as he had done the forty others.

The Judge sat and laughed at the good opportunity of getting the names, that they might the more easily capture them, and so bring them down to be thrust into prison, in order to prevent us from getting the truth before the pretended court, of which he was the chief inquisitor or conspirator. Bogard returned from his second expedition with one witness only, whom he also thrust into prison.

The people at Far West had learned the intrigue, and had left the State, having been made acquainted with the treatment of the former witnesses.

But we, on learning that we could not obtain witnesses, whilst privately consulting with each other what we should do, discovered a Mr. Allen standing by the window on the outside of the house. We beckoned to him as though we would have him come in. He immediately came in.

At that time Judge King retorted upon us again, saying, "Gentlemen, are you not going to introduce some witnesses?"—also saying it was the last day he should hold court open for us; and that if we did not rebut

the testimony that had been given against us, he should have to commit us to jail.

I had then got Mr. Allen into the house and before the court (so called). I told the Judge we had one witness, if he would be so good as to put him under oath. He seemed unwilling to do so; but after a few moments consultation, the State's Attorney arose and said he should object to that witness being sworn, and that he should object to that witness giving in his evidence at all, stating that this was not a court to try the case, but only a court of investigation on the part of the State.

Upon this, General Doniphan arose and said, "He would be God damned if the witness should not be sworn, and that it was a damned shame that these defendants should be treated in this manner,—that they could not be permitted to get one witness before the court, whilst all their witnesses, even forty at a time, have been taken by force of arms and thrust into that damned 'bull pen,' in order to prevent them from giving their testimony."

After Doniphan sat down, the Judge permitted the witness to be sworn and enter upon his testimony. But as soon as he began to speak, a man by the name of Cook, who was a brother-in-law to priest Bogard, the Methodist, and who was a Lieutenant, and whose place at that time was to superintend the guard, stepped in before the pretended court, and took him by the nape of his neck and jammed his head down under the pole, or log of wood, that was around the place where the inquisition was sitting, to keep the bystanders from intruding upon the majesty of the inquisitors, and jammed him along to the door, and kicked him out of doors. He instantly turned to some soldiers who were standing by him, and said to them, "Go and shoot him, damn him; shoot him, damn him."

The soldiers ran after the man to shoot him. He fled for his life, and with great

difficulty made his escape. The pretended court immediately arose, and we were ordered to be carried to Liberty, Clay County, and there to be thrust into jail. We endeavoured to find out for what cause; but all that we could learn was, because we were "Mormons."

The next morning a large waggon drove up to the door, and a blacksmith came into the house with some chains and handcuffs. He said his orders were from the Judge to handcuff us and chain us together. He informed us that the Judge had made out a mittimus and sentenced us to jail for treason. He also said that the Judge had done this that we might not get bail. He also said the Judge stated his intention to keep us in jail until all the "Mormons" were driven out the State. He also said that the Judge had further stated that if he let us out before the "Mormons" had left the State, we would not let them leave, and there would be another damned fuss kicked up. I also heard the Judge say, whilst he was sitting in his pretended court, that there was no law for us, nor for the "Mormons" in the State of Missouri; that he had sworn to see them exterminated and to see the Governor's order executed to the very letter; and that he would do so. However, the blacksmith proceeded and put the irons upon us, and we were ordered into the waggon, and they drove off for Clay County; and as we journeyed along on the road, we were exhibited to the inhabitants, and this course was adopted all the way, thus making a public exhibition of us, until we arrived at Liberty, Clay County.

There we were thrust into prison again, and locked up, and were held there in close confinement for the space of six months; and our place of lodging was the square side of a hewed white oak log, and our food was anything but good and decent. Poison was administered to us three or four times. The effect it had upon our system was, that it vomited us almost to death; and then we would lie some two or three days in a torpid, stupid state, not even caring or wishing for life,—the poison being administered in too large doses, or it would inevitably have proved fatal, had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose.

We were also subjected to the necessity of eating human flesh for the space of five days or so without food, except a little coffee or a little corn-bread. The latter I chose in preference to the former. We none of us partook of the flesh, except Lyman Wight. We also heard the guard which was placed over us making sport of us, saying they had fed us on "Mormon"

beef. I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, by one of the guard, that it was supposed that that act of savage cannibalism in feeding us with human flesh would be considered a popular deed of notoriety: but the people, on learning that it would not take, tried to keep it secret; but the fact was noised abroad before they took that precaution.

Whilst we were incarcerated in prison, we petitioned the Supreme Court of the State of Missouri for Habeas Corpus twice, but were refused both times by Judge Reynolds, who is now the Governor of that State. We also petitioned one of the County Judges for a writ of Habeas Corpus, which was granted in about three weeks afterwards, but were not permitted to have any trial. We were only taken out of jail, and kept out for a few hours, and then remanded back again.

In the course of three or four days after that time, Judge Turnham came into the jail in the evening, and said he had permitted Mr. Rigdon to get bail, but said he had to do it in the night, and had also to get away in the night and unknown to any of the citizens, or they would kill him; for they had sworn to kill him, if they could find him. And as to the rest of us, he dared not let us go, for fear of his own life, as well as ours. He said it was damned hard to be confined under such circumstances, for he knew we were innocent men; and he said the people also knew it; and that it was only a persecution, and treachery, and the scenes of Jackson County acted over again, for fear that we should become too numerous in that upper country. He said that the plan was concocted from the Governor down to the lowest Judge, and that damned Baptist priest, Riley, who was riding into town every day to watch the people, stirring up the minds of the people against us all he could, exciting them and stirring up their religious prejudices against us, for fear they would let us go. Mr. Rigdon, however, got bail and made his escape into Illinois.

The jailer, Samuel Tilley, Esq., told us also that the whole plan was concocted by the Governor down to the lowest Judge in that upper country early in the previous spring, and that the plan was more fully carried out at the time that General Atchison went down to Jefferson city with Generals Wilson, Lucas, and Gillum, the self-styled Delaware Chief. This was sometime in the month of September, when the mob were collected at De Witt, in Carroll County. He also told us that the Governor was now ashamed enough of the whole transaction, and would

be glad to set us at liberty, if he dared do it. "But," said he, "you need not be concerned, for the Governor has laid a plan for your release." He also said that Squire Birch, the State's Attorney, was appointed to be Circuit Judge on the circuit passing through Daviess County, and that he (Birch) was instructed to fix the papers, so that we should be sure to be clear from any incumbrance in a very short time.

Some time in April we were taken to Daviess County, as they said, to have a trial. But when we arrived at that

place, instead of finding a court or jury, we found another inquisition; and Birch, who was the District Attorney, the same man who was one of the Court-martial when we were sentenced to death, was now the Circuit Judge of that pretended court; and the grand jury that was empannelled were all at the massacre at Haun's Mill, and lively actors in that awful, solemn, disgraceful, cool-blooded murder; and all the pretence they made of excuse was, they had done it because the Governor ordered them to do it.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 2, 1859.

HINTS TO BRANCH PRESIDENTS AND PREACHERS.—The Saints are proverbially practical, homely, cheerful, vigorous, original, and good-humoured. Then in every thorough "Mormon" there is a sovereign contempt for starched formality and anything like white-neck-tied-black-gowned-ism, and he cherishes a strong aversion to a ranting, whining, drawling, sighing-ism, and would not have himself appear too pious for the world. Indeed, a sectarian meeting, with its parson, sermon, and general character, is about as tasteful to him as a churchyard at midnight. Then your "Mormon" preacher is, as a rule, from the working classes, and has not, as he will tell you, learned his trade at college, nor has he in any way been parsonized.

Now, we have not the remotest desire that the Saints should change their character and peculiarities; but we do expect our presiding Elders and preachers to render that character properly, and not to let their peculiarities be un-"Mormon," or their general conduct unbecoming, or their discourse and subject unsuitable to a public assembly.

It can easily be understood that a preacher can be very peculiar in his manner and discourse without showing a *proper* peculiarity, and that a President of a Branch can make his meeting peculiar enough without making it what we would have it to be.

As well as being peculiar, our religion is also a practical one, and our people are a practical people. This we would not alter, either from inclination or from policy. But experience and common sense tell us that this practical character may be objectionably illustrated. Things may be done untimely and unsuitable, subjects introduced into discourse that are out of place, unprofitable matters talked about, and instruction given, that may be neither in keeping with the occasion nor applicable to the audience; or the preacher, in his mannerism, subject, and views, may be generally objectionable. Yet all this may be practical enough, but practically wrong. We do not say that our Elders often err thus; yet we think that some of our remarks may be applicable, especially as regards our public preaching meetings. Let our Elders

and preachers, then, discriminate between what is practical and right and what is practical enough, though wrong.

Then, again, our religion is full, rich, life-inspiring, and limitless,—the Saints fresh, spirited, and unfettered, and our Elders original and vigorous, while the general tendency of “Mormonism” and “Mormon” likings is to travel in unbeaten tracks to a hardy independence of thought and action. But it is possible for our Elders and preachers to be too original and unrestrained, to travel in paths that had better remain unbeaten, to be too independent of their audience and the wants of the occasion, and to make the tendencies of “Mormonism” and the “Mormons” too much like what they are not, when properly shown. We have no desire for such originality; and though we expect that others will misrepresent us and our religion, we object to the Saints misrepresenting themselves and their religion.

Homeliness and cheerfulness are characteristics of our people, and formality and cant should certainly have no place whatever in our assemblies, whether of a fellowshiping or public nature. Yet speakers can make themselves too much “at home” with an audience, especially if it be a public one, and by a mistaken humorousness make our meetings too funny. Such we object to.

We do not desire to see our meetings become like the formal and lifeless meetings of sectarians, nor do we wish them to assume a pompous and gloomy character. We wish to hear neither studied and elaborate discourses preached in preference to Gospel truths and prophetic warnings so suitable to this generation, nor eloquence to please itching ears, instead of inspired force and faithful calls for obedience to the will of Heaven; nor would we by any means have our preachers parsonized; but we do desire to see all our meetings assume their proper character to the last degree of relative perfection, and to have our preachers deliver such discourses or addresses that shall be suitable to the occasion, and to treat on such subjects that shall be profitable to the Saints or the public, as the case may be. Our object being both to correct and to preserve from errors, we would remind them of the fact that in discourse, subject, treatment, language, and general manner, they may be too unlike what they ought to be as ministers of Jesus Christ charged with the solemn duty of preaching the Gospel of salvation to the world and warning mankind of the judgments to come.

We protest heartily against our preaching meetings being unsuitable. We protest against untimely things being done, or unsuitable remarks made, or an improper manner exhibited, or unfitting men used for the preaching of the Gospel. Seeing that the season for investigation and preaching is beginning, though gradually, to open before us, it is the duty of all to correct errors, bring about a proper state of things, and be generally prepared, lest the cause suffer and the inquirer be denied the privilege of obtaining proper views of our religion. We may be certain that as long as we remain unprepared, the Lord will keep back the season for the ingathering of the honest.

In conclusion, we would say to the presiding Elders—Endeavour to work up to the spirit of the times; court the investigation of seekers after truth; satisfy their spiritual yearnings, and force conviction; by wise arrangements, make our preaching meetings suitable; call proper men to preach—men who are not only naturally qualified for the performance of that duty and endowed by the good Spirit, but men who have also by study and diligence *prepared* themselves with matter for discourse; do not call too many to speak at one meeting, for in such cases no one can do anything effectively; and, above all, do not stand in the way yourselves by self-sufficiency, self-righteousness, obstinacy, or personal prejudices.

THE GIFT OF HEALING.

BY ELDER JAMES BULLOCK.

"They shall lay hands on the sick, and they shall recover."—JESUS.

It is quite evident that the above promise was intended by the Saviour not only to follow believers, to manifest his power, but also as a *blessing* to be enjoyed in time of need by the Saints of the Most High, that by it they may triumph victoriously over the power of the Destroyer, while the rebellious and unbelievers fall by thousands as victims to diseases of which all their wisdom and skill have failed to find a cure.

Yet how often has it been the case, when the Lord has placed this blessing within the reach of his people, that for a short time great zeal has been manifested, with faith, prayer, and fasting, to obtain it; but afterwards a lukewarmness has come over them, and they have step by step fallen back, and finally lost all the faith they once enjoyed, and, worse still, live a life of pain and misery, when, by a prayerful and upright course, they could enjoy health and strength.

And again, others have gone so far as to believe or profess to believe and teach that this, with other blessings, was only placed in the Church at its first organization to show forth the power of God. Such an idea is certainly calculated to cause an honest man to suppose (after so much has been said upon the subject,) that such Saints (if Saints they are,) have by their unfaithfulness placed themselves far below the position they should stand in to obtain them, and thus, like the fox with the grapes, say they are "sour," because they cannot reach them.

Every intelligent person is willing to admit that "prevention is better than cure." But as there are many things that cannot be prevented by us in our present state, is it not right and just that

we should have in our possession the power to frustrate the Evil One in his plans which he has cunningly laid for the destruction of the human family, and not suffer him at his pleasure by his cunning to bind our hands and feet, weaken our bodies, and impair our intellectual faculties, that by so doing he may gain power over us, and lead us on until we become slaves to our passions, and thereby cause our lives to be spent in misery? Yes. Let us, then, as Saints of the true and living God, endeavour to understand our organization and take a course that our heavenly Father will approve; and then, if disease should come upon us, or accident befall us, we can with confidence rely upon the promise—"They shall lay hands on the sick, and they shall recover."

The Lord has wisely promised this blessing to his Saints, that by it we may be healed when every other source will fail. The Devil may have power to hurt the fruit of the vineyard and the herb of the field; but, to cease with and overcome that power, the Lord has again placed on the earth the power of the holy Priesthood.

Then, is it not necessary that we should live nigh unto God, so that we may obtain the promise that he has made to us? The answer is quite easy, and the whole of Christendom would say, "Yes." In this we all agree. But the next question would be—What must we do to enable us to live nigh unto him? In answering this, there would be a great scene of confusion, and every person would point out his own way, while every faithful Saint of God will be led by his Holy Spirit, and thus obtain the promised blessing.

CORRESPONDENCE.

AMERICA.—DESERET.

G. S. L. City, April 28, 1859.

President A. Calkin.

Dear Brother,—Since my last to you, I have received yours of Jan. 15 and 28,

Feb. 20, and March 4, with balance-sheets enclosed so far as advised.

It will give this Office a much better understanding of the position of the business of the Liverpool Office, if you can in future forward a detailed account

current in lieu of the balance-sheets heretofore forwarded, or in addition to such balance-sheets.

As heretofore advised, the brethren can come to the States whenever they are ready and choose, and be working their way to this place as opportunities present.

On the 21st inst., two companies of Infantry and one of Dragoons left Camp Floyd to meet on the Santa Clara and escort Major Prince, who is on his return from California with money to pay the troops. Judge Cradlebaugh accompanied the escort;—whether to act as committing magistrate in the southern counties, or whether on his way to Sonora, Arizona, or California, has not yet transpired here.

Affairs are very quiet at present, notwithstanding the strong contrary efforts of those who prefer disturbances and violence as conditions more congenial to their dispositions and desires.

The weather is at length warm and delightful, and nearly every one is busily engaged in ploughing, seeding, fencing, and other operations connected with the industrious tilling of the soil, with every prospect of abundant harvest.

Your family and friends and the people generally are in the enjoyment of excellent health.

Praying for your welfare in every good

work, I remain your brother in the Gospel,

BRIGHAM YOUNG.

G. S. L. City, May 5, 1859.

President A. Calkin.

Dear Brother,—The train for Florence, of which you have been advised, will leave here to-morrow. Your son will go with it until he meets Elder Joseph W. Young, when he will join brother Joseph and assist him to come here.

Since the 28th of April, with the exception of the usual variety of idle rumours, nothing of much importance has transpired. Superintendent Forney lately returned from a trip to some of our southern Indian tribes, and brought with him the children saved from the Mountain Meadow massacre, and has them in readiness for the two Commissioners appointed at the last session of Congress to receive and conduct them to their relatives. Such an expenditure of public money is altogether needless, as they could at any time, from the first, have been forwarded to their destination by any returning company at a very trifling expense. But governments do not always study economy.

As ever, your brother in the Gospel,

BRIGHAM YOUNG.

SIGNS OF THE TIMES.

The Apostle Paul, in one of his letters to Timothy, foretold that in "the latter times" professing Christians would "depart from the faith, giving heed to seducing spirits," &c.; and the Apostle John, in one of his Epistles, counsels the Saints to "believe not every spirit, but try the spirits, whether they are of God." Never was there a time when these spiritual manifestations were more rife than at the present. The following accounts of the so-called "*Religious Revivals*" in Ireland unintentionally yield their quota of evidence in support of the fact familiar to every Saint, that these are indeed "the latter times." Many and various are the "seducing spirits" now abroad on the earth, infatuating the minds of all who will "give heed" to them. They alone who are in possession of the Spirit of God can effectually "try the spirits;" for none can know the things of God, or be able to test those which are *not* of God, but such as have the Spirit of God, which is imparted to all who seek it in the right way, and one of whose promised blessings is the gift of "discerning of spirits." Men and brethren, "**TRY THE SPIRITS.**"

(From the *Ballymena Observer*.)

This remarkable movement, (religious revival,) originating at Connor, became strongly developed at Ahoghill, and from thence

spread along a broad tract, including the entire line of country from Toome to Rasharkin. The first decided appearance of the prevailing sensations northward of Bally-

mena happened at Laymore, in the parish of Kilconriola, about two miles from this town, on the evening of Sunday, the 17th ult. On that occasion a deputation of the converted from Ahoghill conducted open-air services of prayer and exhortations at an immense assemblage of the neighbouring people; and in the course of these services some of the audience were very suddenly and remarkably impressed. Before the following morning, ten persons who had attended the meeting exhibited all the symptoms heretofore described so peculiar to the visitation. They were suddenly struck with great pain and weakness of body, a nervous twitching or quivering of the muscles, fearful agony of mind, and a torturing sense of sin, as indicated by loud impulsive cries for pardon and earnest supplications for reconciliation with God. The duration of this paroxysm is more or less strengthened: in some cases it extends over three days, but is always succeeded by peace of mind and reformation of character. The external symptoms in one case have been minutely described to us. The person affected was a married woman of middle age. She appeared to be greatly excited and feverish; her pulse was quick; there was a hectic flush upon her cheeks; her eyes were partially closed and bloodshot, and her face was streaming with perspiration. Her appetite was entirely gone, and for the space of fifty-six hours she was unable to taste anything but water. After the first four hours of racking pain and incessant cries for mercy, she became more composed, but remained prostrate for nearly three days in the condition which we have described. During the prostration of this woman, her house was visited by hundreds of the neighbouring people. She had never been taught to read or pray, and was unable to distinguish one letter of the alphabet from another; yet she prayed with intense fervency, and exhorted the people to repentance with the most astonishing fluency and accuracy of speech. This case, like many others, was accompanied by visionary scenes—illusions, certainly, but of a very extraordinary character. Among other things, she maintained that a Bible traced in characters of light was open before her; and that, although unable to read, a spiritual power had endowed her with capacity to comprehend the meaning of every word in it. It is an undoubted fact that she repeated, with literal accuracy, and as if reading from the volume, a very large number of quotations from the Old and New Testament, applying them in an appropriate manner in connection with the prayers and exhortations wherein she was incessantly engaged. But these perceptions gradually faded in her progress towards recovery, and

entirely disappeared on restoration to her ordinary health.

During the following month, the movement made considerable progress at Laymore, Clinty, and the neighbouring townlands; and on Sunday evening last, an assemblage, numbering from 1,500 to 2,000 people, many of them from Ballymena, congregated at a prayer meeting in the open air, near Kilconriola. The audience arranged themselves upon the green slopes of a spacious worn-out quarry pit, and the services were opened with prayer, conducted by some religious people of the locality. Three members of a lay deputation from Ahoghill then successively addressed the assemblage; and the third speaker had nearly concluded his exhortations, when a case of sudden impression, with all the ordinary symptoms, occurred among the audience. The patient in this case was a young woman of the neighbourhood, who had been slightly affected some evenings before, at a similar meeting near Carncoagh. Some excitement immediately ensued, and other cases followed in rapid succession. Within half-an-hour fully twenty people of the audience were laid prostrate, some of them utterly helpless, and for a time unable to utter anything but moans or incoherent expressions of bodily pain and mental agony. The excitement now became intense, and the scene that ensued baffles all power of description. The audience became separated into groups, each eagerly surrounding some particular case, the friends of the several afflicted parties appearing in a state of mind bordering upon distraction. Some members of each group were praying with or over the persons impressed; others were in like manner singing psalms; women were wringing their hands in a fearful state of agitation; strong men were shedding tears, and the entire assemblage appeared under an influence of the most solemnizing character. We understand that, in all, thirty-two cases of decided impression, or conviction, occurred upon the ground; and in each instance the parties were carried away, removed on cars, or assisted to their places of residence by their respective friends. Seven additional cases occurred among parties who had attended the assemblage, while on their way homewards; and within the following three days, the numbers found stricken in the neighbourhood, including twenty or thirty within the town of Ballymena, have been estimated at fully 150. In some of the latter cases, the cries of the stricken party, when suddenly attacked, are described as really frightful; and a gentleman of unquestionable veracity assures us that in a particular instance they were distinctly heard at the distance of three-quarters-of-a-mile.

(To be continued.)

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 403.)

(From Huarros' History of Guatemala.)

"Francisco de Fuentes, who wrote the *"Chronicles of the Kingdom of Guatemala,"* assures us that in his time—that is, in the year 1700—the great circus of Copan still remained entire. This was a circular space surrounded by pyramids of about six yards high, and very well constructed. At the bases of these pyramids were figures, both male and female, of very excellent sculpture, which then retained the colours they had been enamelled with, and, what was not less remarkable, the whole of them were habited in the Castilian costume. In the middle of this area, elevated above a flight of steps, was the place of sacrifice."

(From *"Chambers's Information for the People,"* published in 1849.)

"Of late years, travellers have made known the remains of an architecture and sculpture not very dissimilar to that of the ancient Hindoos in certain districts of Central America, believed to be the execution of a people anterior to those Mexicans who existed at the period of the invasion of Cortes. Our limited space precludes any detail of these curious structures, which consist of temples, palaces, triumphal and religious monuments,—all of which are covered with rude but elaborate sculptures, and mark the existence of a luxurious and wealthy, but semi-barbarous people."

(From Joshua T. Smith's *"Discovery of America,"* published in 1842.)

"There is one pervading character over the whole of the parts of the Assonet Rock. There are several distinctly-formed letters, so distinct that almost he who runs may read; and there are various figures, formed so regularly and symmetrically as shows that they were carefully and deliberately done, that they must have been formed at the same time, if not by the same hand, and that there exists a meaning to and relation between all the parts. . . . Only two animals can be traced: one is a bird—the ancient emblem of navigation; the other is apparently a bullock, which is placed in a recumbent position,—obviously the emblem of a settlement here, that animal being anciently considered the most important means to the cultivation of the soil."

(From a letter by the Secretary of the Rhode Island Historical Society to the Society of Northern Antiquaries of Copenhagen, and published in their work entitled *"Antiquitates Americanae,"* in 1837.)

"In the western parts of our country may still be seen numerous and extensive mounds, similar to the tumuli met with in Scandinavia, Tartary, and Russia; also the remains of fortifications that must have required for their construction a degree of industry, labour, and skill, as well as an advancement in the arts, that never characterized any of the Indian tribes. Various articles of pottery are found in them, with the method of manufacturing which they were entirely unacquainted. But, above all, many rocks inscribed with unknown characters, apparently of very ancient origin, have been discovered, scattered through different parts of the country, such as it was impossible so to engrave without the aid of iron or other hard metallic instruments."

(From Carvalho's *"Incidents of Travel and Adventure in the Far West,"* published in 1856.)

"On Red Creek canon, six miles north of Parowan, there are very massive, abrupt, granite rocks, which rise perpendicularly out of the valley to the height of many hundred feet. On the surface of many of them, apparently engraved with some steel instrument, to the depth of an inch, are numerous hieroglyphics, representing the human hand and foot, horses, dogs, rabbits, birds, and also a sort of zodiac. These engravings present the same time-worn appearance as the rest of the rocks; the most elaborately engraved figures were 30 feet from the ground. I had to clamber up the rocks to make a drawing of them. These engravings evidently display prolonged and continued labour, and I judge them to have been executed by a different class of persons than the Indians, who now inhabit these valleys and mountains. Ages seem to have passed since they were done. When we take into consideration the compact nature of the blue granite and the depth of the engravings, years must have been spent in their execution. For what purpose were they made? and by whom? and at what period of time? It seems physically impossible that those I have mentioned as being 30 feet from the valley could have been worked in the present position of the rocks. Some great con-

vulsion of nature may have thrown them up as they now are. Some of the figures are as large as life,—many of them about one-fourth size."

(From G. F. Von Tempaky's "*Mitla*," published in 1858.)

"Early before daybreak on the 24th we started, and arrived in Mitla about nine o'clock. . . . Immediately on the outskirts of the village we came upon the first group of ruins, composed of four buildings, fronting towards an open square in the midst of them. Two were entire ruins, with but some vestiges of the wall standing; the other two were in better condition, excepting that they were roofless. The main building contains two small subterranean chambers, wherein a pillar of stone can be seen, which is called the 'pillar of death,' because even the present Indians believe that whosoever among them embraces this column must die in a short time after. This belief does not extend to other races than themselves, because they have frequently seen white persons trying the experiment without any evil result. The walls of all these buildings have two distinct parts—the inner, which consists merely of round unhewn stones—boulders cemented together; and the outer, which is formed of a sort of mosaic, with this difference—that the figured surface of the common mosaic is formed of pieces of marble, &c., cemented on a bed of stucco, whereas the Mexican mosaic forms its figures by means of the head or outer part of oblong-shaped pieces of stone that are inserted, the rest of their length, in the spaces left for them in front of the inner portion of the wall. All these ornamental pieces are formed of a soft sandstone, cut with the greatest attention to the correctness of right angles, as they all have to fit in their whole length close together, and to form a smooth surface exteriorly with their heads. Each piece is about seven inches in length, one in depth, and two-and-one-eighth in breadth. All the figures represented in the ornamental devices of this

mosaic are rectangular or diagonal, and exhibit a great variety in that limited system of design. The doors and windows of the buildings are square, wide, and low,—their lintels formed of very large solid slabs of stone. The inside of these buildings had been plundered, long ago, of all interesting ornaments, such as idols, &c.; and there remained but the naked inner walls of round stones. The soil of the inner courtyard of these four buildings had been turned, at various times, by treasure-hunting governments, officials, and private individuals. . . . We wandered to another group of ruins, which lies contiguous to the former, and found that these ruins also represent four buildings, whereof three are of similar size, and the fourth much larger than the rest, being the most important building of the two groups. This last building contains one large hall, wherein there are six solid stone pillars, standing at an equal distance from one another, along the centre of the hall. They seem to have supported the roof, are of granite, each of one massive piece, and have neither pedestal, capital, nor architrave. Their height is about twelve feet,—their diameter about four feet at the base, from which it diminishes. To this hall adjoins a projecting part of the building that looks towards the mountains in an opposite direction from the central courtyard. In it there are four apartments—three lesser ones, and a big one in the centre. One of the small ones still bears a flat roof of stone. The other three buildings of this group are merely small heaps of ruins, excepting one that has yet a window and two stone pillars standing erect. . . . We ascended the slopes of the volcano Izalco, whose crater illuminated part of our way. We passed the village of Izalco on the top of the slope, with a population purely Indian, all fast asleep during our passage. Mr. F. told me there of discoveries of subterranean buildings made in an accidental excavation on the mountain side. They have, according to him, all the appearance of great antiquity."

(To be continued.)

COLUMBUS FORESTALLED.—AMERICA DISCOVERED BY NORTHMEN.—"The honour of being the first European who trod the shores of the New World has long been assigned to Christopher Colon, commonly called Christopher Columbus. In ignorance of the previous discovery and exploration of the same land by other parties, in a much more remote period, the assignment of this honour to him might appear just. When, however, it is shown that these discoveries were, in fact, made at a much earlier period, and in a much more complete manner, by the inhabitants of a distinct and remote nation, the honour which has surrounded his name should be transferred to them. Columbus may have touched upon America in the fifteenth century; but the *Northmen*, without any of the advantages of advanced science which he possessed, discovered and explored it in the *tenth*."—From "*The Discovery of America by the Northmen in the Tenth Century*," by Joshua Toulmin Smith.

PASSING EVENTS.

GENERAL.—A French squadron of gunboats and frigates has been sent to attack Venice. A revolution has broken out at Bologna. The Turkish army is considerably on the increase. Most of the Hungarian officers have left the Turkish service, and have sailed to take part against the Austrians. 5,000 Servians, with pieces of cannon, are now aiding the Montenegrins. An official bulletin, dated June 19, in reference to a combat at Castenedola, says that the Austrians sustained "great loss," yielded, and were pursued by Gen. Garibaldi's troops, of whom there were only 100 killed and wounded. It also states that the Austrians finished on the 16th June the evacuation of Monteciliaro. The Austrians have retreated from Lombardy, Parma, Modena, and the Papal States.

AMERICAN.—An extensive fire has taken place at Key West, destroying 110 houses and other property. Violent and terrific storms have occurred at Albany and Long Island. In many parts of the country, the crops of vegetables, grain, and fruit have sustained great damage by frost and blight. Disastrous news have reached Washington of the state of Arizona and Sonora: depredations of outlawry are committed to a fearful extent in open day. It is reported that President Buchanan has determined to send to the coast of Africa and the Gulf of Mexico all the gunboats now being built at the several navy yards, for the suppression of the slave trade.

MEMORABILIA.

YANKEES.—The word Yankee is a term applied to the New Englanders, or citizens of the Eastern States of America.

THE "PEDARIIL."—Those who were entitled to a seat in the Roman senate by virtue of the office which they held in the state, but, from not being senators, were not entitled to vote, expressed their preference by *walking* over to the party they wished to join. Hence they were called *pedarians*.

AMERICAN COINS.—The current American coins, with their value in English money, are as follow :—The *cent* ($\frac{1}{4}$ d. sterling); the *three-cent piece* ($\frac{1}{4}$ d. sterling); the *half-dime* (5 cents, or $\frac{1}{2}$ d. sterling); the *dime* (10 cents, or $\frac{1}{2}$ d. sterling); the *quarter-dollar* ($2\frac{1}{2}$ dimes or 25 cents, or 1s. $0\frac{1}{4}$ d. sterling); the *half-dollar* (5 dimes or 50 cents, or 2s. 1d. sterling); the *dollar* (10 dimes or 100 cents, or 4s. 2d. sterling); the *quarter-eagle* ($2\frac{1}{2}$ dollars, or 10s. 5d. sterling); the *three-dollar piece* (12s. 6d. sterling); the *half-eagle* (5 dollars, or 1l. 0s. 10d. sterling); the *eagle* (10 dollars, or 2l. 1s. 8d. sterling); the *double-eagle* (20 dollars, or 4l. 3s. 4d. sterling).

BRITISH POLITICIANS.—There are many sub-divisions of political parties, but the following are the more general divisions :—Conservatives, or Tories, are those who wish to maintain the ancient British constitution and ecclesiastical hierarchy entire. The Whigs are less rigid than Conservatives in their adherence to ancient governmental policy, and tend more to advocate popular interests. The Radicals or ultra Reformers, (in contradistinction to the more moderate Reformers, called Whig-Reformers,) wish to see the entire system of political government essentially changed. The Chartists are a class of Radicals who advocate the principles of the document called "the People's Charter," which comprises the following "six points,"—namely, "Universal suffrage, vote by ballot, annual parliaments, payment of members, no property qualification, and equal electoral districts.

JEWISH YEAR.—The Jewish ecclesiastical and civil years, each consisting of twelve months, commenced at different periods—the former in the spring, the latter in the autumn. The months of the ecclesiastical year were—1. *Abib* or *Nisan* (March-April); 2. *Javer* or *Zif* (April-May); 3. *Sivan* (May-June); 4. *Thammuz* (June-July); 5. *Ab* (July-August); 6. *Ethul* (August-September); 7. *Tisri* (September-October); 8. *Marchesvan* (October-November); 9. *Kisleu* (November-December); 10. *Thebet* (December-January); 11. *Sebat* (January-February); 12. *Adar* (February-March). The months of the civil year were ranged as follows :—1. *Tisri* (September-October); 2. *Marchesvan* (October-November); 3. *Kisleu* (November-December); 4. *Thebet* (December-January); 5. *Sebat* (January-February); 6. *Adar* (February-March); 7. *Abib* or *Nisan* (March-April); 8. *Javer* or *Zif* (April-May); 9. *Sivan* (May-June); 10. *Thammuz* (June-July); 11. *Ab* (July-August); 12. *Ethul* (August-September.)

VARIETIES.

RELIGION.—True religion has relation to life, and the life of religion is to do good.

THE BEARD.—The ancient Babylonian and Assyrian sculptures represent the men as bearded, while the Egyptian figures are generally without that appendage. The Greeks wore the beard and took some pains in its cultivation, until the time of Alexander the Great, who had his soldiers shaved that they might not be taken by the beard in battle. From that period shaving became the general custom until the reign of Justinian, when beards were again revived, and continued in vogue till the taking of Constantinople by the Turks in 1453. Among the Romans, shaving was first introduced about the year 300 B.C., and was a general custom for some centuries, until the tide of fashion was altered in its course by the Emperor Hadrian, who was the first of the Roman Emperors appearing with a beard upon his coins. The razor was then discarded till the reign of Constantine, when it was again summoned into use by capricious fashion. Cæsar tells us that the ancient Britons had no hair about their faces, except upon the upper lip. Our Anglo-Saxon ancestors wore the beard in its natural condition; while the Normans under William the Conqueror were so closely shaved that King Harold's scouts were astonished at their appearance, and reported to him that the advancing army was composed entirely of priests. The Normans for a time compelled the conquered Saxons to adopt their practice of shaving, but their notions upon this subject underwent a complete revolution after they had become fairly settled in the island—possibly on account of the damp and variable nature of the climate: the razor was laid aside and the beard allowed to grow in full luxuriance. From this period it passed through various phases of fashion until the reign of Queen Elizabeth. This was the golden age of the beard.

POETRY.

MY NATIVE PLACE.

(Suggested on reading a copy of the "Southern Times.")

There's a heartfelt gush as my native place,
By this home-stamped sheet, with a magic spell,
Is brought on Mem'ry's mirrored face
In pictured scenes I love so well.
'Twere a stone-like heart, were no love for home
Lying cherished deep, that no land or clime,
Nor the varied scenes of a pilgrim roam,
Nor the dimming breath of a misty time,
Can from that heart the love efface
Or break one's ties to his native place.

Be it duty's call, or a wayward will,
Or if Fate's decree, and its powerful hand,
That bears me farther from thee still,
To plant me in a far-off land;

There will yet thy ties strong remain entwined
Thick around my heart, which no Fate can break;
And the lightning thoughts of the subtle Mind
Will on Love's strong wings homeward journeys take,
And childhood's scenes will fondly trace
And dwell awhile in my native place.

On the Ocean borne, o'er the waving plain,
To the virgin West, where the stars unfurled,
With symbol of the eagle's reign,
Prophetic speak a rising world,—
I shall reach the bold Rocky Mountains' height,
And again may roam on old Europe's shore,—
Aye, if duty calls, and the voice of right,
On the sun-dyed East or the wide world o'er;
Still in my heart, where'er I roam,
A place of rest shall be held for home.

I may live to hear that those scenes are fled
Of my boyhood's days, and that changeful Time
Has laid the known ones with the dead,
But left me in a far-off clime.

Yet the Weymouth still that I knew of yore,
And the careless past, with the dear old band,
In my dream of youth I'll again pass o'er;
And these thoughts of home in a distant land
Shall bring me nearer, face to face,
With heaven, our spirits' own native place.

E. W. TULLIDGE.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, BOTT, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 61, SOUTH JOHN STREET, LIVERPOOL.

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"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 28, Vol. XXI.

Saturday, July 9, 1859.

Price One Penny.

MAN.

BY ELDER JOSEPH STANFORD.

Man is composed of body and spirit. To understand the object designed in their organization is, independently of Divine revelation, beyond the reach of mortals. To realize that we do exist and to understand the object of that existence here are entirely distinct and different matters.

The immortal part of man is the spirit, and spirit is intelligence. The tabernacle in which the spirit dwells is called the body, which is composed of the elements of the earth. By analytical tests it can be proved that the earth possesses all the elements of which the human body is organized; hence it is said that the Lord made man from "the dust of the earth."

But does man start into existence here? No—only so far as his body of flesh and bones is concerned. The spirit existed prior to this state of probation, and moved in a sphere pertaining to its native organization, which organization was effected on a principle analogous to that by which the natural body is formed. In referring to the writings of the Prophets, we find that the Lord, in speaking to Job, said—*"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding."* (Ch. xxxviii. 4.) Also to Jeremiah—"Before I formed thee in

the belly, I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations." (Ch. i. 5.)

In the Book of Doctrine and Covenants, we likewise read—"For by the power of my Spirit created I them; yea, all things, both temporal and spiritual." (Sec. x. 8.) And again—"Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither, indeed, can be." "The elements are eternal, and spirit and element inseparably connected receiveth a fulness of joy." (Sec. lxxiii. 5.)

It is a truth to be as easily comprehended and believed that the spirit did exist previous to entering the body as for us to admit that it can and does exist after leaving it. It is also evident that God organized the spirits of men—the same great Governing Intelligence that called into organization the body from the dust of the earth. From spiritual element he made the spirit of man, and by uniting the spirit with the body, a fulness of knowledge, wisdom, and happiness can be realized. As, then, there is a beginning to the organized existence of the body, so also there is a beginning to the organization of the spirit. At the same time, the component parts of each man had a

beginning, but have existed from all eternity.

It is consistent and rational to believe that after our spirits are organized, we served our Creator under certain laws compatible with his Divine goodness, in order that the attributes and properties of the spirit might be properly trained and developed; and that he perfectly understood the laws by which he designed those spirits should govern their lives. Those who kept their first estate were privileged to be present when the foundations of the earth were laid—a scene, no doubt, gratifying beyond measure, as it is said that on that occasion “the morning stars sang together, and the sons of God shouted for joy.”

It is true that, in our humiliation, that which transpired—the knowledge we grasped—the wisdom and power we enjoyed in our former sphere are lost to us. We came into this world entirely ignorant of what had previously been our lot, character, and position. Yet the Lord had a grand design—a noble object in view in placing us in this probation under these circumstances, but which few fully understand.

It does appear that the masses of human beings think that there is but little else for them to do but eat, drink, sleep, and die. They consider that their whole duty is summed up in seeking to gratify the lusts of the flesh. Some among them, however, do bring under cultivation their faculties in order to benefit their fellows and have their names handed down to posterity as heroes in such a cause, as champions in the advocacy of certain principles, or as men of genius and talent in the arts and sciences; and in doing this the height of their ambition, expectations, and aspirations is achieved. In it they think they have answered the end for which they were created and sent upon this planet. At the same time, they come on and pass off without learning the all-important lesson; and their whole lives, in consequence, have been spent to no profit to themselves. Their religious creeds comprehend not the will of God—circumscribe not the mysteries of his kingdom; their minds are therefore in darkness. Their former state, as well as the future, is to them a matter of solemn mystery. They can call to memory scenes that have taken place during their lifetime, and judge

what effects such and such causes will produce in a few years hence; but to lift the veil and comprehend the past and present and penetrate the great future is beyond the power of mortals, unaided by the revelations of God and the witness of his Holy Spirit.

The Lord has from the commencement been desirous that man should learn the whys and wherefores of his mission here, so that he might act out his part profitably to himself and in a way that would add to his glory. He used means and instituted a plan whereby it might be accomplished. The Priesthood, which brings within its limits the order and government of God, was in past ages conferred upon certain individuals who were honest and upright in heart, and who sought earnestly to learn the Divine will concerning them.

By this Priesthood man is taught the object of his being. He has to obey the principles of the Gospel which it unfolds, learn the laws of righteousness, and let them rule and regulate all his actions in life. Such a course will bring upon him the blessings promised—the gifts of the Holy Spirit, which, when properly used, will improve the intellect, develop and mature the attributes of the spirit, and perfect him by degrees in a knowledge of all saving principles and truths. The spiritual gift of revelation which now dwells within him will gradually open up to his understanding the history of past events, and in time all that he ever possessed will be restored to him: nothing will be lost that will be of service, providing he is faithful to his God. In life he will gain to himself much saving information and power, and in the next state of his being in the spirit-world he will continue the good work, come forth from thence, after having rendered effectual service there for the living and the dead, and gained much valuable experience for himself, and re-unite spirit and body, and live upon the earth, which will, in the meantime, by the power of Almighty God, have been made a habitation for the righteous, where the presence and glory of our Creator will be felt and enjoyed throughout all the eternities to come. The spirits of faithful men will there be clothed upon with celestial bodies and continue on in the great scale of progressive intelligence.

THE INFLUENCE OF TRUTH.

BY ELDER DANIEL BOWELLI.

Religious truth is the intelligence and the light of heaven—part of that wisdom whereby the great God comprehends and devises plans for the perfect salvation of his people and the government of his creations. Those truths which he has condescended to reveal to mankind in this their temporary sojourn upon this earth constitute the plan which is intended to save them from the dissolution which is the lot of all things mundane, and to reconfer upon them that once-enjoyed privilege to stand in their Father's presence. That plan of salvation, revealed by the Redeemer of the world, will ever continue to be the teacher of man until he is perfected, because its wisdom circumscribes all the conditions of this probation and agrees with every principle of endless life and felicity in the coming eternity.

None of the pleasures, treasures, and fortunes of mere earthly origin, coveted by so many and obtained only by a favoured few, can be considered as a counterpoise to the treasures of truth; for while mutability is stamped upon all the works of this creation, and the joys derived from transient causes fail to satisfy that ardent longing for happiness which is more or less active in every soul, abandoning many a heart which is deemed most happy to discontent and voidness, the possessors of truth taste purer and holier joys, even though the virulence of the world may inflict upon them many sorrows, in the anticipation of the coming day of retributive justice and righteous reward for their present toil.

A knowledge of truth or the possession of an infallible religion is the greatest treasure mankind can enjoy, and the want thereof has plunged them into the thousand miseries, sorrows, and perplexities wherewith their history is saddened.

It was the influence and power of truth that raised ancient Israel to eminence in the midst of nations, and the same power has gathered thousands from among the nations in the latter days and estab-

lished them in the valleys of the west, to form a mighty kingdom in the service of our God.

And, contemplating the working of truth in detail, what a distinction does it draw between man and man? Those who are destitute of the sublime influence of truth—whose hearts have never felt the joys and blessings of the Holy Spirit, are controlled by the circumstances and conditions of life and depend upon them for happiness, without being able to form a comforting hope for the distant future. But the Saint of God who walks in the sunshine of a true and infallible religion is thereby taught the great principles of eternal life, learns the end and purpose of his existence here, and becomes conscious of the value of his life.

The sacrifices which he is called to make for the cause of truth are not considered onerous, but appear as honours conferred upon him, for he knows their purpose, and the interests of God's kingdom are his own. Death and hell have lost their terrors, for the intelligence of heaven authorizes him to look beyond the gloomy confines of the grave for a higher and happier existence.

Comprehending the plans of his God concerning the salvation of mankind and the final destiny of the world, he is void of every mercenary propensity, and is ever ready to elevate his energies for the good of his fellows, though scorn may be his present reward, because he knows that there is a day when the true worth of souls will be revealed and the champion of truth will share his Master's glory.

May the truth continue to extend its influence in the midst of the nations, and the Saints of God still more exemplify in their daily life its heaven-born principles, until the knowledge of truth and God shall have penetrated every heart, society be moulded after the heavenly pattern, and the great and good and truly worthy reign with their Redeemer in the midst of our Father's kingdom through a blissful millennium.

THE ESSAYIST.

THE LAST DISPENSATION CONSIDERED AS A WHOLE.

In our last Number's Essay on the Dispensation of the Fulness of Times, a general view was taken of its character and scope. It was observed that its completeness stamped its peculiar type, and that throughout it showed the characteristic of wholeness. It was also remarked that this characteristic of wholeness did not alone belong to it as an entirety, but that the principal component parts of its constitution were also wholes, and that its constitution may be expressed as a compound of completeness. In future Numbers we shall give a detail of some of the principal views bearing on the dispensations; and it will be found that this character of completeness will more or less appear in every view connected with the dispensation of the fulness of times. It will everywhere appear as the final of a series, the completion of a whole, the end of a course, and as the embodiment of the spirit of all. Unless the characteristic of wholeness belonging to this dispensation is seen, and the fact understood that it is everywhere completing something and bringing together and uniting in one all the parts of the whole, half of the meaning of this dispensation will be lost.

Before proceeding farther, let us here make a passing definition of a whole, that we may more clearly realize the wholeness of this dispensation.

A whole in its very meaning is not simple, but involves a compound idea. A whole implies parts, and it moreover implies *all* the parts. The capital parts of every whole are the two halves, and every whole must have its two halves. Of course, these capital parts which we term halves always involve the minor ones; and when the halves are found forming the whole, though we should not extend our analysis farther than these principal parts, we may be certain that the lesser parts are comprehended in them. Again, a whole, besides involving the idea of parts, also involves the condition of unity. The parts must be brought together and fitted into that which we denominate the whole. Properly speaking, parts and a unity of parts are necessarily implied in

the idea of a whole. Having given this definition, let us take our views of this dispensation specially, and the others generally.

We shall not attempt to bring into our subject the immensity of universal creation, with its countless worlds and their inhabitants, and their probation, and dispensations, and states and histories extending, to use the expression, into their eternities throughout endless duration and infinite space; nor shall we take into consideration that the earth is but a part of a system of worlds, and that systems themselves are but parts in the universal whole, and that the dispensations and probationary periods of worlds are but links in the eternal chain. But though a broader whole is ever rising before us, and though even, if designed, we could not reach the ultimate in the infinite whole, it is consistent with the law of classification to fix upon a relative whole. We fix upon the earth and that which pertains thereto during its probation up to the consummation as our whole. Let us make a brief detail of some of the principal parts which that whole comprehends.

1. A probationary period is given to the earth, and the human family share that period in common with the earth. It takes the entire probationary period to form the whole.

2. That probationary term is divided into sections and dispensations. No one of these sections and dispensations forms the whole, for the whole takes in the entire series.

3. None of the former dispensations formed the whole, nor embraced the whole, nor completed the series which constitute the whole. It is self-evident that none of them could do so much until the last dispensation. That dispensation does complete the series—does embrace the entire results of the probationary state, and is in effect the whole. The last or final dispensation of the world's probation is in Scripture very comprehensively denominated "the dispensation of the fulness of times."

4. It will take all the events and effects

and parts of the probationary period and existence to constitute the whole. Now, absolutely and in every sense, no one dispensation can be said to embrace so much. It is, however, a truth in physics that nothing is lost—nothing annihilated, but that change and transformation are continually taking place: a kind of transmigration of life into other forms is eternally going on. So also is this a truth in metaphysics. There is nothing lost from the great sum, though individuals may lose and things be subject to change. The past becomes embodied in the present; the spirit of events transmigrate into the bodies of after-events; influences remain and become manifested in others, when those who originated them are said to be dead, and every soul who has been born into this probationary world still retains the immortal part. It is perfectly consistent, then, in speaking of the whole in question as taking in all the times, periods, events, influences, and parts of the entire probation, and bringing them all together in one great dispensation. Of course, no former dispensation did or could take in the whole. The fact that so much has come after them is proof of this. None but the last dispensation can take in the whole, but that will.

5. It will take in all the civilizations designed to spring up as the entire growth of this probation. All the variety of civilization belonging to a complete whole and to which all nations and ages will more or less have contributed, will be brought together and amalgamated in the great civilization destined to grow up in the dispensation of the fulness of times, and the whole course of human development and experience—the growth of six thousand years—will be thrown into this last grand civilization.

6. The dispensation of the fulness of times as a whole will take in the entire human family. All generations, all races, all tribes, all nations, all peoples, and every tongue will be embraced,—Jews, Gentiles, and the whole house of Israel, including the ten lost tribes, wherever they may be hid.

7. The living and the dead will be brought under the bearing of this dispensation,—heaven, earth, and hell be embraced therein; and celestials, spirituals, mortals, and devils will take their parts in its workings out, while the opposite prin-

ciples and powers—the good and evil—will thoroughly grapple and decide the long contest for victory. The wicked as well as the righteous from the beginning will be brought on to the stage of this grand period to perform their parts, and the Prophets and Apostles and Saints from Adam and righteous Abel down to the last of the Latter-day Prophets, Apostles, and Saints, with Jesus at their head, will be united and wonderfully active in the work of this dispensation; while, on the other side, their opposites will stand putting forth their power and fearfully struggling for dominion. This dispensation will show that heaven, earth, and hell—all the living and all the so-called dead will bound into an activity and put forth such life-force that will shake heaven, earth, and hell to their very centre.

8. This dispensation will not only take in the celestial state and glory, but also all the states and glories, though they be numerous and differ like the stars in the firmament. Not only will the Church of the Firstborn be embraced, but also all churches, though sectarianism should multiply tenfold upon the present. God's kingdom will not only circumscribe the Saints, but will also circumscribe all the kingdoms of the earth; and not alone will his dominion be extended to his people, but it will be laid upon all mankind and reach even to a dominion over hell.

9. This dispensation, in its genius and mission, is a whole and presents us with the two relative halves. It is both general and special in its character,—special to the chosen people, and general to all nations and generations, whether living or dead. It is local in its special character, but in its general character it will extend to all. Its mission and its Priesthood and its Church and its kingdom and its Zion and its gathering will find its centre in a God-chosen land; and to its Zion, the Deliverer, the Christ will at length come. But in its general character it will be universal in the broad sense of comprehending all mankind, of whatever age, nation, state, or glory. Though all truth is exclusive, and celestial glory exclusive to celestial laws, and celestial salvation exclusively partaken of by those of the Church of the Firstborn, yet this dispensation also extends to universal laws, universal influences, and universal salvation.

10. The dispensation of the fulness of times will bring the prophecy and the fulfilment, the vision and the reality close together. Almost as soon as the spirit of the reality is born, the body thereof will be given to it. The Prophets of this dispensation will live to see many of the prophecies of their uttering fulfilled in their own generation, and they who saw the vision of great events will live to see the reality. The prophet and the fulfiller will be contemporaries. Hand in hand will they travel through their successive generations during the millennium. Indeed, not unfrequently will one man embody the two qualities of prophet and fulfiller in himself; and he that saw the vision

will often be the principal agent in creating the body of reality for his vision. Thus will he embody the two halves of a whole and bring together in himself all its parts.

We cannot enumerate all the points or touch all the features illustrative of the wholeness of this dispensation; but enough, we think, has been given in this general view to show the characteristic in question. In following Numbers we shall dwell more largely upon some of the points and features glanced at in this, and will close this essay by remarking that this dispensation of the fulness of times has been opened by the mission of Joseph Smith, and will be consummated by the second coming and reign of Messiah.

HISTORY OF JOSEPH SMITH.

(Continued from page 428.)

[July, 1843.]

The same jury sat as a jury in the day time, and were placed over us as a guard in the night time. They tantalized and boasted over us, of their great achievements at Haun's Mills and at other places, telling us how many houses they had burned, and how many sheep, cattle, and hogs they had driven off belonging to the "Mormons," and how many rapes they had committed, and what squealing and kicking there was among the damned bitches, saying that they lashed one woman upon one of the damned "Mormon" meeting benches, tying her hands and her feet fast, and sixteen of them abused her as much as they had a mind to, and then left her bound and exposed in that distressed condition. These fiends of the lower regions boasted of these acts of barbarity, and tantalized our feelings with them for ten days. We had heard of these acts of cruelty previous to this time, but we were slow to believe that such acts of cruelty had been perpetrated.

The lady who was the subject of this brutality did not recover her health to be able to help herself for more than three months afterwards. This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at their war dances, singing and telling each other of their exploits in murdering the "Mormons," in plundering the houses and carrying off their property. At

the end of every song they would bring in the chorus, "God damn God, God damn Jesus Christ, God damn the Presbyterians, God damn the Baptists, God damn the Methodists," reiterating one sect after another in the same manner, until they came to the "Mormons." To them it was, "God damn the God-damned Mormons, we have sent them to hell." Then they would slap their hands and shout, Hosanna! Hosanna! Glory to God! and fall down on their backs and kick with their feet a few moments. Then they would pretend to have swooned away into a glorious trance, in order to imitate some of the transactions at camp meetings. Then they would pretend to come out of the trance, and would shout and again slap their hands and jump up, while one would take a bottle of whisky and a tumbler, and turn it out full of whisky, and pour down each other's necks, crying, "Damn it, take it; you must take it!" And if any one refused to drink the whisky, others would clinch him and hold him, whilst another poured it down his neck; and what did not go down the inside went down the outside. This is a part of the farce acted out by the grand jury of Daviess County, whilst they stood over us as guards for ten nights successively. And all this in the presence of the *great Judge Birch*, who had previously said, in our hearing, that there was no law for the "Mormons" in the State of Missouri. His brother was there acting as District Attorney in that

circuit, and, if anything, was a greater cannibal than the Judge.

After all these ten days of drunkenness, we were informed that we were indicted for *treason, murder, arson, larceny, theft, and stealing*. We asked for a change of venue from that county to Marion County, but they would not grant it; but they gave us a change of venue from Daviess to Boone County, and a mittimus was made out by the pretended Judge Birch, without date, name, or place.

They fitted us out with a two-horse waggon, and horses, and four men, besides the Sheriff, to be our guard. There were five of us. We started from Gallatin,—the sun about two hours high.

There we bought two horses of the guard, and paid for one of them in our clothing, which we had with us; and for the other we gave our note.

We went down that day as far as Judge Morin's—a distance of some four or five miles. There we stayed until the next morning, when we started on our journey to Boone County, and travelled on the road about twenty miles distance. There we bought a jug of whisky, with which we treated the company; and while there the Sheriff showed us the mittimus before referred to, without date or signature, and said that Judge Birch told him never to carry us to Boone County, and never to show the mittimus; and, said he, I shall take a good drink of grog and go to bed, and you may do as you have a mind to.

Three others of the guard drank pretty freely of whisky, sweetened with honey. They also went to bed, and were soon asleep, and the other guard went along with us, and helped to saddle the horses.

Two of us mounted the horses, and the other three started on foot, and we took our change of venue for the State of Illinois, and in the course of nine or ten days arrived safely at Quincy, Adams County, where we found our families in a state of poverty, although in good health, they having been driven out of the State previously, by the murderous militia, under the exterminating order of the Executive of Missouri; and now the people of that State, a portion of them, would be glad to make the people of this State believe that my brother Joseph has committed treason, for the purpose of keeping up their murderous and hellish persecution; and they seem to be unrelenting and thirsting for the blood of innocence; for I do know most positively that my brother Joseph has not committed treason, nor violated one solitary item of law or rule in the State of Missouri.

But I do know that the "Mormon" people, *en masse*, were driven out of that State,

after being robbed of all they had; and they barely escaped with their lives, as well as my brother Joseph, who barely escaped with his life. His family also was robbed of all they had, and barely escaped with the skin of their teeth, and all this in consequence of the exterminating order of Governor Boggs, the same being confirmed by the Legislature of that State.

And I do know, so does this Court, and every rational man who is acquainted with the circumstances, and every man who shall hereafter become acquainted with the particulars thereof, will know that Governor Boggs and Generals Clark, Lucas, Wilson, and Gillum, also Austin A. King, have committed treason upon the citizens of Missouri, and did violate the Constitution of the United States, and also the Constitution and laws of the State of Missouri, and did exile and expel, at the point of the bayonet, some twelve or fourteen thousand inhabitants from the State, and did murder some three or four hundreds of men, women, and children, in cold blood, and in the most horrid and cruel manner possible; and the whole of it was caused by religious bigotry and persecution, because the "Mormons" dared to worship Almighty God according to the dictates of their own consciences, and agreeable to his Divine will as revealed in the Scriptures of eternal truth, and had turned away from following the vain traditions of their fathers, and would not worship according to the dogmas and commandments of those men who preach for hire and divine for money, and teach for doctrine the precepts of men, expecting that the Constitution of the United States would have protected them therein.

But notwithstanding the "Mormon" people had purchased upwards of *two hundred thousand dollars' worth of land*, most of which was entered and paid for at the Land Office of the United States, in the State of Missouri; and although the President of the United States has been made acquainted with these facts and the particulars of our persecutions and oppressions, by petition to him and to Congress, yet they have not even attempted to restore the "Mormons" to their rights, or given any assurance that we may hereafter expect redress from them. And I do also know most positively and assuredly that my brother Joseph Smith, senior, has not been in the State of Missouri since the spring of the year, 1839. And further this deponent saith not.

HYNUM SMITH.

Parley P. Pratt sworn. Says that he fully concurs in the testimony of the preceding witness, so far as he is acquainted with the same; and Joseph Smith has not been known as Joseph Smith, junior, for the

time stated by Hyrum Smith. He was an eyewitness of most of the scenes testified to by said Hyrum Smith, during the persecutions of our people in Missouri. That during the latter part of summer and fall of the year 1838, there were large bodies of the mob assembled in various places for the avowed object of killing, driving, robbing, plundering, and exterminating the "Mormons," and actually committed many murders and other depredations, as related by the preceding witness.

The Governor was frequently petitioned, as also the other authorities, for redress and protection. At length, Austin A. King, the Judge of the Circuit Court of the Fifth Judicial District, ordered out somewhere near a thousand men, for the avowed purpose of quelling the mob and protecting the "Mormons." These being under arms for several weeks, did in some measure prevent the mob's proceedings for some time. After which, Judge King withdrew the force, refusing to put the State to further expense for our protection without orders from the Governor.

The mobs then again collected in great numbers, in Carroll, Daviess, and Caldwell Counties, and expressed their determination to drive the "Mormons" from the State or kill them. They did actually drive them from De Witt, firing upon some, and taking others prisoners.

They turned a man by the name of Smith Humphrey and family out of doors, when sick, and plundered his house and burned it before his eyes. They also plundered the citizens generally, taking their lands, houses, and property.

Those whose lives were spared, precipitately fled to Far West in the utmost distress and consternation. Some of them actually died on the way, through exposure, suffering, and destitution. Other parties of the mob were plundering and burning houses in Daviess County, and another party of the mob were ravaging the south part of Caldwell County in a similar manner.

The Governor was again and again petitioned for redress and protection, but utterly refused to render us any assistance whatever. Under these painful and distressing circumstances, we had the advice of Generals Atchison, Doniphan, and Parks to call out the Militia of Caldwell and Daviess Counties, which was mostly composed of "Mormons," and to make a general defence.

The presiding Judge of Caldwell County, Elias Higbee, gave orders to the Sheriff of said county to call out the Militia. They were called out under the command of Colonel Hinkle, who held a commission from the Governor, and was the highest military officer in the county. This force

effectually dispersed the mob in several places, and a portion of them were so organized in the city of Far West, that they could assemble themselves upon the shortest notice, and were frequently ordered to assemble in the public square of said city, in cases of emergency.

These proceedings against the mob being misrepresented by designing men, both to the Governor and other authorities and people of the State, caused great excitement against the "Mormons." Many tried to have it understood that the "Mormons" were in open rebellion, and making war upon the State.

With these pretences, Governor Boggs issued the following exterminating order:—

"Head Quarters of the Militia,
City of Jefferson, October 27, 1838.

Sir,—Since the order of the morning to you, directing you to come with 400 mounted men to be raised within your division, I have received, by Amos Rees, Esq., and Wiley C. Williams, Esq., one of my aides, information of the most appalling character, which changes entirely the face of things, and places the Mormons in the attitude of an avowed defiance of the laws, and of having made war upon the people of the State.

Your orders are, therefore, to hasten your operations and endeavour to reach Richmond, in Ray County, with all possible speed. The Mormons must be treated as enemies, and must be exterminated or driven from the State, if necessary, for the public peace.

Their outrages are beyond all description. If you can increase your force, you are authorized to do so to any extent you may think necessary. I have just issued orders to Major-General Wollock, of Marion County, to raise 500 men, and to march them to the northern part of Daviess County, and there to unite with General Doniphan, of Clay, who has been ordered with 500 men to proceed to the same point for the purpose of intercepting the retreat of the *Mormons* to the north. They have been directed to communicate with you by express. You can also communicate with them, if you find it necessary.

Instead, therefore, of proceeding as at first directed, to reinstate the citizens of Daviess, in their houses, you will proceed immediately to Richmond, and there operate against the *Mormons*.

Brigadier General Parks, of Ray, has been ordered to have 400 of his brigade in readiness to join you at Richmond. The whole force will be placed under your command.

(Signed.) L. W. Boggs.

Governor and Commander-in-Chief."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 9, 1859.

PREACHING THE GOSPEL.—We have neither time nor space in an editorial to lay before our readers anything like even an outline of the great and glorious events which are to be brought about in the latter times, among which are the “restitution of all things,”—“the dispensation of the fulness of times,”—“the gathering together in one all things in Christ, both which are in heaven and on earth,”—the establishing of that mighty kingdom on the earth which is to subdue, break in pieces, overturn, and swallow up “all other kingdoms,” and ultimately “fill the whole earth,”—and numerous other mighty events which are about to transpire among men. The Elders and Saints, however, are more or less informed upon these subjects, and are looking for their development. But in looking for and expecting a fulfilment of prophecy and the accomplishment of the purposes of Jehovah, they are too apt to overlook present duties—to forget that all these mighty events are to be brought about by natural means, and that the Latter-day Saints, the people of God, the Elders of Israel are to be instruments in the hands of the Lord to accomplish the great and glorious Latter-day Work. The Elders are well acquainted with these facts, and much—very much more that pertains to this great Latter-day Work, than we can be expected to even hint at here. Yet they sometimes seem to forget or lose sight of the fact that the work is theirs to accomplish, and that for that purpose the holy Priesthood has been bestowed upon them, and that they are and will be held responsible for it, and are looking for the Lord to put forth his hand in some mysterious, marvellous, and unnatural way, and, by some superhuman and arbitrary power, at one grand stroke perform the work and wind up the dispensation. We find it necessary sometimes to bring the matter before them and call back to their minds the fact that the Lord works by means and employs his faithful servants to bring about his purposes. But more particularly is it our design in these remarks to remind the Elders and Saints that one of the *first* and most important of the great works to be performed in this dispensation is the *preaching of the Gospel to the world*. Indeed, upon this depends the fulfilment and accomplishment of all the rest. Jesus, in speaking of this time, said that “the Gospel must first be published among all nations:”—“And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.” The latter-day Apostles and Elders, as well as those of former days, are specially commanded to preach the Gospel to every nation in all the world, that the end may come, that a kingdom and people may be prepared, the great millennium ushered in, and the Lord Jesus Christ come again with his Saints to reign upon the earth as “King of kings and Lord of lords.”

Now, there are many ways of preaching the Gospel. Many opportunities present themselves to the Elders and Saints, men and women, when they can preach the Gospel to their relatives, friends, acquaintances, and neighbours, by distributing the written word and publications of the Church, by quiet fireside conversations, by acts of kindness, by ordering their lives day by day continually in accordance with the principles of that Gospel, by a righteous and godly walk before the world, and in

many other ways which the Saints will readily discover and avail themselves of as they have opportunity, if they have the spirit of the work within them and a just sense of its importance and of the responsibility and obligation resting upon them. As Saints and members of the kingdom of God, it is their duty to advance its interests and spread the glorious truths of the Gospel throughout the earth as far as their abilities and circumstances will enable them.

But we design in this editorial to treat of public oral preaching only. The great object to be accomplished in preaching the Gospel is—first, to convince the hearer, to enlighten his understanding, and bring the principles home to his heart and judgment in such a way as to compel, as it were, the honest in heart to embrace those principles; next, to warn the inhabitants of the earth, and bear witness to them of the truths of the Gospel, the glory and magnitude of our religion and the great Latter-day Work, that the end may come.

To accomplish these great objects, either to convince the honest or to warn the rebellious and make it “a witness” to them, there must be matter, subject, thought, point, argument, knowledge, evidence, doctrine, principle, and sound common sense in the discourses of our preachers; and they must be delivered with life, energy, and force, to command attention, and at the same time with a simple, serious, convincing, and winning manner, so as to reach the heart as well as convince the judgment. Care must also be taken to avoid a low, vulgar style of speaking, that no false or low impressions be given of the character of the doctrines and principles of the religion which we profess. The Elders should always be mindful of the fact that God is the author of our glorious religion, and they should be ever careful to treat it with the reverence and dignity due not only to its own intrinsic worth and exalted character, but also to the Divine source from which it emanates.

It is irreverent and blasphemous to treat any of the principles and doctrines of Christ—of life and salvation—of the kingdom of God with contempt and ridicule. In fact, the contempt and ridicule are not directed to the principles, doctrines, or laws, but to the Author. So also is it irreverent and blasphemous to treat or speak of those principles, doctrines, or laws in a loose, careless, foolish, indifferent, or unbecoming manner, so as to cause others to look upon them with contempt or aversion. Painful and humiliating as the confession may be, we are forced to admit that we have sometimes been pained and mortified at the way in which the principles of the Gospel have been handled by the Elders, and much more so at the foolish and nonsensical things that have been put forth by them as the Gospel of Christ, which has again been restored to the earth through the Prophet Joseph Smith. Many an honest seeker after truth has been sickened and disgusted with the foolish and vain-glorious display of ignorance on the part of some of our Elders under the (by them) pretended influence and inspiration of the Holy Ghost. Many a one, we fear, whose heart has yearned after truth and sought to find it at our meetings, has been discouraged and driven away by the stupidity and incapacity of the speaker and his manifest ignorance of the subject he was treating upon, or the sublime truths and principles of the Gospel. Too often is it the case that the principles of our glorious religion are so mangled and distorted by the ignorance and stupidity of the speaker as to make it appear the reverse of what it really is. Instead of glorious and desirable, grand and loveable, it is made to appear dull and tasteless, low and repulsive; and instead of being irresistibly drawn to the meetings, as they would be by a wise and intelligent exposition and unfolding of the principles of our religion and the Gospel, they are effectually driven from them by the low vulgarity and stupidity of the speaker and his perversion of our doctrines. The blood of all

such will be found upon the skirts of the Elders who thus dishonour their Priesthood, the Gospel of Christ, and the cause of God, through a vain, wicked, and foolish desire to show off and induce others to think as highly of them as they evidently think of themselves. We again enter our protest against all such exhibitions of folly and dishonouring of the Gospel by the Elders in their preachings.

The great object to be accomplished in preaching the Gospel is not to build up a reputation for the preacher, or to afford him an opportunity for self-display, but to unfold the glorious principles of life and salvation, and point out to the world the direction to take, the road to travel, and the work to be performed, to secure the blessings thereof,—to portray the great work of the last dispensation in its details, in its comprehensive whole, in all its magnitude and minor proportions, in all its bearings in relation to the destiny of the human family, and in a style, manner, and language that will command the respect, rivet the attention, convince the judgment, captivate the heart, and secure its adoption by and the co-operation of every honest-hearted man or woman who hears it.

To accomplish this and to effectually preach the Gospel, the Elders must prepare themselves. They must themselves become acquainted with the doctrines and precepts of their religion, be provided with proof and argument to sustain them, and order, judgment, and wisdom in presenting them.

We hope the brethren will give this matter their serious consideration, and without delay set themselves to bring about a thorough reformation in this respect, and see that the Gospel is no longer dishonoured by them in our preaching meetings.

EXCOMMUNICATION.—Jonathan Jackson, late President of Hull Conference, was on the 19th June excommunicated from the Church for drunkenness, obtaining money under false pretences, and other transgressions and un-Saint-like conduct.

HAPPINESS.

“For if we have no hope, we are of all men the most miserable.”—PAUL.

Happiness is the great aim and object in life. Philosophers, statesmen, priests, poets, and martyrs have talked of it, written of it, sung of it, and struggled and died to obtain it.

Some have maintained that it was possible to enjoy it in life. Others have placed the possession of it in the mystic future. Manifold have been the means employed to secure it; but often, like the fleeting rainbow, it has shone in the distance, and vanished when seemingly about to be secured. The warrior believes it lies in glory and power; but when the victims of a hundred battlefields marshal their grim spectres before him, as he stands on the gory pinnacle he has erected, the sting of remorse drives the angel of happiness away, or stimulated ambition unsatisfied forbids its approach. The money-hunter and miser place it in the possession of wealth; but as speculation

succeeds speculation successfully, and the bursting coffers glitter with the shining dross, a demon is being evoked which takes possession of the avaricious soul and reigns triumphant, having misery for its consort. The Epicurean regards pleasure as the acme of happiness here upon earth; but when he has drained the cup to the dregs, the scorpion which lies hidden at the bottom poisons his existence and embitters his last miserable moments.

Mankind have searched in vain to find out by human wisdom the source from whence it flows, and, failing to discover it here, have placed it in an unknown sphere, to be approached with doubts, fears, and tremblings.

That some have sought and found it is an undeniable fact; and, to retain possession of the inestimable treasure, they have suffered more than could have been borne by any uninspired with the sure hope

by which their souls were securely anchored.

Once found, and with a confidence of its perfection being consummated, no trial was considered too great, no toil too arduous, no labour too difficult, and no suffering too severe by the noble recipients who were determined to struggle and win.

It was the hope of the future, based upon the realization of the present, which animated a Daniel, a Peter, a Paul, a Nephi, and an Alma, with all the great and good of past dispensations, as well as a Joseph and Hyrum, a David, a Parley, a Brigham and Heber, with all the bright galaxy who have shed their lustrous light over the age we live in.

No real happiness can be found apart from knowledge and sensibility. If we examine ourselves carefully, we shall find that the first experience of true happiness we enjoyed was when the Spirit of God bore testimony to our spirits that the Father had deigned to look down upon us with pleasure and accepted our primal efforts to keep his commandments. When, after rendering obedience to the Gospel and being baptised for the remission of our sins, we felt the Divine unction communicated to us through the laying on of hands, and a holy peace pervaded our minds, the germ of hope within was nourished and grew into a goodly plant. We had found the object of life and happiness, and felt ready to do anything or dare anything to keep the hallowed gift in our possession.

By the same means can all who are honestly inclined to do right obtain it, and by no other. Other schemes and plans may bring a false quiet and insecure peace; but doubts will arise to distract the mind, fears will come unbidden and thrill the soul with anguish, while the vague uncertainty which surrounds them can afford no better hope than wishes, desires, and trembling anticipations.

It is not with us a state of dubiety, but a perfect knowledge of what we possess that gives confidence to our expectations and tangibility to our hope, and nerves us on to the struggle. This is that which "the world can neither give nor take away," of which the poet says—

"Hope springs exultant on triumphant wing."

This it is which "enters far within the

vail" and opens up a glorious prospect, with a foreshadowing in our present possession.

Compared with this happiness, what are the thousand fruitless pursuits of the world's united wisdom! As bubbles in the sunbeam, they glitter to the eye; but when they seem loveliest, they burst, and all is emptiness within.

But there is something still further in this matter. We first found true happiness through obedience to God's requirements; and not only that, but every succeeding increase of it which we have received has come through the same channel. Every duty performed has borne with it an ample recompense in continued and increased happiness.

Every requirement of the Priesthood attended to has strengthened our faith and hope, and the trials and tribulations which have fallen to our lot have been lightened by the attendant influences, while the cup of sorrows poured out for every mortal has been sweetened by the bounteous blessings of an indulgent Parent.

This teaches us a lesson fraught with importance—to live daily according to the precepts of the Gospel, and thus keep the current of happiness ever flowing. Neglect of this has caused many to lose their "first love," become careless of their duties and privileges, and grieve the Spirit of peace, until too late they awaken to a sense of their misery, and regret their unfortunate course. No matter how they may strive to soothe their troubled spirits—no matter what soporific they may administer to deaden the oppressing pain,—conscience-seared, they will strive to forget the past and tremble at the future. If seeking to be wedded to infidelity, their bride disgusts them. If striving to find relief among the conflicting opinions of the day, they start affrighted and tremble at the shadows which cross their path. And if repentant, the desire to return to their duties, sorrow for the past, and regret for their backward condition will produce a certain punishment.

It is a glorious blessing that we enjoy—a noble privilege that has been granted us; and our study day by day to appreciate, retain, and extend it will be a holy employment.

O ye who wander in troubled paths of doubts and fears—ye who are searching with unavailing labour for peace and

happiness—ye who desire to serve God and honour his commandments, but whose minds are clouded with tremblings and uncertainties,—ye who seek a heaven beyond the tomb, but cannot find a foretaste of it here,—to you is the invitation extended. Come and drink at the rich stream which flows unceasingly from the fountain of love. Come and drink of the waters of eternal life, that your thirsty souls may be satisfied. Cast in your lot with the people of God, and you will learn the secret of “Mormon” enjoyment, and participate in the hope which has sustained the Latter-day Saints during all the unparalleled sufferings and persecutions they have been compelled to pass through—the hope that cheers them onward and enables them to view the future with confidence. If we had no hope, we should be indeed “of all men the

most miserable;” but that happiness which we enjoy nourishes a hope which swells within us, and those gathering ills which robe the future in terrors to the world are but to us the sable linings of a silver cloud radiant with bliss.

Come, then, and share with us true felicity and unappreciable happiness. Have your burdened spirits relieved, your guilty consciences cleansed and clothed with the blood-bought mantle of purity. Learn to follow Jesus by obeying his revelations, and prove your love to God by keeping his commandments. So shall the blessings of heaven descend upon you like genial showers which refresh and vivify the parched earth, and your hopes of the future will be nourished and supported by the present enjoyment of heaven-bestowed happiness.

S.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 434.)

(From the Report of a Lecture delivered in Bristol in 1849, by Professor Waterman, on the “Antiquities of America,” &c.)

“A lecture on the above subject was delivered, a short time ago, at the Exhibition-room of the Fine Arts Academy, Bristol, by Professor Waterman, of Boston, U.S. A numerous and respectable audience was present. A drawing taken from a tablet in Copan, exhibiting a number of hieroglyphics, was appended to the wall at the back of the platform. Professor Waterman commenced by stating that during his residence in America he had been much engaged in visiting the ruins of that country—the remains of other days—which were interesting, as they carried the mind back to scenes, times, and men that were gone by. . . . From Hudson’s Bay to the Isthmus of Panama there existed a vast chain of antiquities throughout the whole distance, different in many respects from anything in this country, Nineveh, Petra, or any other part of the world. There were two different classes of those antiquities; the first consisted of irregular mounds of earth, beneath which were found quantities of human skeletons, and with them those implements generally used in warfare. These tumuli, which were very similar to those in the counties of Dorset and Wilts, in England, ran entirely through North and South America. The

second class was of a regular character, indicating a regular design and construction, often of very great dimensions, and made for different purposes to the first. These also extended throughout the whole country, and would be found, if a line were taken from the Isthmus of Panama, to become of increased antiquity as they proceeded in a northerly direction. In Central America were found entire cities, many of them not known twenty years ago, some of which excited as much interest as Nineveh, Babylon, or any city of the Nile; and Mr. Stevens, who had been celebrated for his travels in that part, had produced specimens equal to any found in either Thebes or Memphis. There were remains of what appeared to have been palaces and temples, covered with hieroglyphics, which, could they be translated, would give something definite, in all probability, of their former history. It was remarkable that in those hieroglyphs were taken entire portions of the human body; the drawing taken from the tablet in the ruins of Copan, so called from the province in which it was situated, was illustrative of the fact, many of them not extending back farther than 500 or 1,000 years. Squier and Davis, in their researches in the valley of the Mississippi, discovered no less than 200 of those tumuli, differing in their nature from the first. They were mounds which con-

tained traces of a once great and civilized nation: in them were found agricultural implements, figures, and almost every kind of ornamental work that the mind could conceive. In some mounds they were made of brass, silver, copper, and various other metals, showing the nature and extent of the intercourse of the inhabitants with other parts of America. Numbers of those mounds were of immense dimensions—some of them as large as the fourth part of London, many exhibiting ruins of fortifications and walls of cities. But the question arose as to who were the authors of those remains, so unique in their character, and manifesting such a high degree of intelligence. When the American continent was discovered, there were found two different classes of inhabitants; the first were those known as the *red men* of the forest, or American Indians, who were for a long time considered the only inhabitants, and the Mexicans, who were a people equalling in many respects the most refined of the Old World. Many and wild had been the speculations put forth at different times as to the origin of those people, which were, however, resolvable into two suppositions—either that the inhabitants were indigenous to the country or came from another land. The first hypothesis was untenable, as the manners, customs, and traditions of the people identified them as part of the great human family. When and whence, then, did they come? Albert Galatin, one of the profoundest philologists of the age, concluded that, so far as language afforded any clue, the time of their arrival could not have been long after the dispersion of the human family. Dr. Morton, after a series of investigations of many of the human crania found in the sepulchral mounds, concluded that they must have dated back at least 2,000 or 3,000 years. It would not seem that all the family to which they belonged came with them, as they were but representatives of a people still in existence in the Old World, or who had become extinct since they emigrated. This people could not have been created in Africa, for its inhabitants were widely dissimilar to those of America; nor in Europe, which was without a native people agreeing at all with American races: then to Asia alone could they look for the origin of the American. . . . Mr. Pallas, in the fifth volume of his *Travels in Siberia*, gave an account of very interesting discoveries near Krasnoïarsk, about 56 deg. north, which indicated the occupancy of the country at a remote age by a people of civilization and refinement. Ancient mines were discovered, with mining implements like pickaxes, wedges of copper, and hammers of stone; also tombs, containing knives, arrow-heads,

daggers, and ornaments in gold and silver, embossed with figures of elks, stags, rein-deers, and other animals, of the most exquisite workmanship. In proof of the antiquity of these mines, Mr. Pallas stated that so long a time had elapsed since they were wrought, that the props which sustained them had become petrified, and some of them contained specimens of copper formed by the hand of nature since they were first erected. . . . In the mines and tombs of Krasnoïarsk had been found different kinds of instruments, such as knives, &c., made of copper so hardened as to take the place of steel, as used among us; and it was known, on the testimony of veritable historians, that the Mexicans, Peruvians, and southern nations possessed the means of hardening copper to such perfection that they were able to bestow on it an edge equal to that of the best steel. It was a fact worthy of special attention that not only copper wedges, but other instruments, identical in form and material to those found in Siberia, had been found in the mounds and tumuli of Mexico and other parts. The fact was thus established, either that one and the same people occupied at different times these different places—Siberia, Ohio, and Mexico, or that the nations possessed, in common, a secret now lost to the entire world. The lecturer then cited a number of facts in regard to astronomy and design, to show that they must have obtained their knowledge from some eastern nation, and concluded by observing that it was to be regretted that a subject so replete with interest should be long neglected."

(From "*Cassell's Illustrated Family Paper*," July 2, 1859.)

Civilization—proud of its luxury and refinement—has often vitiated the character of an uncivilized people; and the nation that, in its rude simplicity, was accounted barbarous, has become ten times more barbarous under the influence of self-styled civilization. When the Spaniards first discovered Mexico, they found an upright people, in no way deficient in intellect, nor destitute of material comfort, nor devoid of artistic ingenuity. What have they made them? Let the present condition of Mexico reply. Humboldt, Bullock, and other European travellers have satisfactorily established the ingenuity of the ancient Mexicans. The numerous monuments which still remain fully attest this fact. There are pyramids, in some cases, larger than those of Egypt; there are sculptures beautiful as those of Etruria; there are broken walls, and prostrate columns, and the remains of artificial canals spreading far and wide. The ruins of Pelanque extend for twenty miles, and

the mountains of Tezenco are covered with the debris of ancient cities. The accompanying illustration represents the ruins of a celebrated temple in the Tierra Caliente, about seventy miles south of the city of Mexico. . . . It occupies an area of about 600 square yards, and is nearly 600 feet in length. It is somewhat remarkable that the gigantic stones of which it is com-

posed have been brought from a quarry of blue porphyry, several leagues distant. Some of these stones measure no less than 13 feet in length, four or five in breadth, and two or three in height. The stones are completely covered with curious hieroglyphics. The study of Mexican antiquities presents many highly interesting features, and amply repays the toil and trouble of laborious research."

(To be continued.)

PASSING EVENTS.

GENERAL.—A most destructive earthquake occurred at Erzeroum on the morning of the 2nd instant. The catastrophe, principally consisting of one terrible shock, lasting some fifteen seconds, occasioned immense loss of lives and property. The loss of lives was roughly estimated at 1,500. Nearly all the larger buildings of the town have fallen a prey to the calamity. An imperial despatch from Turin on the 27th ult. states that at the battle of Solferino, the French army took 6,000 prisoners, 30 cannon, and three flags: about 1,000 Piedmontese were killed, and about the same number wounded. The Vienna correspondent of the *Times* estimates the loss of the Austrian army, on the 24th instant, in killed, wounded, and missing, at 20,000. The Austrians have sunk nine vessels in the port of Manolico, to prevent the passage of a French squadron. A vessel, with 250 Mussulman pilgrims for Mecca, has foundered about 100 miles from Jeddah.

VARIETIES.

SUBMARINE BOAT.—This marvellous vessel is an American invention. The ingenious discoverer, Mr. L. D. Philips, of Chicago, U. S., built a boat on this principle, which was publicly tried on Lake Michigan with complete success. Conceiving that it would be available for military purposes, he patriotically gave the preference of purchasing his discovery to his own Government; but the U. S. naval authorities replied that they needed vessels for service above and not below the surface. It is now under the consideration of her Majesty's Government. The vessel is constructed of iron, in the form of a fish, tapering to each end, sixty feet long by seven feet six inches extreme width. To prevent its turning over, when submerged, it has four keels, meeting at the extremities, and gradually disappearing or interrupted in the widest part of the hull. There are two hatches, whereof the upper one is opened, the lower one closed when the vessel is on the surface, and when it is submerged the reverse takes place. Along the sides are glass bull's eyes giving admission to light, and enabling the inmates to see what goes on without, and whither they are going. It has also two light domes above, for use when on the surface. The vessel is sunk by admitting water into tanks, and raised by expelling it, while it may be kept stationary at any required depth from one to a hundred feet, the exact depth attained being shown by a graduated tube. There are no communications required with the surface, for the necessary air is supplied from tanks containing a large amount of compressed atmosphere. It may be propelled either by hand power or electro-magnetism, with a screw adjusted to an universal joint, that acts also as a rudder. Should the boat run into anything, it can be extricated without injury, having on its point a thimble of such construction, that, by reversing the screw, the vessel would be disengaged from it. It is designed to carry 20 or 30 men. The most obvious application of such a vessel is to hostile purposes. Able to proceed to sea in any weather, to traverse the ocean depths in any direction undetected, to rise to the surface at any point, or sink beneath it instantaneously at will, to attach torpedos to the bottoms of enemies' vessels, or otherwise damage them, it is evident that the submarine boat will be a valuable auxiliary in warfare. Carrying, if required, a 24-pounder, it can emerge to upper air, and from thence fire at a vessel from a few feet distance, re-sinking to re-load. It can be employed also for more pacific purposes, examining ships' bottoms, building docks, working on wrecks, and such-like duties. It possesses patent machinery for working beneath the surface, sawing timber, &c., and after examining a wreck, could ascend to where the pressure would not be inconvenient—perhaps sixty feet from the surface, open the lower hatch, anchor, and send down divers, to be supplied with the air necessary to their support from the boat.—*Cassell's Illustrated Family Paper*.

GARDENING MEMORANDA.—The most approved method of propagation of the pansy is by taking off young slips in the autumn, which is the best time, as then the ground and weather are most suitable for the formation of rootlets. Strip them of their under leaves, and cut close below the bottom joint, from which the roots must spring; for if this is not done, the cutting will decay to that joint, which frequently destroys the whole. Liquid manure is greatly beneficial to such flowers as pale carnations, pinks, ranunculuses, polyantheses, and hyacinths, when putting forth their flower-stems. Choice bulbs of tulips, ranunculuses, hyacinths, and anemones should be taken up as soon as the foliage has turned yellow, and be stored away, when dry, in paper bags until the planting season.

POETRY.

LINES TO MY SISTER.

I do not promise that I could
Leave Babylon without a tear;
But let us view the recompense
We'll gain in Zion, sister dear.

'Tis true that we must bid farewell
To father, mother, brothers, all!
But since our Saviour's said the word,
We'll willingly obey the call.

With pleasure, too, we'll haste away,
Regardless what the world may say,—
Look forward to the promised land,
To spend a sweet eternal day.

May we be classed among that throng
Who will on Zion's summit meet,
And cry, "Salvation to our God,"
Casting our crowns at Jesus' feet.

When Jesus to his Temple comes,
With all the Saints of former years,
Affliction then shall be unknown—
Forgotten anxious thoughts and fears.

We shall be there, my sister dear,
Though now reluctantly we part:
Distance and time may intervene,
But we are always one in heart.

EMILY E. TEASDALE.

MONEY LIST, JUNE 4—30, 1859.

Mark Barnes (per S. Francis)	21	0	0	Brought forward.....	\$129	12	11½
Swiss and Italian Mission (per J. Woodard)	4	14	0	E. Oliver	13	18	7
E. L. T. Harrison (per J. D. Ross)	27	16	3½	W. H. Perkins (per E. Oliver)	4	13	7½
W. G. Noble (per W. Budge)	19	19	11½	Thomas Lix (per do.)	2	0	0
R. Aldridge (per do.)	3	10	6	Mark Barnes	6	16	4½
J. Clarke (per do.)	1	19	9	John McComie	3	14	9
S. Carter (per do.)	1	15	10	J. Hunter (per J. McComie)	7	9	4½
D. John (per J. Cook)	7	10	0	A. N. McFarlane (per do.)	1	5	6
A. Nelson (per do.)	3	0	0	E. Scott (per W. Bayliss)	16	14	9½
C. R. Jones (per do.)	8	10	0	W. Jefferies (per do.)	11	9	0½
E. L. Sloan (per G. F. Jones)	5	9	0½	J. Stanford (per T. Wallace)	2	4	2
C. C. Shaw (per do.)	4	15	2	R. R. Hodson (per do.)	3	1	1½
W. Halla (per do.)	1	18	8	H. W. Barnett (per do.)	1	1	0
W. T. Cromar (per do.)	1	6	7	E. Price (per B. Evans)	0	3	5
E. Hanbura (per W. Moss)	6	11	8½	H. Evans (per do.)	0	6	7½
G. Reed (per do.)	5	2	3½	J. Davies (per do.)	1	10	5
C. Astle (per do.)	1	8	10	E. D. Miles (per do.)	2	3	0½
J. Evans (per C. W. Penrose)	7	10	7½	J. Griffiths (per do.)	0	5	1
L. Bowen (per do.)	8	9	4½	J. Colledge (per do.)	2	10	7
J. Redington (per do.)	4	14	8½	Thomas Lees (per do.)	1	4	1
W. Harper (per G. Teasdale)	3	10	6	E. Burgoyne (per do.)	0	17	0
M. H. Forscutt (per do.)	2	17	7½	Cape of Good Hope Mission (per B. Provis)	45	0	0
J. H. Kehon (per G. Teasdale)	1	2	0				
Carried forward.....	\$129	12	11½		\$129	1	9½

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, SEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 22, Vol. XXI.

Saturday, July 18 1859.

Price One Penny.

READING AND REFLECTION.

BY ELDER DAVID JOHN.

Among the many means of acquiring information and improving the mind, is that of reading. Books are instruments of knowledge, but it requires taste and judgment to make a good and useful selection. It is possible to store the memory with romances and all kinds of light literature; but it should be taken into consideration, before choosing or reading a book, how much real and useful knowledge we are likely to gain by its perusal.

Again: It is in the power of the human mind to commit the whole pages of a valuable book to memory, without discovering any truth or beauty connected therewith, because the reader does not think; and if not, he does not understand; hence he gains no knowledge, and cannot progress. But when he thinks, reflects, and searches to the bottom of the subject of his reading, he will understand it, and his judgment will become more and more powerful. One author says—

"When we are searching out the nature and properties of anything by various methods of trial, or when we apply some active powers or set some causes to work, to observe what effects they would produce, this sort of observation is called experiment. When I throw a bullet into water, I find it sinks; and when I throw the same bullet into silver, I see it swim; but when I cast the bullet into a cold hollow pipe

like a dish, then it will swim in the water too. So when I strike two flints together, I find they produce fire: when I throw a seed into the earth, it grows up into a plant. All these belong to the first method of knowledge."

As it is not the amount of food which we eat that gives us strength, but the portion which we digest, so also it is not the number of books which we read that gives us knowledge, but the portion that we understand. One page carefully read and perfectly understood imparts more knowledge than a whole volume without reflection.

Those who have read the most are often supposed to understand the most, but this is not always the case. Reading only supplies the mind with the materials of knowledge; it is by thought and reflection that we make what we read our own. By reviewing what we read and meditating on the thoughts of others laid down before us, one idea begets another; reflection on one simple truth generates another; or, in other words, it will point it out; and those ideas and truths attained by reflection may be called our own. Thus mind will progress or rise in the scale of intelligence by his own energies and mental exercise, which is the sure road to greatness and the only true foundation of power.

Hence we may say that one hour's reading and two hours' reflection will be far more likely to improve the mind than two hours' reading and one hour's reflection.

Again: To render our reading hours profitable, we should be void of all prejudice. This has been a general complaint and cause of failure in every age of the world; but never has it been stronger than at present. It is a great hindrance to knowledge, and has in its very nature a tendency to lead its possessor into difficulties and error. Those who desire to tread in the footsteps of the wise and attain valuable and useful knowledge must rid themselves of this most dangerous impostor, for it dresses up error in the garb of truth and keeps men's minds in the dark, with a belief that they are more in the light than any others.

Impartiality also should characterize our searchings after truth. When this is not the case, we may give what is really false the force of truth, because we wish it to be true. We should not fall in love with any doctrine or principle and wish it to have such force from a mere opinion that it is true. We should contend earnestly for the true faith, but we

should first be sure that it is the true faith. We should love the truth because it is truth, and for no other reason. Our opinion and zeal, though ever so sincere or warm, will not excuse us for taking truth for error, or error for truth. Examination and meditation will endow the mind of every man with power to judge for himself and enable him to determine the difference between what is reasonable and what is unreasonable.

We may attain much knowledge by reading histories of the past; but there is no history that can be so beneficially studied as that of the restoration of the everlasting Gospel in these latter days, the organization of the Church of Jesus Christ, and the modern revelations received through the Prophet Joseph. Nothing can be more useful and instructive than reading the works of our own Church and reflecting upon their sublime principles and truths. All the books of the Church, however, may be read over and over again without discovering the real character and worth of their contents. Hence reflection should always accompany reading, so that the reader may be edified and his mind improved.

THE VISITOR.

A CONFERENCE PRESIDENT'S VISIT.—THE EFFECT AND ITS CAUSE.

During a late visit to one of the farthest-off Branches in my Conference, the following conversation took place at the house of Elder T., the President of the Branch:—

"Well, brother T.," said I, "and how are you getting along in your Branch? Are your numbers increasing?"

"I should indeed be happy to report progress in that direction, brother H.," he replied; "but I am sorry to say that we have had no new candidates for baptism lately, and but few inquirers after truth. Strangers rarely attend our meetings now. Occasionally we have a visit or two, but the same persons seldom come more than once or twice."

"Indeed! And what do you set down as the cause of that?"

"Well, I do not know what the cause of it can be, except the general prejudice that exists in the minds of the people

against the Saints, and a common hatred on their part towards the truth."

"And how do the Saints themselves attend to their duties now? I thought the meetings were but thinly attended the last time I visited your Branch."

"Why, brother H., I must confess that the members of the Branch are getting very dilatory and are sadly neglecting their duties."

"There must be a cause for all this, brother T.; and we must endeavour to get at that—the root of the evil, and try to remove it. You know it is an old saying, 'Remove the cause, and the effect will cease.'"

"Yes. But what that cause is I cannot imagine. There have been more cut off in this Branch for neglect of duty within the last twelve months than during any two years previously. I endeavour to give the Priesthood and the members

good counsel both at the Sunday and week-evening meetings, and labour hard to spur them on to their duty, but in many cases without effect. Some of the dilatory ones will readily acknowledge the truth of what I may say, and become more punctual in their attendance for a short time, but soon begin to flag again, until they are at last roused by a summons to Council, which results in either a promise of amendment or suspension from fellowship, if not entire excommunication from the Church. Such has been too often the case, which has considerably reduced our numbers. But still I am glad to say that we have at the present time some few very good and faithful Saints in our Branch, who take an interest in the work of God; and I hope that by-and-by their numbers will increase."

"I sincerely hope so, too, brother T. But let us try and find out the cause of the unfortunate fallings-off and neglect of duty, which you refer to. One saved now is better than hoping to gain two by-and-by. Are your officers all actively engaged in the duties of their calling?"

"Why, no—not exactly. *Some* are."

"What is the use of a man's nominally holding an office, unless he has duties to fulfil pertaining to that office?"

"Well, I think that most of those among the officers who regularly attend the meetings are engaged in visiting the members in their several districts once a week; two or three in their turn assist in the Sunday school; and some few do also a little tract distributing."

"So far, so good. But how do you arrange your Sunday preaching duties?"

"I generally occupy the time before the administration of the sacrament myself in instructing the Saints and Priesthood; and in the evening I sometimes give the Saints a little counselling, and sometimes preach upon some of the first principles of the Gospel. Or, if I do not feel like preaching myself, I call upon Elder D., and sometimes Elder E., to speak: in which case, I generally close by some remarks myself upon the subject of the discourse which has been delivered."

"And what is your plan of conducting the week-evening meetings?"

"I always preside over those meetings myself, whenever I can attend them; and, as a general rule, I give the Saints such instructions as I consider necessary for about half-an-hour; after which, I deliver

the meeting into the hands of the Priesthood and Saints for testimony, &c., and conclude by giving a little counsel to all present as circumstances require."

"And how do the Saints attend these fellowship meetings?"

"Not so well as I would wish them to do. And some out of the few who *do* attend seem as if they cannot get out of the habit of coming in when the meeting is half over. Somehow or other, many of the Saints, although they are naturally a good people, do not take that *interest* in the work that they should, and which I would like to see them take."

"Ah, brother T., I now begin to see the whole matter in a little clearer light; and I think I can give a tolerably true guess as to the cause of the evils of which you complain. Did you read President Calkin's remarks at the Special Council, given in *Star* No. 9, present Volume?"

"Yes."

"And also the Editorials of Numbers 21, 23, 25, 27, and 28?"

"I believe I have read all of them."

"Then it really does appear to me, brother T., that you have not *carried out* the instructions there given—at least, not to the extent designed. In the course of his instructions at the Special Council, President Calkin said—

"It is the duty of a Branch President to select men of wisdom from his Branch to instruct, counsel, and direct the Saints, and teach them to live their religion. . . . If your Branch President will attend to all this, he will do his legitimate work—his duty. If, in addition to all this, he can do a portion of the preaching, so much the better. But suppose he cannot—suppose he does not possess the faculty for preaching at all, he may be one of the best Presidents notwithstanding. If he understands his duties, he can call out men who *can* preach. Then the preaching will be done, and the governing and presiding will be done, and all will be right. Teach your Branch Presidents, brethren, that they are not to be *all in all* in their Branches. They are not required to *do it all*. The best Branch Presidents do but *little work themselves*, comparatively speaking; that is, they do not go round and visit all the Saints, *do all the preaching*, and *give all the counsel*, and be *all in all* in the Branch; but they call out the talent in their Branches, and set the whole of it in operation, and thus accomplish more good than if they did it all themselves. . . . A reformation is needed in your morning and mid-day Sunday meetings.

Call out your young men—your boys. Nobody but Saints are in those meetings: there are no strangers by; and if they make a small blunder occasionally, nobody will be hurt by it. . . . Call them out and give them an opportunity to show themselves. Three or four pithy speeches from these young men would give new life to these meetings, change the monotony, give variety and interest to them, and the result would be to call the Saints out to them. *There would be something to come for.* It would bring out this talent, and the brethren would show what they are and prove themselves.

A word now about the evening meetings. Strangers attend these meetings, and they come for the purpose of hearing the Gospel. Let them, when strangers are there, be devoted to *preaching the Gospel*. The Saints will have been preached to enough during the *former* part of the day. *Let them alone,* and introduce the Gospel to the *strangers*. . . . Let men be called for this purpose who can preach the Gospel so as to interest the stranger, touch his understanding, set his judgment to work, and influence him to investigate the principles that are advanced. *Then* you will get the honest in heart to seek after the truth. Your testimony meetings want reforming, most of them. . . . Make them times of life and joy, instead of the dull, dreamy, yawning things they are now. They should be held on a week-night, as a general thing, and devoted to the brethren and sisters for bearing testimony; after which, if the President has any instruction or counsel to give, let him do it *briefly* and spiritedly.

In his Editorial upon the "Spirit of the Times," President Calkin also says, in reference to the Presiding Elders, that

"In many instances, they are too much in the habit of talking about business matters and other things that belong exclusively to the Saints, and that should be confined to the meetings devoted to counselling and instructing the Church, when there are no strangers present. We hope the Elders will set themselves at once to remedy this."

In his "Hints to Presiding Elders and Preachers," in No. 25, he also particularly directs attention to the Editorials of Nos. 4, 13, 42, 43, 47, and 48 of Vol. XX. The whole of these, together with those which I have already referred to, are well worthy your re-perusal. Among many other valuable hints, are the following:—

"We hope by this time all the presiding officers will understand that they have assistants among the Elders and Priests for the preaching of the Gospel to the world. We hope they have not to learn, after

all we have said, that though it is one of their privileges to preach, it is their *special duty to preside*. . . . In every Branch possessing the opportunity, is there a meeting expressly devoted to the preaching of the Gospel? In some cases are they not devoted to anything but that for which they were originally designed? . . . Is not the time taken up in "talking" to the Saints, and and sometimes about such matters and in such a style that at least none but the speaker can understand? . . . Do the Presidents of Branches call those qualified and suitable to address their congregations? . . . Do they not too generally call those to preach the Gospel to the world who are not qualified, suitable, or endowed with the gift of that calling? Do they not too often introduce their pets and favourites? Are not many in their choice insensible to those peculiar natures adapted especially to the preaching of the Gospel? . . . One of the most common and disagreeable habits which Presidents of Branches fall into is that of much *speaking*. . . . We have repeatedly told the Presidents—meaning particularly those of Branches, that it is their calling to *preside* and *direct*, and not to speak, speak, speak eternally. They have plenty of assistants and mouthpieces. By their much speaking, they also not only lose the power to instruct and edify the Saints, but they dishonour and do injustice to their brethren of the Priesthood who have received the authority and gift of God to preach the Gospel. . . . Besides this, it tires and wears out the Saints. ~~The meetings grow uninteresting, and they feel careless about attending them.~~ . . . The Presidents of Branches have often blamed the Saints for this, and 'whipped' them severely, in consequence. We will, after their long indulgence in this error, correct it, and put the burden on the right shoulders; for the wrong ones have borne the burden long enough. The fault is not with the Saints, but with the President. It is *his* duty to make the meetings interesting and attractive, and to draw attendance by the character and spirit of the meetings. It would not be a very difficult matter to get good Saints to attend, *if the meetings were worth attending*. . . . We advise our presiding brethren who have fallen into the habit of *question to speak less* and direct more. . . . There are some who have erred so egregiously in the habit of much speaking that, as a general thing, they will deliver a short discourse of at least a quarter-of-an-hour's length every Sunday morning or afternoon, and not unfrequently close with a short sermon. The same routine goes on at night, and the same at the week-night meetings; and withal the

necessary (?) speech even at "testimony meetings" often extends to half-an-hour's length! In their anxiety for the benefit of the Saints, they entertain the mistaken notion that it is necessary for them, as Presidents of Branches, to speak thus often. . . . An ungenerous critic would say that in such cases the Saints must be miraculously quick and precocious to digest all the instruction, or the President must 'talk' a great deal to no purpose. . . . Believe us, brethren, that much speaking is an error at best; and we hope that, for your own good, as well as that of the Saints and the cause, you will correct this disagreeable and pernicious habit!

These hints and instructions, brother T., are only a few out of the many contained in the Editorials of the past and present years referred to. But these passages which I have now read to you are sufficient for the purpose in hand. What do you think of them?"

"They are very good, I must admit, and as just and wise as they are plain and pointed," replied Elder T. "At the same time, I must acknowledge that I have not carried them out into practice so fully as I should have done."

"If you had, your Branch would not be in so unhealthy and unthriving a condition as you now represent it to be in. You say that strangers rarely attend your meetings; that those who do visit them seldom attend more than once or twice; that not a few of your members and Priesthood are very dilatory, neglect their duty, and take but little interest in the work; indeed, that more have been disfellowshipped and cut off during the last twelve months for neglect of duty than during any previous two years. Is that so?"

"Yes, I believe it is."

"Then, I repeat, for that effect there must be a cause; and that cause, I believe, to a great extent, lies with yourself. You do not conduct your meetings upon the plan laid down in the Editorials referred to. Instead of actively engaging your officers in the duties of their calling as far as possible, and honouring and recognising their Priesthood, you cover them over by doing the work yourself, and allow them as it were to rust for want of employment. They are not likely to feel an interest in the work, when they have little or no part or lot in the performance of that work. If you want them to take an interest in the meetings, give them an interest in them. If you

want them to attend to their duties, give them duties to perform, and not monopolize everything yourself, making yourself 'ALL in all,' and them *nothing at all*. Do you not know that your Priests and Elders are empowered by virtue of their office to preach the Gospel, instruct and exhort the Saints, and administer the various ordinances of the Church?"

"Yes, I am well aware of it."

"Then endeavour in future to act upon it. Do not do all the preaching and counselling yourself, but appoint others to do it. Distribute among the Priesthood the different portions of work to be done, honouring all in their several callings, according to the nature of the duty required to be performed in the various seasons thereof, and according to the wants of the time. Avoid all stereotyped sameness, and endeavour to give variety and interest to the meetings. Make each meeting consistent with itself and answering to the requirements of the occasion. Let your operations be suitable to each meeting, and so direct the operations of others in the fulfilment of their duties and callings and in the exercise of their gifts and privileges, that spirit, variety, and interest will be the natural result. It is not necessary that you should personally perform every duty, discharge every function, exercise all the privileges of the Priesthood and the Saints; but bear in mind that you are a *President*, whose "special duty" it is to *preside, govern, and direct others* in the performance of the different portions of the work. You will find, by at once adopting these hints, that both the Priesthood and Saints will take a more lively interest in the work, and your cases of excommunication for neglect of duty will become fewer and farther between. You will find also, by carrying into effect the various editorial hints in reference to public preaching meetings, that strangers will be more likely to attend them and to continue their visits, the Saints will be benefited, and your numbers will increase."

"I sincerely thank you, brother H., for your kind and candid advice. I will forthwith turn over a new leaf, and put your instructions into practice; and I trust that when you next visit us, you will find a considerable change effected for the better."

"I hope so, brother T. Do that, and all will be well."

HISTORY OF JOSEPH SMITH.

(Continued from page 444.)

[July, 1843.]

In the meantime, Major-General Lucas and Brigadier-General Wilson, both of Jackson County, (who had, five years previously, assisted in driving about 1,200 "Mormon" citizens from that county, besides burning 203 houses, and assisting in murdering several, and plundering the rest,) raised forces to the amount of several thousand men, and appeared before the city of Far West in battle array.

A few of the Militia then paraded in front of the city, which caused the cowardly assailants to come to a halt at about a mile distant, in full view of the town.

A messenger arrived from them and demanded three persons before they massacred the rest and laid the town in ashes. The names of the persons demanded were Adam Lightner, John Clemenson, and his wife. They gave no information who this army were, nor by what authority they came; neither had we at that time any knowledge of the Governor's order, nor any of these movements, the mail having been designedly stopped by our enemies for three weeks previously. We had supposed, on their first appearance, that they were friendly troops sent for our protection; but on receiving this alarming information of their wicked intentions, we were much surprised, and sent a messenger with a white flag to inquire of them who they were, and what they wanted of us, and by whose authority they came.

This flag was fired upon by Captain Bogard, the Methodist priest, who afterwards told me the same with his own mouth. After several attempts, however, we got an interview, by which we learned who they were, and that they pretended to have been sent by the Governor to exterminate our people.

Upon learning this fact, no resistance was offered to their will or wishes. They demanded the arms of the Militia, and forcibly took them away. They requested that Mr. Joseph Smith and other leaders of the Church should come into their camp for consultation, giving them a sacred promise of protection and safe return. Accordingly, Messrs. Joseph Smith, Sidney Rigdon, Lyman Wight, George W. Robinson, and myself started in company with Colonel Hinkle to their camp, when we were soon abruptly met by General Lucas with several hundreds of his soldiers, in a hostile manner, who immediately surrounded us, and set up the most hideous yells that might have been supposed to have proceeded from

the mouths of demons, and marched us as prisoners to their lines.

There we were detained for two days and nights, and had to sleep on the ground, in the cold month of November, in the midst of rain and mud,—were continually surrounded with a strong guard, whose mouths were filled with cursing and bitterness, blackguardism and blasphemy,—who offered us every abuse and insult in their power, both by night and day; and many individuals of the army cocked their rifles and, taking deadly aims at our heads, swore they would shoot us.

While under these circumstances, our ears were continually shocked with the relation of the horrid deeds they had committed and which they boasted of. They related the circumstance in detail of having, the previous day, disarmed a certain man in his own house, and took him prisoner, and afterwards *beat out his brains with his own gun*, in presence of their officers. They told of other individuals lying here and there in the brush, whom they had shot down without resistance, and who were lying unburied for the hogs to feed upon.

They also named one or two individual females of our society, whom they had forcibly bound, and twenty or thirty of them, one after another, committed rape upon. One of these females was a daughter of a respectable family with whom I have been long acquainted, and with whom I have since conversed and learned that it was truly the case. Delicacy at present forbids my mentioning the names. I also heard several of the soldiers acknowledge and boast of having stolen money in one place, clothing and bedding in another, and horses in another, whilst corn, pork, and beef were taken by the whole army to support the men and horses; and in many cases cattle, hogs, and sheep were shot down, and only a small portion of them used,—the rest left to waste. Of these crimes, of which the soldiers boasted, the general officers freely conversed and corroborated the same. And even Gen. Doniphan, who professed to be opposed to such proceedings, acknowledged the truth of them, and gave us several particulars in detail.

I believe the name of the man whose brains they knocked out was Carey; and another individual, who had his chest broken open and several hundred dollars in specie taken out, was the same Smith Humphrey whose house the mob burned at De Witt.

After the "Mormons" were all disarmed, General Lucas gave them a compulsory

order for men, women, and children to leave the State forthwith, without any exceptions, counting it a mercy to spare their lives on these conditions. Whilst these things were proceeding, instead of releasing us from confinement, Hyrum Smith and Amasa Lyman were forcibly added to our number as prisoners; and under a large military escort, commanded by General Wilson before mentioned, we were all marched to Jackson County, a distance of between fifty and sixty miles, leaving our families and our friends at their mercy, in a destitute condition, to prepare for a journey of more than two hundred miles, at the approach of winter, without our protection, and every moment exposed to robbery, ravishment, and other insult, their property robbed, and their houses and lands already wrested from them.

We were exhibited like a caravan of wild animals on the way and in the streets of Independence, and were also kept prisoners for a show for several days.

In the meantime, General Clark had been sent by Governor Boggs with an additional force of 6,000 men from the lower country, to join General Lucas in his operations against the "Mormons." He soon arrived before Far West with his army, and confirmed all Lucas had done, and highly commended them for their virtue, forbearance, and other deeds in *bringing about so peaceable and amicable an adjustment of affairs*. He kept up the same scene of ravage, plunder, ravishment, and depredation, for the support and enrichment of his army, even burning the houses and fences for fuel.

He also insisted that every man, woman, and child of the "Mormon" society should leave the State, except such as he detained as prisoners, stating that *the Governor had sent him to exterminate them*, but that he would, as a *mercy*, spare their lives, and gave them until the 1st of April following to get out of the State.

He also compelled them, at the point of the bayonet, to sign a deed of trust of all their real estate, to defray the expenses of what he called "THE MORMON WAR."

After arranging all these matters to his satisfaction, he returned to Richmond, thirty miles distant, taking about sixty heads of families with him, and marching them through a severe snow-storm on foot, as prisoners, leaving their families in a perishing condition.

Having established his head-quarters at Richmond, Ray County, he sent to General Lucas and demanded us to be given up to him. We were accordingly transported some thirty or forty miles, delivered over to him, and put in close confinement in chains, under a strong guard.

At length we obtained an interview with him, and inquired why we were detained as prisoners. I said to him, "Sir, we have now been prisoners, under the most aggravating circumstances, for two or three weeks, during which time we have received no information as to why we are prisoners, or for what object, as no writ has been served upon us. We are not detained by the civil law; and as ministers of the Gospel in time of peace, *who never bear arms*, we cannot be considered prisoners of war, especially as there has been no war; and from present appearances, we can hardly be considered prisoners of hope. Why, then, these bonds?"

Said he, "You were taken to be tried." "Tried by what authority?" said I. "By Court-martial," replied he. "By Court-martial?" said I. "Yes," said he. "How," said I, "Can men, who are not military men, but ministers of the Gospel, be tried by Court-martial in this country, where every man has a right to be tried by a jury?" He replied, it was according to the treaty with General Lucas, on the part of the State of Missouri, and Colonel Hinkle, the commanding officer of the fortress of Far West, on the part of the "Mormons," and in accordance with the Governor's order. "And," said he, "I approve of all that Lucas has done, and am determined to see it fulfilled." Said I, "Colonel Hinkle was but a Colonel of the Caldwell County Militia, and commissioned by the Governor, and the "Mormons" had no fortress, but were, in common with others, citizens of Missouri; and therefore we recognize no authority in Colonel Hinkle to sell our liberties or make treaties for us.

Several days afterwards, General Clark again entered our prison, and said he had concluded to deliver us over to the civil authorities. Accordingly, we were soon brought before Austin A. King, Judge of the Fifth Circuit, where an examination was commenced, and witnesses sworn, at the point of the bayonet, and threatened on pain of death, if they did not swear to that which would suit the Court.

During this examination, I heard Judge King ask one of the witnesses, who was a "Mormon," if he and his friends intended to live on their lands any longer than April, and to plant crops? Witness replied, "Why not?" The Judge replied, "If you once think to plant crops or to occupy your lands any longer than the first of April, the citizens will be upon you; they will kill you every one—men, women, and children, and leave you to manure the ground without a burial. They have been mercifully withheld from doing this on the present occasion, but will not be restrained for the future."

On examining a "Mormon" witness, for the purpose of substantiating the charge of treason against Mr. Smith, he questioned him concerning our religious faith:—1st. Do the Mormons send missionaries to foreign nations? The witness answered in the affirmative. 2nd. Do the Mormons believe a certain passage in the Book of Daniel (naming the passage), which reads as follows:—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him?" (Dan. vii. 27.) On being answered in the affirmative, the Judge ordered the scribe to put it down as a strong point for treason; but this was too much for even a Missouri lawyer to bear. He remonstrated against such a course of procedure, but in vain. Said he, "Judge, you had better make the Bible treason."

After an examination of this kind for many days, some were set at liberty, others admitted out on bail, and themselves and bail expelled from the State forthwith, with the rest of the "Mormon" citizens. And Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, and others, were committed to the Clay County jail for further trial. Two or three others and myself were put into the jail at Ray County for the same purpose.

The "Mormon" people now began to leave the State, agreeable to the exterminating order of Governor Boggs. Ten or twelve thousand left the State during the winter, and fled to the State of Illinois.

A small number of the widows and the poor, together with my family and some of the friends of the other prisoners, still lingered in Far West, when a small band of armed men entered the town and committed many depredations and threatened life; and swore that if my wife and children, and others whom they named, were not out of the State in so many days, they would kill them, as the time now drew near for the completion of the exterminating order of Governor Boggs.

Accordingly, my wife and children and others left the State as best they could, wandered to Illinois, there to get a living among strangers, without a husband, father, or protector. Myself and party still remained in prison, after all the other "Mormons" had left the State; and even Mr. Smith and his party had escaped to bring up the rear.

In June, by change of venue, we were removed from Ray County to Columbia, Boone County, upwards of one hundred miles towards the State of Illinois; and by our request a special court was called for final

trial. But notwithstanding we were removed more than one hundred miles from the scenes of their depredations, yet such was the fact, that neither our friends nor witnesses dare come into that State to attend our trial, as they had been banished from the State by the Governor's order of extermination, executed to the very letter by the principal officers of the State, civil and military.

On these grounds, and having had all these opportunities to know, I testify that neither Mr. Smith nor any other "Mormon" has the least prospect for justice, or to receive a fair and impartial trial in the State of Missouri.

If tried at all, they must be tried by authorities who have trampled all law under their feet, and who have assisted in committing murder, robbery, treason, arson, rape, burglary, and felony, and who have made a law of banishment, contrary to the laws of all nations, and executed this barbarous law with the utmost rigour and severity.

Therefore Mr. Smith and the "Mormons" generally have suffered the end of the law, of which they had no choice; and therefore the State of Missouri has no further claims whatever upon any of them.

I furthermore testify that the authorities of other States who would assist Missouri to wreak further vengeance upon any individual of the persecuted "Mormons" are either ignorantly or wilfully aiding and abetting in all these crimes.

Cross-examined. He states that he was very intimate with Mr. Smith all the time he resided in the State of Missouri, and was with him almost daily; and that he knows positively that Mr. Smith held no office, either civil or military, either real or pretended, in that State; and that he never bore arms or did military duty, not even in self-defence; but that he was a peaceable, law-abiding, and faithful citizen, and a preacher of the Gospel, and exhorted all the citizens to be peaceable, long-suffering, and slow to act, even in self-defence.

He further stated that there was no fortress in Far West, but a temporary fence made of rails, house logs, floor planks, waggon, carts, &c., hastily thrown together, after being told by General Lucas that they were to be massacred the following morning, and the town burnt to ashes, without giving any information by what authority. And he further states that he only escaped himself from that State by walking out of the jail when the door was open to put in food, and came out in obedience to the Governor's order of banishment, and to fulfil the same.

PARLEY P. PRATT.

(To be continued.)

 THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 16, 1859.

PREACHING THE GOSPEL—NECESSITY FOR PREPARATION.—We hope our “Hints to Pre-iding Elders and Preachers” in a former Number of the *Star* have been faithfully read and carefully digested and received in the true spirit of the Gospel by all the brethren whom they fitted, and applied to *themselves*; and that all have profited by them and corrected anything which may have been wrong.

If any of our brethren were shocked at our request in the last *Star* that they would *prepare* and *qualify* themselves to preach the Gospel, we hope they have recovered and their nerves become quieted by this time, so that they may be able to receive some further counsel and more fully understand our views on the subject. If there were any who thought that they needed no more preparation—that they had already acquired all the knowledge and information and possessed all the qualifications necessary to preach the Gospel, and that there was nothing more for them to learn—no improvement for them to make, and that our remarks were not intended for them, we hope they will at once discard the foolish notion and believe us when we assure them that they were the very persons we *did* intend them for—that they were written expressly for them, and that until they can appreciate them, cheerfully apply them to themselves, and feel that the cap was made expressly for them and fits them exactly, and can put it on and wear it in humility, they will never become efficient nor accomplish much in preaching the Gospel. We therefore advise them to make another trial for a personal application of all that has heretofore been said upon the subject, and speedily put themselves in readiness to hear and learn still more of their duties and obligations as Elders of Israel.

If they will reflect for a moment upon the nature and magnitude of the work which they are engaged in, and realize that it is as much a reality as the building of a mansion by masons, carpenters, and joiners,—that the labour to be bestowed by the Elders in building up and establishing the kingdom of God on the earth is as real and practical, and equally requires knowledge, judgment, and skill to accomplish it, only that as the work to be performed in one case is immensely greater and more important than the other, so also are the preparation and skill required to perform it immensely greater and more important. If the Elders would bear these facts in mind, they would not perhaps be surprised at our earnestness and perseverance in keeping this subject before their minds. If a mansion has to be built, and men present themselves for employment in erecting this building, claiming to be workmen qualified for the task, who, when they are set to work, either from a want of understanding the nature of the work to be done, or from carelessness and indifference to the plan and instructions of the architect or the counsel, order, and directions of the foreman or master-builder, or from stupidity or stubbornness, refuse to observe these things and blunder and flounder along in their own ignorant or haphazard way, putting in sand where there should be brick, daubing on mortar where there should be polished marble, or piling up stone where there should be beams and timber, regardless of the fitness of things, the symmetry or durability of the building, and in contempt of or indifference to the counsels, instructions, and remonstrances of the architect and master-workman, they forfeit the wages which had been promised them

for their labours and skill. And not only so, but they may be called to an account, by the Lord of the mansion, for the material wasted, time lost, and injury done to the building by their bungling, unwise, and inartistic labours.

If the unskilful, careless, or stubborn workman on the temporal building forfeits his wages and is held accountable for the injury arising from his want of skill, how much more should the Elder who presents himself as a labourer in building up and establishing the kingdom of God forfeit the blessings which he would otherwise be entitled to, and be held accountable for the injury which the cause may sustain by a misapplication of time and labour through inexcusable ignorance, indifference, stupidity, or stubbornness, or by perversion and misrepresentation of its doctrines and laws. But we desire to call the particular attention of the Elders to the following remarks on the subject of preparing themselves to preach the Gospel.

We are aware that the opinion has prevailed to a very great extent, (and we have reason to believe that the Mission is by no means free from it now,) that no preparation is necessary for preaching the Gospel—that it is sectarianism and argues want of faith in an Elder to read, study, and reflect upon the principles of the Gospel, of life and salvation, of the kingdom of God and eternal truth, or anything pertaining thereto, as they are laid down in the Bible, Book of Mormon, Doctrine and Covenants, or any other authorized and Divinely-inspired publication. The prozy, sleepy, lifeless fashion which the generality of priests of various religious denominations of the day have adopted of writing off their discourses and reading them from the pulpit has been strongly disapproved and condemned, and the Elders have been counselled not to follow it; and we are rejoiced that it is so, for we do not believe that the Lord is pleased with, or that the Holy Ghost, the Comforter, attends upon any such preaching. But in this, as in many other things, some of the Elders, through ignorance and a mistaken zeal to show that the Gospel has made them free, and their contempt for written discourses, have gone just as far out of the way and committed equally as great and deplorable an error in the opposite extreme. They not only discard the written and studied sermon, but have discarded or rather laid aside the written *Word*, and neglected to read or study the Bible, Book of Mormon, and Doctrine and Covenants, or inform themselves of the doctrines, precepts, laws, and ordinances therein, or to read and study any other Divinely-inspired work or publication of the Church for the purpose of acquiring information and preparing themselves to unfold the principles of the Gospel, but vainly and arrogantly assumed that the Holy Ghost will and does supply them with all necessary information and bestow every requisite qualification. Their discourses are necessarily void of object, point, argument, interest, talent, wisdom, or sense. An error which in its effects on a congregation or upon the honest inquirer is quite as deleterious, and to the cause of truth quite as disastrous as that of writing and reading the discourses. On the whole, we believe the error is the greater of the two. Certainly we should prefer the written sermon to a pointless and unintelligible harangue. There may be little or none of the true principles or doctrines of the Gospel contained in the sermon, but there are at least thought, point, and argument in it, even if erroneous. There may be no life or energy in it, but there may be intellect, object, and aim. If we cannot derive any permanent good or acquire any real information, we can at least sit quietly or sleep comfortably under it, and our ears are not pained nor our nervous system upset by the dying groans of the English language as it falls horribly mangled and mutilated from the lips of the speaker. The aimless, pointless, objectless, and senseless “talk” of the Elder who discards all reading, study, and preparation may have life in it, and so has the braying of a donkey; and although it may have

force, energy, and action, it lacks argument, sense, order, and intelligence; and we have often thought that the Saints, and more especially strangers, must be possessed of a remarkable degree of patience and be singularly endowed with the power of endurance to enable them to sit it out quietly.

We are well aware that the Elders now in the Mission are not the originators of the non-preparation and non-study doctrine. They have received it from those to whom the Saints have heretofore looked for instruction and from whom they have expected correct doctrine. There have not been wanting those among the many who have been sent here from Zion who have held to and propagated this doctrine, neither have there been wanting those in this land who have been willing to receive and cherish and act upon it, and who yet hold to it. We by no means believe this doctrine of non-preparation to be general; but there are remnants of it in many places, and we wish to thoroughly purge the Mission from it and to see the Elders correcting their erroneous views and coming to understand correct doctrine in this as well as in all other things. We believe that this doctrine obtains more among the local Priesthood than anywhere else, and that perhaps the active Elders, as a body, were never more universally free from it than at present, and that in many places the local Elders are also tolerably free from it. Nevertheless, we are sorry to say that it obtains to some extent among both classes. We wish and are determined to thoroughly root it out.

Elders should learn to discriminate and avoid extremes. Common sense and sound judgment should be exercised, if they would be useful and efficient in the work of God.

GOOD IN EVIL.

BY ELDER JOHN WILLIAMS.

A great poet and excellent judge of mankind has said, "There is a soul of goodness in things evil." There is scarcely anything in the world, either among men or things, that is entirely good or bad. Both are made up of a strange mixture of wisdom and folly, vice and virtue, good and evil. And, however humbling to our pride such a fact may be, if properly considered, we must perceive in it, as in all other things, the hand of a kind and watchful Providence overruling everything for our ultimate good. For man to appreciate a thing, it is necessary that he should to a greater or less extent be acquainted with its opposite; and this rule holds good, whether it is applied to moral or to physical things. Without cold, we could not appreciate heat; without the darkness of night, we could not perceive the beauty of the sunlight; without folly, we should not be sensible of wisdom; without trouble, few would be our joys. Indeed, the existence of all

our sensations, whether of pain or pleasure, depend in a measure on our ability to compare them with others. The history of the world is the history of a war between the two great powers, good and evil. From the time when the Tempter first incited woman to evil, up to the last manifestation of its power amongst us, this war has been waged. The heart of man has been the battle-ground, the possession of which is the object of this strife; and although there are and have been many seeming victories, yet the ground has never been entirely in the possession of either combatant; for, let a man be ever so wicked,—let him be so steeped in crime that his heart may be likened unto a dry and arid desert, over which the scorching, drifting sands of evil seem to hold dominion,—yet, if you seek it, you will still find some green and shady oasis—a spring of purity—a well of truth and goodness, which, when the filth which encumbers it shall be

removed, will burst forth pure as at the first, changing with its fertilizing waters the thirsty desert into a blooming garden, containing much that is bright and beautiful—a soul of goodness in a wilderness of evil.

On the other hand, there is no man so good but there is some portion of evil in his composition, which, like a cork on the water, though he may sink it ever so often, will come to the surface in defiance of his better nature. Thus we see that while none are altogether bad, none are entirely good; and it will be well if we bear this fact in mind in our dealings with each other and the world.

There are many cases in the treatment of which this fact seems to be lost sight of. It is often the case in families in which there is a child who has the reputation of being wicked, that, instead of seeking for the good in its nature and bringing it out, they confine themselves to punishing its faults. The result is that our streets and jails are filled with criminals, the greatest part of whom might have been saved, had less force and more gentleness been used by those who had the charge of their youth. Nations, in their administration of justice, have committed the same mistake by confining their efforts for the suppression of crime to mere punishment of the criminal, which, instead of diminishing, has increased the evil sought to be cured. Instead of plucking out the weed when young, they let it grow until it has seeded; and then the attempt to destroy the old plant spreads the seed wider. This is the case sometimes among the families of the Saints. A child is indulged and left to

have its own way, or, what is equally bad, is beaten and kept down with undue severity, so that when it has the power it flies to the opposite excess. In both cases it is more the fault of the parent than anything else that makes that child evil. Such parents reap their just reward in the disobedience of their children. They have them as they reared them. But let them not despair, but try to undo what they have done, cultivate the little good that is left, and let it not be lost for want of help. Let the past be a warning to them. Men are but "children of a larger growth;" and these remarks are true of them as well as of children. If any see a fault or sin in another, let them not by uncharitableness increase it, but, by extending a helping hand, save him that is sinking. Despise no man because of his imperfections, but remember the caution—"Let him that standeth take heed lest he fall." Take warning by others; but be cautious lest you compliment yourself on being better than your fellows, for that moment you are losing. But rather let his fall increase your diligence; and watch and pray, lest you enter into temptation, whether in speaking or thinking.

Let us be cautious how we judge either of men or things; for that in which we think there is evil often contains much that is good; and, on the other hand, that which we may esteem good may contain the germ of a great evil. Avoid hasty judgments, especially of the actions and motives of others; for "there is a soul of goodness in things evil," would men but observedly distil it out.

WAR-SIGNS OF THE TIMES.

BY BENJAMIN TUCKER.

The events of every day only prove to those who have the Spirit of God (which is the spirit of discernment,) the truth of our most holy religion. How repeatedly have we been told that peace was taken from the earth! and those who have watched the events of the last few years, can realize the truth of the prophecy; and while the world are boasting of their intelligence and enlightenment, crying,

"Peace! peace! when there is no peace," all nations are striving to invent the most deadly weapons and engines of destruction, calculated to spread havoc and dismay among their fellow-men.

We might take a view of the events of the last few years, commencing with the great Russian war, which cost millions of money and tens of thousands of men, and which spread misery and mourning in

almost every family in England, not to mention the incalculable loss to other nations who were engaged in it; and when, at last, peace was concluded, we had hardly finished rejoicing at the termination of a deadly struggle, when the news came of the Indian mutiny, and of the frightful massacre of our countrymen and countrywomen there.

At the time we may hope that that has been brought to a successful termination, all Europe seem preparing for a general war, in which several gigantic combatants are already engaged, and the extent of which cannot be conceived,—but, if we may judge by the magnitude of the preparations that are being made and the unparalleled horrors of the battles already

fought, such a one as the world has not seen for ages.

As Saints of God, we can look on these things, knowing that they are only God's just purposes rolling on, remembering the words of Jesus, "When ye hear of wars and rumours of wars, let not your hearts be troubled."

We should also remember the warning of the angel—"Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues," and gather to Zion, the only place of safety. Saints, let not a day pass without some effort for your emigration, for you know not how soon the door may be shut; and then who can say when it will again be opened?

CORRESPONDENCE.

ENGLAND.

4, Fox Terrace, Dewsbury Road,
Leeds, July 1, 1859.

President Asa Calkin.

Dear Brother,—Knowing your anxiety for the prosperity of the cause and welfare of the people of God, I embrace the present opportunity of informing you of our past movements and present condition, that thereby you may be better able to judge whether this people have possessed the prevailing spirit of the times, understood their duties, and discharged them.

I take great pleasure in stating that, with one exception, I believe, the Conference Presidents and their assistants, the Travelling Elders, have greatly enjoyed the spirit of their callings, and have faithfully devoted their energies to the work, improving the condition of the Saints, and making known to strangers the principles of our sacred cause. And in proportion as the Priesthood have been thus dedicated to the service of God, so have the Saints in all the Branches and Conferences been improving day by day. As the faithful Saints grow in the Church, they become more dissatisfied with meaningless words and sentences, and hunger for the word of truth as imparted through the Priesthood by its Divine Spirit.

As this is the feature of the faithful in

the Church, we perceive the worth of your instructions in the Editorials as to conducting our meetings, &c., and the importance of strictly carrying them out; and the more careful we are to do so, the larger and more interesting become our private and public meetings.

The Pastorate at this time numbers 1,064. We have baptised 54. Of course, our number is reduced since last I wrote you; but this is accounted for by those emigrated, excommunicated, removed, &c. I am pleased to say that the Pastorate at this time is in as good a condition as could be expected. The local officers are cheerful, are improving their minds, are seeking to make themselves as useful as possible, and at the present time are being used by their presiding officers in a manner that tells for the good of the work; for we believe that if a man is worthy of the Priesthood, his labours are worth something; and thus we seek to employ all in doing those things for which they are best adapted.

I am happy also to say that this people are not only increasing in faith and good desires, but are showing their interest in the cause of salvation by their works and liberality; for, during the past six months, our Tithing has been increasing; and as you have often spoken upon the necessity of the Saints embracing "their day of opportunities" for doing the required work, we have endeavoured to make our-

selves acquainted with every Church movement, and have sought to perform it in its right time. And as you have so kindly shown the Saints the importance of saving their means to deliver themselves from the house of bondage, so we have endeavoured to obtain the spirit of your instructions, to enable us to lay the importance of that matter before the people; and I think, considering the few who pay and their circumstances, that we have done well; for in the last half-year we have received for that purpose the sum of £472, being £291 more than was

paid the previous year. Every other fund has gradually increased, and all your requirements have been punctually met; and I feel assured, if we continue to seek the Holy Spirit to enable us to understand and carry out your instructions in future, that we shall continue to prosper.

Ever praying that God in his abundant goodness will bless you and your fellow-labourers, and make your labours pleasant and profitable, as they have been in the past, I remain, as ever, yours faithfully,

CHARLES F. JONES.

SIGNS OF THE TIMES.

(Concluded from page 432.)

(From the *Ballymena Observer* of June 25, 1859.)

"On the evening of Sunday last, another open-air meeting for prayer and exhortation was held at Ballymena, on the premises which had been occupied for a for a similar purpose on the preceding Sabbath. The ground was moist, and slight rain-showers were falling at intervals; notwithstanding which, fully 3,000 people of Ballymena and the adjoining districts were in assemblage at seven o'clock. . . . Several cases of 'conviction' had occurred at an earlier period of the evening; and, after the usual outburst of agony, the parties had recovered sufficient strength to leave the park, with the assistance of their friends. But the concluding portion of the services was marked by a powerful impression upon the people, under the mysterious influence of which six or eight individuals among the audience were suddenly prostrated, uttering cries of agonizing penitence, and loudly beseeching God, for Christ's sake, to pardon their iniquities. The influence upon these parties was exhibited in some varieties of tone and attitude. A strong young woman of the middle class, who wrapped her face within her mantle, and, amid suffocating sobs, the continual prayer of her over-burthened heart was, 'O Jesus, pity me this night!' Others were extended in great agony upon the grass; and one poor girl was praying fervently and hopefully, her head supported in the lap of a more aged female. Her hands were clasped and elevated, her eyes were fixed upward, and the tone of her solemn voice was [un]natural. Some of her expressions were to the following effect:—'Lord Jesus, I am a sinner, but thou canst save me!' 'Oh,

pluck me as a brand from the burning!' 'I can do nothing—oh, I can do nothing for myself; but thou art my shield and my Redeemer—thou art the strong rock of my salvation! Oh, come to my relief! Oh, come—come—come!' The poor supplicant then fell back apparently exhausted, and we passed to another densely-crowded circle, but were unable to obtain a full view of the interior. We understand that it contained four or five penitents in various attitudes—some sitting, and others at full length upon the ground; but we heard one female voice exclaiming in accents of heart-rending despair—'Oh, I am lost, I am lost!' 'I am a God-forsaken sinner!' 'Hell is gaping for me!' 'My wickedness is too great for pardon!' 'I cannot pray—Oh, I have never prayed; I am lost—I am lost.'"

(From the *Northern Whig*.)

A correspondent informs us that the religious excitement in and around Ballymena, so far from abating, is increasing and spreading very widely. The movement is chiefly among the lower classes, but some very respectable people have been affected. We also hear that in some few cases a serious extent of mental derangement has resulted from over-excitement; but it is further stated that a number of very indifferent characters have become sober, and have completely changed their mode of life.

(From the *Revival Record* of July 2, 1859.)

NEWTQNLIMAVADY.—Prayer-meetings are held here every night, at which sometimes as many as forty or fifty are reported to have fallen down,—some screaming for mercy, and others remaining for hours in speechless agony.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 451.)

(From Bailly's "Journal of a Tour in unsettled parts of North America, in 1796 and 1797," published in London in 1856.)

"In the morning I went out to see the curious remains of antiquity with which this place [Grave Creek] abounds. They consist of circular and square entrenchments and mounds, which are scattered at different distances for ten or twelve miles along the banks of the Ohio. One of the principal circular entrenchments is on the very spot where the settlement is built; and three of the principal mounds also are within a hundred yards of the same, one of which is near one hundred feet high, and has trees growing on it to the very top, some of which must be very old: at least, they appear of the same size and age with those which grow in the surrounding valley. With respect to the entrenchments, they are about breast high, and appear, from their situation, &c., to have been intended for and used as fortifications; and these mounds (from which the settlement takes its name,) seem to have been graves, either used as public burying-places or thrown up for those dead who might have fallen in some engagement near the place. I was informed that one of these mounds has been opened, and that it was found to contain human bones, which (if true,) confirms the opinion." "I have seen several of these ancient remains in different parts of the country near the Ohio. On the two Miami rivers they are very numerous; and I have not the least doubt in my own mind but that they were built by a race of people more enlightened than the present Indians, and at some period of time very far distant; for the present Indians know nothing about their use, nor have they any tradition concerning them."

(From the "Quarterly Review," October, 1836.)

"The eye of the antiquarian cannot fail to be both attracted and fixed by evidences

of the existence of two great branches of the hieroglyphical language, both having striking affinities with the Egyptian, and yet distinguished from it by characteristics perfectly American. One is the picture-writing peculiar to the Mexicans, and which displays several striking traits of assimilation to the anaglyphs and the historical tablets of the Egyptian temples. The second is a pure hieroglyphical language, to which little attention has been hitherto called, which appears to have been peculiar to the Tultecan or some still more ancient nation that preceded the Mexican, which was as complete as the Egyptian in its double consistency of a symbolic and a phonetic alphabet, and which, as far as we can judge, appears to have rivalled the Egyptian in its completeness, while in some respects it excelled it in its regularity and beauty."

(From the "Millennial Star," Feb. 14, 1857.)

"The ruins of an extensive city have recently been discovered in California, and of another in Texas, where the stone walls of a splendid edifice are yet standing. Also in the Rocky Mountains, in Utah, the ruins of several cities have been discovered, with the walls of some buildings yet standing as high as three or four stories, with almost endless numbers of inscriptions engraved on smooth surfaces of stone."

(From the *Saturday Magazine*, Nov 1, 1834.)

"Artificial mounds of earth in the form of pyramids are of frequent occurrence in many parts of Mexico. They were constructed by the inhabitants of those countries before the Spanish conquest, and were used for the purposes of worship and as burial-places for the kings and chief priests. The pyramid of Cholula is considered the largest of these singular structures."

(To be continued.)

PASSING EVENTS.

GENERAL.—A new instrument of war, invented by Professor Wheatstone, has been received at the Tower, which measures with the utmost accuracy the range of projectiles, and the velocity with which they are thrown. The Vienna correspondent of the *Times* says that Hungary is full of revolutionary proclamations. The inhabitants of Verona have been officially recommended to lay up stores of provisions in every available place, in case the town and fortress should be attacked. 60,000 Russians have been despatched to Khiva, Persia assenting to the expedition, the object of which is to reduce the Turcomans

to submission. A secret political society has been discovered at Messina, and arrests have been made. The arsenals of Cherbourg, Brest, and Toulon have received orders to construct a certain number of transports, intended to receive 6000 men each, to be ready within the course of four months. Ancena is declared by authority to be in a state of siege, and a general disarming has been ordered. "Prussia," says the *Invalide Russe*, "has called out an army of 300,000 men, which will be reinforced by a federal contingency of 150,000 men." An official despatch of the 7th July states that an armistice has been concluded between the Emperors of Austria and France. War news from China state that the army of Annam, 10,000 strong, has been attacked, 19 cannon taken, and 500 of the enemy killed.

VARIETIES.

FORGIVENESS.—"It is the sweetness which flowers give when trampled on."

HINTS TO YOUTH.—Procrastinators are rarely successful in life. Never defer till to-morrow what can be done at the present time. If you have a lesson to learn, begin at once: by constant repetition, you will accomplish it. If you wish to acquire any particular branch of education, you must be studious: by practice, you will surmount many difficulties. Should you have an important duty to perform, never defer it: by so doing, you may bring life-long trouble upon others. Be prompt in your actions. Whatever you undertake try and fulfil. Never promise what you cannot perform. Learn punctuality and self-reliance; then there will be no occasion to rely on another's ability for help. Never retire to rest, even if you are tired, without offering up a prayer to Heaven for protection and guidance. Always endeavour to be dutiful to those who are capable of advising you by their superior knowledge. They feel most happy who are always ready to do right.

P O E T R Y.

PHARAOH.

(From the "*Deseret News*.")

Pale as the foam of the crested wave,
The cheek of that haughty one;
And dark his brow as the scowl of wrath
Ere the tempest had begun;
And from his eyes (those spots of flame)
The lightning-flash of anger came.

"What!" said he, and his deep voice came
Like thunder, muttering low,—

"What! come ye here the boon to ask?
Again I tell ye, No!

Base slaves and sons of slaves are ye;
Yet dare ye ask for liberty?"

The holy men before him stood,
And meek, yet lofty was the look
They cast upon the angered king—
A glance he could not brook:

"Oh king! thy menials round thee stand;
They wait the wave of thy proud hand:
Yet art thou not as great as He
Who saith that ISRAEL SHALL BE FREE."

Bowed the head of Egypt's lord;
The crown rests on a haggard brow.

G. S. L. City, March, 1859.

Where is the fire of his proud glance,
And where his beading millions, now?
The sunbeams shone on Israel's ranks;
They went forth in the morning light;
And he, the proud, how could he bear
The flashing of their banners bright?

How could he? Have ye seen a child
Fight till his puny strength was o'er,
Then sink in despairing rage,
Because his arm could strike no more?
Thus a strong arm was lifted up
To war with One above its power,
Whose touch had buried it down to earth,
As the strong tempest bends a flower.

Beware! oh, mortal man, beware!
Strive with thy fellow, if thou must;
Conquer thy millions, if thou may'st,
And lay them bleeding in the dust:
But if thou would'st not see thine arm
Shattered and pulsed on the sod,
Oh! never raise its puny might
To war with thy Creator, God.

S. E. Chantremade.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALEN, 43, LIVERPOOL.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 26, NEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY E. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 30, Vol. XXI.

Saturday, July 23, 1859.

Price One Penny.

SALVATION.

BY ELDER JOHN REED.

Salvation may be likened to a huge tree, whose roots are firmly grounded and cannot be removed, with one grand trunk; out of this growing two main branches, the temporal and spiritual; and from these an infinitude of lesser ones. There are two kinds of salvation—one of a temporal and physical nature, and the other spiritual and eternal. The Gospel consists of principles and laws, by obedience to which man can obtain the highest state of perfection, physical, moral, and intellectual.

Salvation has its degrees, growing out of the various conditions of mankind. For instance, the salvation to be obtained by man in his rude state goes farther back than with man who is civilized; and here again a difference exists, as some are more advanced in the scale of being than others. The man who is a drunkard or a glutton has vitiated tastes to overcome and subdue, for his body is far from a state of purity, his mind is debased, and his intellect beclouded. He requires salvation in a greater degree than a man who is neither a drunkard nor a glutton, but who may have no proper sense of religious truth, and yet be acting consistently with his fellow-beings in society. Those who have been trained to believe in the various creeds, dogmas, and articles of religion as invented by societies of men, and not organized by God, have a very great deal to unlearn before they can

begin to comprehend rightly the Divine nature, eternal life, or salvation; for be it understood that sets of creeds or rules of faith, having nothing but a cold, formal basis to rest upon, are really not consistent with the free exercise and full development of that spark of Divinity which is called the spirit of man, which requires to be fed as much as the body does, and whose growth will be dwarfish, unless proper food of a spiritual nature be given to it, and which, if not obtaining it, becomes stunted in its growth, dogmatical in its reasonings, and requires a greater deliverance from spiritual bondage than the spirit of one who has been trained and guided by the light of the Holy Ghost.

All men are seeking to obtain salvation of some kind or other, differing only according to their knowledge or ideas received through their education. The savage, as we term him, believes in obtaining a something more hereafter than he has now. For instance, the wild Indian believes that the powers he has now, and the opportunity for the exercise of them in his hunting-grounds, &c., will become enlarged and more extended, affording him a greater degree of pleasure than he realizes at present. So it is with all other tribes of men, and so with the Christian. His heaven or state of bliss, however, is very different from any other, but only differing according to his ideas of what happiness or salvation consists,

but it will not be as supposed by him—viz., a heaven to be made up of beings who are in themselves nothing, whose greatest degree of perfection and *ultimatum* of bliss shall consist in singing psalms and hymns of praise and adoration to God, who is to sit throughout eternity in their midst. It will be according to their works or character and conduct here, and will be at least far better than they at present imagine, but not that which the Latter-day Saints expect to obtain.

Man civilized has in reality more evils to be delivered from than when in a wild, untutored state, because he has more knowledge. "Where there is no law, there is no condemnation, for sin is the transgression of the law." It is not to be supposed, however, that there is *no law* given to the savage, but that he is under a *very inferior law*; for the *higher* the law we are living under, the *greater* our light, intelligence, and happiness; but if we are breakers of that law, the greater is our condemnation.

Now, without entering into a detail of the religious or moral law, we, as Latter-day Saints, believe that we have the *highest* law of Divinity revealed; consequently, we look forward to the highest state of perfection and the joy or happiness necessarily arising out of our obedience to it.

To show more clearly, however, what is meant, we all know that here, in our temporal state, the better our laws are, the more happy is our condition and the more regular does society work. We also know, by a little reflection upon our individual experience, that the greater care we take of our physical nature, by living as near as possible to Nature's (God's) laws in the body, the purer and healthier we are and the more are we enabled to enjoy *this* life. So also will it be in our spiritual state; for, as Latter-day Saints, we believe that through the working out of certain truths we shall purify our bodies and render them capable of greater enjoyment than is known among men, by which we not only do ourselves good, but are better enabled to serve God our Father; for the purer and more healthy the body is, the greater is the scope given to the mind to think and act.

But, says one, what has this to do with the redemption of the spirit—with that immortal part of man which came from

God and will return to him again? Simply this: We believe, as all religionists believe, that God has organized us with faculties and powers for comprehending and enjoying his works, without which we could neither understand his wisdom, nor get any idea of the intelligence that exists in him, nor conceive of his Almighty power. For instance, there is the power of light, by which (assisted with our reason,) we look at the flower blooming, and are pleased with the transparent tints that shine forth; or observe the leaf, and mark the wonderful, though simple design of its parts; or examine, by the assistance of a microscope, one of the smallest insects of creation, and are filled with a due sense of the Master Mind that must have organized that small piece of mechanism and given it life and power to use the whole of its organization. This, then, we may say, is only one of man's outward powers brought into use, and we know the amount of joy that is produced through its exercise in the works of God.

There is also in man the attribute of love. When this is rightly used, we all know the power that is brought forth—the union of hearts in peace and truth, leading us on to a beatitude of perfection and to feel God within us.

Now, as reasonable beings, we cannot suppose that these and other faculties and powers of man are all going to be destroyed or done away with; and if not—if they are eternal, even as our spirit itself is eternal, then there must ever be a something to work for and to exercise these powers upon, by which we create a heaven in the highest sense and of the sublimest character that can be conceived.

We therefore believe that God has designed the powers, faculties, and attributes of man, if properly used, to become so developed as to enable him to see as he is seen and know as he is known; that he has to learn and comprehend *all* things, even as God comprehendeth them; that the exercising of the faculties of mind and the using of the powers of the body *now*, under the guiding influence of the Holy Spirit and the direction of God's Priesthood, will ultimately lead him to the highest state of perfection, spiritually and bodily; for "He that overcometh shall inherit all things,"—which will constitute that salvation which, as Latter-day Saints, we expect to obtain.

THE VISITOR.

NECESSITY FOR PREPARATION.

"Good morning, Elder F.," said I, as I entered the house of the President of the Branch at B——.

"Ha! Good morning, brother S.," he replied: "I am nearly ready for meeting. Just sit down for a few minutes. I am glad you dropped in on your way to the meeting, though I know it is somewhat out of your nearest direction."

"Well, I went somewhat out of my way, as you say; but I thought we could profitably occupy the distance between here and the meeting-place."

Just at this moment in came brother R., a Priest in the Branch. By-the-way, I may observe that the last-named individual was an excellent man, but quite a character in his way, and had a vein of humour in his composition.

"Capital!" he nearly shouted, as he entered and as nearly bounded up to me, instead of walking. Catching the hand held out to him, he ejaculated—

"Glad to see you!—glad to see you! I'm pretty well worked up to 'concert pitch,' to use a musical phrase, by that Editorial!"

Now, the expression, "that Editorial" did not convey the most definite idea of what Editorial he meant. But I knew his impulsiveness, and could guess to which he referred, for I had, to quote his words, been almost worked up by it to "concert pitch" myself.

"I am glad," he said, continuing his rhapsody, "that the new song is commenced, and I have been long desiring to hear the glad tidings of great joy sung in strains worthy of the subject. I am sure, if we first sing the song of 'Necessity for Preparation,' the chorus of Priesthood in these lands will soon be able to master the grand and varied harmonies of the fulness of the Gospel and God's work of latter days. Aye, and is not such a subject worthy of preparation and deserving the highest effectiveness?"

"You are right in principle, brother R.," I replied; "and though you are somewhat figurative in speech, your conclusion is just, that the Gospel, in its grand and varied subjects, is worthy of preparation and deserving the highest effectiveness. To

adopt your musical phrases of expression, I intend to sing to that large body of Priesthood which will assemble this morning at our meeting the song of 'Necessity for Preparation, to be effective in Preaching the Gospel.' I have always held this doctrine of 'necessity for preparation' to be of first importance in every matter—necessary for personal efficiency, necessary for success, necessary for heaven, necessary to wield the powers of heaven and to publish the heavenly tidings of the Gospel, and necessary for the whole of the services of God. I firmly believe that this doctrine of necessity for preparation in all things will become as well understood by the Saints as that of baptism for the remission of sins, and preparation be held as necessary to the fulfilling of the callings of the Priesthood as the other is to admission into the Church."

Now, though brother R. is eccentric and possessed of a vein of humour, he is blessed with a considerable amount of common sense and even refined intelligence. So he took up the thread of the subject and reasoned—

"And why should not the necessity for preparation be extended to the preaching of the Gospel and the qualification of our preachers? Can the Gospel be preached effectively without preparation? or can our preachers be efficient or even really qualified for that duty, unless they prepare themselves with subject and act generally in conformity with the instructions of President Calkin in the Editorial in question? Is not necessity for preparation a law of God—a truth of the Gospel,—aye, indeed, a very condition of existence in the kingdom of heaven? Prophets and Apostles have enforced the doctrine of necessity for preparation. The Creator and the Redeemer themselves, in all their works and dealings, set forth that necessity unmistakably; and every enlightened Saint will accept it as being as much a law of the Gospel as it is a law of nature."

"Surely," he continued, growing warm with the theme, "the necessity of preparation is not a new doctrine, but as old as the universe. It is not a law vaguely

taught or feebly enforced, for all nature teaches the law—all experience enforces it, while success proves its power, and failure shows how absolute is the necessity for preparation in all things. We need be in no doubt concerning the authenticity of the doctrine, for it is as well authenticated as the truth of the Gospel, to which heaven and earth and successions of worlds have borne witness."

"I am well aware," I replied, "that you have always made it a point to act upon

the doctrine of necessity for preparation; and I have often been delighted in listening to your discourses and feeling the results of your preparation. But here comes Elder F. down stairs, prepared to start with us to the Priesthood meeting. We have just about time to comfortably walk there, and we can continue our conversation, and Elder F. can take his part."

"I am ready, brethren," said Elder F.

We then left and bent our way to the Priesthood meeting.

HISTORY OF JOSEPH SMITH.

(Continued from page 460.)

[July, 1843.]

George W. Pitkin sworn. Says that he concurs with the preceding witnesses, H. Smith and P. P. Pratt, in all the facts with which he is acquainted; that in the summer of 1838 he was elected Sheriff of the county of Caldwell and State of Missouri. That in the fall of the same year, while the county was threatened and infested with mobs, he received an order from Judge Higbee, the presiding Judge of said county, to call out the Militia, and he executed the same.

The said order was presented by Joseph Smith, sen., who showed the witness a letter from General Atchison, giving such advice as was necessary for the protection of the citizens of said county. Reports of the mobs destroying property were daily received. Has no knowledge that Joseph Smith was concerned in organizing or commanding said Militia in any capacity whatever.

About this time he received information that about forty or fifty "Yauger rifles" and a quantity of ammunition were being conveyed through Caldwell to Daviess County, for the use of the mob, upon which he deputized William Allred to go with a company of men and intercept them, if possible. He did so, and brought the said arms and ammunition into Far West, which were afterwards delivered up to the order of Austin A. King, Judge of the Fifth Circuit in Missouri.

It was generally understood at that time that said arms had been stolen by Neil Gillum and his company of volunteers, who had been upon a six months' tour of service in the war between the United States and the Florida Indians. They were supposed to have been taken from the Fort at Tampa Bay, and brought to Richmond, Clay County,

and that Captain Pollard or some other person loaned them to the mob.

He further says that whilst in office as Sheriff, he was forcibly and illegally compelled by Lieutenant Cook, the son-in-law or brother-in-law of Bogard, the Methodist priest, to start for Richmond; and when he demanded of him by what authority he acted, he was shown a bowie-knife and a brace of pistols; and when he asked what they wanted of him, he said they would let him know when he got to Richmond. Many of the citizens of Caldwell County were taken in the same manner, without any legal process whatever, and thrust into prison.

GEORGE W. PITKIN.

Brigham Young sworn. Says that so far as he was acquainted with the facts stated by the previous witnesses, he concurs with them, and that he accompanied Mr. Joseph Smith into the State of Missouri, and arrived at Far West on the 14th day of March, 1838, and was neighbour to Mr. Smith until he was taken by Governor Boggs' Militia a prisoner of war, as they said, and that he was knowing to his character whilst in the State of Missouri; and that he, Mr. Smith, was in no way connected with the Militia of that State, neither did he bear arms at all, nor give advice, but was a peaceable, law-abiding, good citizen, and a true Republican in every sense of the word.

He was with Mr. Smith a great share of the time, until driven out of Missouri by an armed force, under the exterminating order of Governor Boggs.

He heard the most of Mr. Smith's public addresses, and never did he hear him give advice or encourage anything contrary to the laws of the State of Missouri; but, to the contrary, always instructing the people

to be peaceable, quiet, and law-abiding; and if necessity should compel them to withstand their enemies, by whom they were daily threatened in mobs at various points, that they, the "Mormons," should attend to their business strictly, and not regard reports; and if the mob did come upon them, to contend with them by the strong arm of the law; and if that should fail, our only relief would be self-defence; and be sure and act only upon the defensive. And there were no operations against the mob by the Militia of Caldwell County, only by the advice of Generals Atchison, Doniphan, and Parks.

At the time that the army came in sight of Far West, he observed their approach, and thought some of the Militia of the State had come to the relief of the citizens;

but, to his great surprise, he found that they were come to strengthen the hands of the mobs that were around us, and which immediately joined the army.

A part of these mobs were painted like Indians; and Gillum, their leader, was also painted in a similar manner, and styled himself the "DELAWARE CHIEF;" and afterwards he and the rest of the mob claimed and obtained pay as Militia from the State for all the time they were engaged as mob, as will be seen by reference to the acts of the Legislature.

That there were "Mormon" citizens wounded and murdered by the army under the command of General Lucas; and he verily believes that several women were ravished to death by the soldiery of Lucas and Clark.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 23, 1859.

PREACHING THE GOSPEL—DUTIES OF PASTORS AND PRESIDENTS.—This is emphatically a progressive age. The whole world is moving onward; the course of the work of the Lord is onward; the Church is progressing; and we earnestly desire to see the cause prospering and progressing in this land. We desire a movement forward in regard to spreading the principles of our holy religion. As a means to that end, we desire an improvement in our *public preaching meetings*. We design in this article to throw out a few hints and point out some of the present duties of Pastors and Presidents of Conferences in this respect, and shall follow it up from time to time, as occasion requires, until the object is accomplished. We have been much gratified and encouraged with the readiness with which our suggestions and counsels upon other matters connected with the welfare of the cause in this land have been received and acted upon by the Elders, and we feel encouraged thereby to press upon their notice from time to time the importance of the subject now under consideration, and expect an equally hearty response and co-operation.

It is manifestly the duty of the presiding authorities of Pastorates and Conferences, and pre-eminently so at this time, to extend a personal supervision over the public preaching meetings in their several fields of labour, until they have introduced some system and order therein, and established in them a character and reputation that will draw the honest seeker after truth to those meetings; and when there, his hungry soul should be fed with wholesome food; his mind should be enlightened; he should be edified and instructed, and his understanding convinced, so that he will be led ultimately to embrace the truth. Those meetings should be made interesting and instructive by preaching *the Gospel*, by treating upon some of the many—very many interesting events connected with this great and glorious dispensation. Of course, the *first* principles of the Gospel are to be preached to strangers; but the Elders are

by no means required to confine themselves to faith, repentance, and baptism, and laying on of hands for the gift of the Holy Ghost. The Gospel of Christ embraces much more than that. Our religion comprehends *all truth* in heaven and on earth, whether of art or science, mechanics or philosophy. Whatever truth is valuable and calculated to benefit and exalt the human family is embraced within our religion. It will exalt the mind of every honest man or woman who will embrace it, and *apply* themselves, above the vain and foolish things of earth. It will dispel the darkness and gloom which ignorance, superstition, and prejudice cast around it, and render it capable of comprehending all things, even the "mysteries of the kingdom" of God, and understanding the laws and requirements of that kingdom.

The events connected with and crowded into this dispensation are so numerous and intensely interesting and soul-stirring, that none need be at a loss for subjects to dwell upon. Let the Elders read, study, and reflect upon the great and glorious work of the latter days, seek the assistance of the Holy Spirit to understand, and its guidance when unfolding the principles and advocating the doctrines of our holy religion,—seek diligently with the Divine blessing to *prepare* themselves to preach the Gospel, disseminate light and knowledge, uphold and sustain true principles and doctrines, and advance the cause and kingdom of God on the earth, and we are fully persuaded that their efforts will be crowned with abundant success. It is the duty of Presidents of Conferences to see that none are called or allowed to preach in those meetings but those who are *qualified* and *prepared* to interest, instruct, and edify the congregations, and who are willing to embrace every opportunity and exert themselves to add to those qualifications and preparations.

It is the duty of Pastors and Presidents of Conferences to know every man in their several Conferences holding any portion of the holy Priesthood, and to become acquainted with their capabilities and qualifications for preaching the Gospel and to exercise their callings and perform the duties of their several offices. Now, we are aware that most of the local Priesthood in this land are from the labouring classes, and have not had opportunities of becoming educated or learned after the fashion of the world, and have neither the time nor the means now to acquire it to any great extent, though much might be done to overcome and remedy the evil, if the brethren were really alive to the importance of the subject. Pastors, Presidents of Conferences, and Travelling Elders, however, whose whole time and attention should be given to the work, have every opportunity to improve and qualify themselves to preach the Gospel. Indeed, their whole labours, their every duty and employment have been and are of themselves calculated to advance them in this respect. If, therefore, they have diligently applied themselves to study and reflection as well as practice, and entered into the spirit of the instructions which have from time to time been given them, they are prepared to render material aid to their brethren who have had fewer opportunities than themselves. We think that practice, in connection with study and precept in all things connected with this Latter-day Work, is always very beneficial, and particularly so with the brethren whose time and attention, cares and anxieties are so much occupied in providing the necessities of life for their families. It is owing to this principle of practically working out the counsels and instructions given us that we have been able in the short space of about twelve months to bring the system of transacting the business and keeping the books and accounts of the Branches and Conferences throughout this Mission to such perfection as at present exists, that renders the whole operations of the Mission so harmonious, that enables us with facility to comprehend the condition of the work, or arrive at any desired information with such despatch and accuracy as we are at present enabled to

do. Had the Pastors, Presidents of Conferences, and Travelling Elders kept all the books and accounts, and done all the business, the local Priesthood might have looked on a life-time and been none or very little better qualified and prepared themselves to do the business; whereas there are now in this Mission scores and scores of Branch Presidents and local Priesthood who are, through the experience and knowledge thus obtained during the past few months, amply qualified, so far as business is concerned, in their turns, to become efficient Pastors, Presidents, and Travelling Elders.

So, in regard to preaching the Gospel, a system of practical schooling will develop the talents of the Elders and Priests, and qualify them in this respect also for higher and more responsible stations. If the Pastors, Conference Presidents, and Travelling Elders do all the preaching, the talents of the twelve or fifteen hundred men holding portions of the Priesthood in this Mission will never be developed, and comparatively little preaching be done; and when these men are released and go home to Zion, there will be none who have been proved and found prepared and qualified by experience to fill their places.

To facilitate this object and render, as we believe it will, effectual assistance to the brethren in this respect, we recommend the formation of private classes of eight or ten members each of the local Priesthood, under the immediate supervision and direction of the Pastor or Conference President, so distributed through the Branches as to best accommodate and include *all* the Priesthood. At these meetings let one or two subjects be given out, and let the brethren improve the time between that and the next meeting in reading, studying, investigating, and reflecting upon them. At the next meeting let four or five of the brethren deliver each an address of fifteen or twenty minutes in length on some one of these subjects. This would be ample time to give the Pastor or President an understanding of the capacity and qualification of each to speak upon the subject, and of the correctness of his views of it, and it would give the Elder or Priest a practice and an experience that would tell vastly in his favour when called to speak upon that subject in public. The remaining four or five brethren who do not speak will listen, and at the next meeting, in their turn, speak upon the same subject. A variety of ideas, views, sentiments, and reflections will thus be elicited and talents displayed, and the brethren of the class have the benefit of the whole. In most, if not all the Conferences, nearly every Elder and Priest, and perhaps every member of the Priesthood may attend some one of these private meetings; and in addition to the benefit derived from hearing others, they will themselves be called upon at least once in two weeks to speak upon some of the principles of the Gospel, the interim being employed in preparation. We can conceive of no plan within the reach of the brethren so well calculated to develop and bring out the talents and make manifest the powers and capabilities of the brethren. Especially do we think it will benefit the *young* brethren, whom we particularly wish brought into this work; and many, who are now lying hid up and unacquainted even with their own abilities, will be brought out and qualified for prominent places in the Church, and prepared in their turn to fill the places made vacant by the emigration of those now in the ministry. We anticipate that much good will result to the brethren themselves, as well as to the cause, from a faithful execution of the plan here suggested. In London, and perhaps one or two other large towns, this plan or something similar has already been adopted and proved to answer the desired end, and to tend more to the cultivation in the brethren of the true spirit of preaching the Gospel than anything that has yet been presented to them. We wish, however, particularly to caution the brethren against indulging in the very least degree any feeling or desire to argue, contend, or debate; and the Pastors and Presidents are

specially required and charged to discountenance and effectually keep down even the appearance of any such spirit, and preside over these meetings with the dignity, sobriety, and decorum which the subject under investigation and the object to be gained demand. Above all, suffer no levity or irreverence of conduct, language, or manner to be indulged in for a moment by any one in relation to the principle, doctrine, or subject before the meeting, or any of the principles of the Gospel or Priesthood. If the Pastor or President cannot attend and preside over all these meetings, they should be very careful to select good and proper Elders for that purpose. It is desirable, however, that the Pastors and Presidents of Conferences should move around and personally attend as many of these meetings as will be consistent with their other duties.

We hope the brethren will take hold of this movement with the energy which has hitherto characterized them thus far in other things, and not rest till the object is attained and the Gospel preached as it should be in all our public meetings.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City, May 3, 1859.

Brother Asa Calkin.

An opportunity offering of safely sending to the States, I improve it to forward you a line or two. My letter to brothers Williams and Tullidge furnishes a picture, as far as it extends, of matters and things in this Territory.

There are a class of men here who are studying the hardest to create excitement, in the hope of making it appear that nothing can be done with the "Mormons," except by military force, wholly independent of civil restraint, or, in other words, by a military dictatorship. Is it not a curious thing that Americans consider such an iron government desirable on American soil? Yet there are some "respectable" men in this Territory who think the dignity of the republic of the United States can be vindicated by nothing less than by martial law, and who earnestly hope that the people of this Territory will be goaded on to commit some overt act, which may be coloured so as to make Eastern folks believe there is no salvation for the country except by exterminating the "Mormons." I said the speculators here leaned towards military dictatorship and martial law—I ought rather to have said, to those "co-ordinate functions," as Judge Sinclair would say, of anarchy, mobbery, and lynchery. In

their patriotic zeal to punish the "Mormons," the federal Judges ruthlessly overstep the laws both of the Territory and of the United States; and their second, or, in other words, the real instigators of the hullabaloes about the "Mormons," care less about the laws, their ambition being unalterably concentrated on the dollars and dimes, and to secure which all their efforts tend, like the various tributaries of a mighty river.

Judge Sinclair greatly desired to "pitch into" the "Mormons," and he tried it on in this city; but he concluded that without the military he could do nothing. Judge Cradlebaugh had the same desires, and he thought he would try what virtue there was in soldiers; but he found that he could do less with them than Sinclair did without them. But if the military or judiciary were only absolute, oh, Jerusalem! what great things would transpire in Utah Territory! Autocrats and despots of every name, age, country, and colour would be out-Heroded. Oh, if I were but some great body! But, alas! I am only an imported federal judge in a remote and land-locked desert Territory! What boots it that in my judicial peregrinations I am enveloped in a forest of glittering steel—that I am surrounded by a thousand grim iron demons which belch forth thunderbolts and sulphurous flames, when that arch-impostor Brigham sits in his palace and wields an influence so latent, ubiquitous, almighty, and inscrutable, as to

paralyze my devoted efforts! Oh, my country! Alas, poor judge!

Can it be wondered at that the nations of the Old World sometimes point in derision to the weaknesses of republicanism, and the occasionally-manifested majesty of the mob in the dominions of "the smartest nation in all creation?"

From the time Judge Cradlebaugh commenced his court at Provo, there has been little lack of rumours tending to disturb and harass the community, and to prevent the free development of that persevering industry for which the "Mormons" are famous, and which are so essential to the temporal prosperity of any community. I give the following as a specimen of the

RUMOURS OF A DAY.

It is rumoured that General Johnston has sent an express to Governor Cumming, stating that if he, Cumming, did not attend to the case of the "Mormons," he, Johnston, would have to take it into his own hands:

That two or three regiments, with one heavy battery, are coming from Camp Floyd to this city, in consequence of some disclosures extorted from men by hanging them up till they made statements desirable to their inquisitors:

That Judge Sinclair has declared that he will not leave Camp Floyd to hold a court in this city, unless he be accompanied by a large force of U.S. troops:

That General Johnston has told Mr. Box that he will march his Infantry to this city (40 miles) in six hours, to show the "Mormons" what he can do, before they are aware of it:

That 50 soldiers are going to Springville to institute another search for "Mormon" officials:

That a company of volunteers from Arkansas and Missouri are on the way to Iron County, to use up the folks there:

That five Deputy-Marshals have started from Camp Floyd to take Bill Hickman, dead or alive; money being so scarce that several distinguished gamblers had jumped at the opportunity of serving as Deputy-Marshals:

That 600 stand of arms, with 100 rounds of ammunition each, have arrived from Camp Floyd, and are lodged in Miller and Russell's store in this city, for the use of Gentiles and apostates, in case of a

That all the affidavits and testimony that could be scraped up concerning outrages said to have been committed by the "Mormons" have been sent by express to President Buchanan: that President Young's mansion is to come down, and civilization is to be introduced into this city:

That the Cavalry expedition south, with Judge Cradlebaugh, is to arrest two Presidents, four Bishops, and sixteen other Church officials: that he took with him 100 camp-loafers, making over 300 in all, to help him, the loafers having the promise of being boarded through to California.

Some of the above rumours may be entirely false, and some wholly or partially true. But, true or false, as they mostly originate with Gentiles direct from Camp Floyd, they are evidently intended to disturb and annoy the people; and they have that effect to some extent, and it is certain that they indicate clearly which way their originators desire events to turn.

Just now rumours are not quite so plentiful as they were a few days ago. Every one is waiting with interest to hear of the result, at Washington, of the reports concerning the military-judicial proceedings at Provo, to learn whether the Government intends to heap further indignities upon us, or take a common-sense view of matters, and thrust away from us those who wish to cut our throats, and and those who wish to hold our hands during the cutting operation, and those who instigate the cutters and holders,—though the instigators, being the most guilty, generally retire voluntarily when their cat's-paws are called away.

Do not think that I have spoken too harshly of the Judges. They have refused to punish any persons guilty of crimes, when those persons are not "Mormons," and have taken into military custody, and now keep there, men who have not been tried, but who happen to be "Mormons." Cradlebaugh is now scouring the country with military *posses*, hunting for "Mormon" officials, who, he presumes, are hard to find in this mountainous country. Gentile culprits he does not look for. A "Mormon" is worth hanging, if he is caught; but hanging is too good for a Gentile. So Cradlebaugh's course indicates.

Last year there was comparatively little produce raised in this Territory. Few

raised sufficient to maintain their families until harvest. The community, consequently, had to subsist and feed Gentiles and army animals mainly on the surplus produce of the preceding year. As might naturally be expected, many have now no seed to sow, and not breadstuffs sufficient to last them till harvest. Flour and wheat now fetch cash at the highest average prices in this city. The present year promises to be favourable for grain, though military incarceration without prospect of trial, combined with the driving of men into the mountains by military-judicial terrorism, undoubtedly tends towards a famine, as thousands of acres must lie untilled, which would doubtless otherwise yield their quota to swell the sum total at harvest. But if there is a prospect of scarcity of provisions in this Territory, and Government is under the necessity of freighting army supplies from the States to any great extent, speculators will rejoice, for with freightage comes the almighty dollar, or a promise of it; and the dollar, you know, has no rival in the affections of these specimens of humanity.

May 4.

Our long winter broke up early in April; after which, till last Sunday, the weather was dry and rather cold. Sunday was a thorough wet day, and this day is a great deal like it—a regular settled rainy day of the English kind. The streams are rising. Ogden river is higher than ever before known at this season. Red Butte is doing some damage to the farming land. The Provo threatens similar harm. Other streams are very high. At all events, there is a prospect of no lack of water for irrigation. The difficulty will be to control it. The snow lies much lower than usual on the mountains at this time of the year. At the head of Ross's Slide, near Provo, the snow lies 50 feet deep.

JOHN JAKUES.

G. S. L. City, April 7, 1859.

Brothers E. W. Tullidge and Thomas Williams,—Nearly three years have elapsed since I first set my feet on the shores of America. During this time I have not written much to England, nor have I received a single word from any person in that country. So, in balancing accounts with my relatives and friends there, I

consider I am not indebted. And then, further in my favour, there is so much to engage one's attention and absorb one's time in the various kinds of labour incidental to settlement in this all but new country, to say nothing of the anxious interest and extra labour and travels involved in our late peculiar relations with the Government of the United States. Since my arrival in Utah, I have been employed literally in building up Zion with the axe, saw, plane, hammer, &c. I am now at work with the pen in the Historian's Office.

In regard to my feelings just now, I will say, I intend to stick to the old ship Zion, and I trust I shall be enabled to do so. I see nothing in the beggarly elements of the world worth going back for. Amid the Gentiles I might obtain a little better clothing and more of it, a few more creature comforts, and enjoy more of the luxuries of life. And then, again, I might not. I hope that I have too high an appreciation of the light, intelligence, and certainty which I have received in the Gospel, and too vivid a recollection of the fogginess, darkness, doubt, and uncertainty in which I groped as a blind man for the wall, previously to my acquaintance with the grand and glorious principles set forth by the Latter-day Saints, to turn my back to the cause of Zion, and my face to that of her enemies.

Of course you have heard that James Linforth left here, when things looked gloomy a year ago last fall, for California, where, for aught I know, he still remains. I much regretted his determination to go away, but still I believe in free agency. I believe that the first cause of his disaffection was his dread of poverty and his fear that, for the support of his family, he would have to work at manual labour, which I think he must have done, had he stayed here; though I feel justified in saying that, had he set to that kind of work with a will and to the best of his strength and ability, he would have been under the necessity of doing it but a very short time. Besides, he would have had the satisfaction of having passed through the mill, and would have gained confidence in himself and in his God, and won the confidence and approbation of many whose eyes were upon him. However, to this kind of labour he had never been accustomed, nor was he naturally

fitted for it. He shrank from it, and thus was his faith weakened and his mind darkened. The roughness of some of the boys, the imperfections of some of the Saints, the unsettled, critical, and apparently unravellable state of affairs here, combined with his constant intercourse with Gentiles, who still further blackened and thickened the darkness of his mind, by encouraging him to set his eyes only on the gloomy side of things, completed his apostacy. And I verily believe that the principal portion of those who go away from here do so because they think they can do better, in a pecuniary point of view, among the Gentiles.

This Territory is very peculiar in many features. Here is a limited quantity of land as good as can be desired—fine, black, rich, alluvial soil, some of it moist enough to require no irrigation, especially for fall wheat. Then we have all other kinds of land, up to perfect sand and rock. The higher lands require considerable irrigation to bring any crops at all. But the produce of the higher or bench lands, though not so luxuriant and rank, is always considered far richer in saccharine matter than that of the bottom lands. Wood is plentiful, but very hard to get, being far up in the kanyons and on the mountains. This is a great wheat country. The crops of this cereal surpass those of most other countries—running generally from 20 to 60 bushels per acre. This promises also to be a fine fruit country. But harvests here are subject to great fluctuations. Grasshoppers, crickets, drouth, early and late frosts, and cold summers are the principal causes. Altogether, this is not a country naturally desirable. But for this very reason it is particularly desirable for the Saints of God. This being a place where other people are not over-anxious to live gives us a chance to live with less molestation than we could in a better country.

President B. Young is a cheerful, comat-able, straightforward man, very decided when he has decided on anything, and withal, full of the rarest quality among men—sound, practical common sense. President Kimball is eccentric and very humorous. President Wells is of a retiring disposition, but courageous and manly. They are all men of like passions with ourselves, which some people do not realize. I suppose you will not apostatize at this. In my intercourse with these

distinguished brethren, they have ever treated me with respect and kindness.

All the world has rung with the news of the "Mormon rebellion" and the "Expedition to Utah." The press almost universally took up against us, and thus betrayed a great deal of folly, ignorance, and injustice. The general sentiment here, and I believe in many parts of the States, is, that the outcry and demonstration against us were got up by those who looked with a greedy eye upon Uncle Sam's purse, and were determined to put their hands to the very bottom of it, as proved to be the case. As to the pious screams of "Mormon abominations" and the patriotic denunciations of "Mormon treason," they were all fudge. Insatiable speculators and hungry office-seekers were the guilty movers of the disgraceful crusade against Utah, or rather against the "Mormons," and James Buchanan was their weak and pliant tool.

April 19.

The motley hordes of contractors, sutlers, gamblers, and speculators of every stripe, that gulped so rich a golden mouthful over the "Mormon war" bubble, are becoming distressingly anxious to seize another full bite over a similar event. So that their avaricious cravings are freely pandered to, they scruple not at the means—they reck not the consequences. A national treasury bankrupted, a nation dishonoured, an army debased, a territory depopulated, cities destroyed, a fertile country desolated, a reign of military terrorism foisted in the freest country under heaven, the shedding of the innocent blood of the venerable, gray-headed patriarch, the modest-budding maiden, and the tender, prattling infant,—all this is less than the small dust of the balance in the eyes of the cormorants, the vampires that feed and fatten on the vitals of the body politic. Common sense and honesty instinctively revolt at the sinuous and stealthy windings and ferocious attacks of these creatures of prey. But what must be the thought of a truly virtuous mind, when their motives and course are dubbed with the high-sounding titles and phrases of patriotism, loyalty, admiration of the Constitution, respect to the laws, and indignation towards traitors! What would be the feelings of the immortal Washington, if that worthy could look down from his high position and realize to what an extent every ramification of

public life, executive, legislative, and judicial, in his beloved country, is infested with, and the officers of state corrupted, wheedled, constrained, brow-beaten, and controlled by a crowd of pecuniary speculators, and all this in the name of what he and his noble compeers held so sacred, and for which they risked their lives and honour, and spent their time, talents, and energies?

The public papers tell us, and occasional public developments attest the truth of their statements in a degree, that such is the melancholy state of things in this great nation. And the course of certain federal officials here is demonstrative testimony to me that all their official and extra-official movements do not proceed from the high principles ostensibly put forth as the rule of action.

Granted a few such items here, and many occurrences, otherwise vague, and perhaps inexplicable, appear as clear as the noon-day sun. Granted that western merchants, contractors, &c., have a special interest in the disbursement of Government funds between the Mississippi and this place. Granted that said speculators fear that, if no fuss can be kicked up here, it is highly probable that nobody beside said speculators will see the particular wisdom of keeping up in Utah, at an enormous expense, the largest concentrated body of regular troops that can be found in the Union. Then it is easy to think that it will possibly pay to keep up the *Valley Tan*, which, in and of itself, is a miserably long way from being, and immensely further from deserving to be, a "paying institution." Then it is easy to think that it is possible that the federal Judges and Marshal for this Territory, with their aids and assistants, consider that they will have more chances of soaking whisky and of finding El Dorado lining in their pockets, by digging into the "Mormons," right or wrong, than by taking a truly upright, honourable, and reputable course in the midst of the community.

In this light, the strange doings of Eckels, Sinclair, and Cradlebaugh, with their little trotting dogs—the U.S. Marshal, his deputies, and their military attendants, and the discordant accompaniment ground and re-ground by their barrel—"organ," the *Valley Tan*, to the popular tunes of "The Danites," "Echo Canyon," "Polygamy," and "Ec-

clesiastical Shackles," are no enigmas, but appear admirably consistent with the object in view.

Knowing the course of these officials, I positively cannot come to any other conclusion, honestly before God, than that the items granted above are veritable, stubborn facts. What was the duty of the Government officers, executive and judicial, when they came into this valley? Obviously, to respect President Buchanan's proclamation of pardon, to adopt, to the very verge of consistency with their duties, a conciliatory policy, and to faithfully fulfil their respective callings, thus smoothing over past difficulties and preventing rather than inciting new ones. But the fact is, some of these officials have studiously sought to rip open old sores, to aggravate old grievances, to irritate the feelings of parties who do not think alike, and, in short, have done their best and worst to bring about a collision between the Gentiles and the "Mormons,"—the troops, of course, to be on the side of the Gentiles. The great and avowed object of the Judges is to hang some "Mormons," but particularly the leaders, anticipating that such a stroke would inevitably bring on a bloody and irreconcilable collision. Judge Cradlebaugh said that, if he could get a "Mormon" convicted, he would hang him so quick that he should not have time to get a pardon from the Governor, unless it were made out beforehand.

You know that there are in the United States certain unruly persons, called filibusters, who feel that they must fight somebody. These Judges must belong to this class. They may be termed, not inaptly, judicial filibusters. They have a powerful impression that they must hang somebody—they burn to hang some "Mormons," especially Brigham, guilty or not guilty, I suppose to show us the *superior* way they do things in the East, as Walker was anxious to show the Nicaraguans the more excellent way of the Yankees. Judge Eckels hung about the camp, but could not hang any "Mormons." So, after considerable wiggling, he finally went back to Washington, to endeavour to prevent the "Mormons" from getting a Government title to the lands which they alone, in exile, have reclaimed and made valuable. Most upright, honourable, and magnanimous Judge! I suppose he is still drawing his salary for his

eminent and protracted legal services in the field of his appointment.

It is said, by our enemies, that Judge Sinclair attempted to hold a court in this city, but soon became convinced that the Church exercised such a latent control over his court as to prevent any justice being administered. This is mere idle nonsense. Sinclair, in his charge to the grand jury, manifested, unmistakably, that he was completely subservient to the designs of said speculating clique, by his silly idea that the President's pardon was of no effect or consequence, except specially pleaded before the high and mighty Judge Sinclair! Here was pretty tomfoolery! According to his notion, then, the grand jury would have had to find indictments against the whole of the inhabitants of the Territory, witnesses must have been examined, arguments delivered, verdicts returned, judgments given, the pardon pleaded, and then the poor criminals graciously set free by another Daniel come to judgment! Here would have been an unheard of farce—a "comedy of errors" at which Shakspeare would have paled! Here would have been a conglomeration of cases that would have eclipsed all the *causes celebres* that have ever excited and disgraced humanity. Here would have been a grand judicial proceeding with no earthly equal. What a splendid field for lawyers! Poor Uncle Sam, with a broken down treasury, how would he have relished the expenses? The courts would have cost him as much as the war. "Out of the frying-pan into the fire!"—and, after all the trouble and expense, to have been no forwarder!—for, of course, all the criminals would have pleaded the pardon and have been pardoned, provided they had been convicted. Coke, Blackstone, Campbell, Storey, Marshall, Kent, and Taney, hide your diminished heads, and sit, or rather kneel at the feet, and meekly learn of the great Judge Sinclair, and vainly try to emulate his magnificent legal attainments! But the juries were saved the trouble, the nation the expense, the newspapers the burden, the world the astonishment, Sinclair the renown, and Coke, Blackstone, Campbell, Storey, Marshall, Kent, and Taney the humiliation, by the simple, straightforward common-sense of Attorney-General Wilson. What a pity!

Complaints are also made that the grand jury did not indict as Sinclair

wished. Why should they? Are juries under any obligation to humour their indictments or verdicts in the direction of judicial proclivities? The jury are sworn to act according to evidence, and a judge should certainly not live in a glass house, if he is resolved to throw stones indiscriminately at the jury. A judge must earn and sustain a better reputation than any federal judge now in this Territory has, ere his *dicta* outweigh the decisions of a grand jury of common-sense citizens. The truth is, Sinclair found he could not do as he wished, after trying three months of a "sixty days' term;" so he adjourned his court. We believe here that a judge is not omnipotent—that he has not unlimited powers—that he is not the embodiment, but only the integral portion of the entire machinery of justice.

Said Sinclair, when inspired by a certain spirit, "Do you know who I am? I am a United States' judge!" A most wonderful thing it is to be a United States' officer! He is, like Saul among his fellows, a clear head and shoulders above the "rest of mankind," and he cannot be measured by any ordinary standard! A peacock or an oriental prince is nothing to him!

Judge Cradlebaugh signalized his judicial proceedings by holding an illegal court at Provo; employing a thousand soldiers to help him; charging the whole community, and specially the prominent members, with complicity in crimes of the greatest magnitude; ignoring the existence of the Territorial civil officers; placing the prisoners in military custody; subpoenaing witnesses, swearing them, and then arresting them on bench warrants issued without consultation with the Attorney-General, to prevent said witnesses from giving evidence before the grand jury; abusing and summarily dismissing the juries without allowing the presentment of several prepared bills by the grand jury, lest the subterfuge of "Church constraint" should be non-available; discharging, without trial or recognizances, prisoners who had been indicted; holding others in custody against whom no indictment had been presented, and taking those in custody to Camp Floyd, with the prospect of indefinite confinement. In view of the above, is it strange that men are not at all eager to appear before his Honour, and that they

prefer the freedom of the mountains to the chances of treacherous arrest, to the uncertainty of ever being legally tried, to military incarceration, and possible massacre!

This Judge Cradlebaugh is quite a curiosity in his way. Not content with his own official powers, he has evinced his anxiety to dip into the functions of the marshal, the gaoler, the counsel, the jury; and if his impatience had given chance for any capital conviction, he would probably have aspired to the dignity of Jack Ketch! Cradlebaugh has attained the title here of the "one-eyed Jeffries," and his court that of the "Star Chamber."

If Shakspeare had seen Sinclair and Cradlebaugh's courts, he would have exclaimed—

"Oh, but man—proud man!—
Drest in a little brief authority,
Plays such fantastic tricks before high Heaven
As make the angels weep."

The idea put forth by some here, that men cannot think or act or speak freely in, or pass through, or leave this Territory without their lives being in danger, is too absurd to be entertained. The fact that hundreds annually have peaceably left this Territory, from its first settlement to the present time, is ample refutation of any such assertion. True, some who attempt to leave with other people's teams, or without liquidating their just debts, are sometimes intercepted in their flight. But if I am not mistaken, such interception is not altogether illegal, and I fancy it could be easily supported by Eastern precedents.

Governor Cumming is not a man to be ridden over by either Gentiles or "Mormons." Since his manly protest against the unnecessary, illegal, and foolish use of the troops by Judge Cradlebaugh, the Governor has not advanced in the good graces of the speculators, but he is accused of allying himself with Brigham Young and the "Mormons," "sustaining murderers and assassins in their attempts to defeat the ends of justice," and fostering the spirit of resistance to the laws. All this because he acts up to his instructions and opposes the unconstitutional and murderous designs of those who thirst for innocent blood.

You may suppose that I have spoken too lightly of some of the federal officers in this Territory. But how, without violating the light that is within me, can

I speak of them otherwise than as they appear to me? The steady-going people of the old country would be surprised at the moral turpitude of many of the aspirants to office in this country, at the vast extent to which "policy," popularity, and patronage usurp the place of justice in determining the actions of public men. I verily believe that this Government is the most corrupt one under heaven, especially when I take into account the extraordinary professions made by this nation.

Yours in the Gospel,

JOHN JAKES.

ENGLAND.—NORWICH PASTORATE.

Bedford, July 6, 1853.

President Calkin.

Dear Brother,—I now proceed to give you a brief report of the Norwich Pastorate for the quarter ending June 30th.

The Saints, as a general thing, are rejoicing in the work of God, and have met the various calls made upon them cheerfully, considering their circumstances.

The Priesthood, who are very few in number, are actively engaged in the ministry, endeavouring to spread abroad the Gospel of salvation amongst the inhabitants of the towns and villages throughout this Pastorate; though we are crippled considerably in our operations, on account of the smallness of their number.

The Presidents of Conferences and Travelling Elders are, I believe, doing their best to carry out your instructions and thus move on the work of God.

We have tried to make our preaching meetings as effective as possible with the means we have on hand, and are holding meetings out-of-doors regularly, and they are generally well attended in some places. Here persecution has been very great in past times. The people pay the greatest attention, and I am in hopes we shall be able to gather in the honest in heart.

We have baptised a few, as our Reports show you. There is likewise a little improvement in our financials.

We have again been honoured with a visit from President J. D. Ross. It was quite refreshing to us all.

May God in his infinite mercy bless you and your Council. Yours,

WILLIAM BATLIS.

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING JUNE 30, 1859.

CONFERENCE.	AGENT.	AMOUNT.
London	F. L. T. Harrison	£308 8 9½
Glasgow	John Hunter	166 3 4
East Glamorganshire	John Davies	140 0 1½
West Glamorganshire	Thomas Rees	121 6 10½
Warwickshire	R. Aldridge	92 17 4½
Monmouthshire	Joseph Colledge	90 11 10
Reading	George Reed	83 0 4½
Cheltenham	James Evans	80 13 0½
Bedfordshire	Edwin Scott	77 18 8½
Herefordshire	Lewis Bowen	76 8 6
Edinburgh	John McCome	75 9 5½
Belfast	Thomas Crawley	74 8 10½
Dublin	John K. Grist	54 13 10½
Birmingham	W. G. Noble	50 16 9
Shropshire	Samuel Carter	47 10 1½
Staffordshire	John Clarke	46 16 7½
Leicestershire	Aaron Nelson	41 12 8
Newcastle-on-Tyne	Joseph Stanford	39 18 10½
South	Wilket Harder	38 5 7½
Dundee	A. N. McFarlane	37 2 1½
Lincolnshire	William Halls	34 6 8
Hull	W. T. Cromar	30 0 1½
Derbyshire	Charles R. Jones	29 7 2½
Carlisle	H. W. Barnett	27 8 7
Land's-End	John H. Kelson	26 17 3½
Southampton	E. Hanham	26 2 9½
Late Herefordshire	John Preece	24 17 9
Llanelly	John Griffiths	23 14 4
Worcestershire	John Redington	23 7 6
Dorsetshire	Charles Astle	22 10 5½

Carried forward.....£2,013 0 0

CONFERENCE.	AGENT.	AMOUNT.
Brought forward.....		£2,013 0 0
Channel Islands.....	Mark Barnes	19 3 1½
Durham	R. R. Hodson	15 6 7½
Norwich	W. Jefferies	12 17 1½
Denbighshire	Hugh Evans	8 6 5½
Flintshire	Edwin Price	7 2 1½
Pembrokeshire	E. Burgoyne	5 14 9½
Preston.....	Thomas Liez	4 4 3½

BRANCH.

Derry.....	Hugh Sheppard..	6 15 7
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MISSION.

Australian	Thomas Ford	307 8 1½
Swiss and Italian	Jabez Woodard	305 5 5½
Sandwich Islands	P. B. Lewis	78 12 5½
Cape of Good Hope	Richard Provis	38 14 1½
Bombay.....		21 3 3½
East India	J. P. Meik	10 13 8½
Malta.....		5 7 2

F. Merryweather	1 1 0
Isaac Whiteley	1 0 4
J. W. McLellan	0 17 9
Frederick Mackay	0 5 3

(Errors excepted.) £2,863 1 1½

PASSING EVENTS.

GENERAL.—The following are reported as the preliminary conditions of peace, signed by the Emperors of Austria and France:—Austria and France to support the formation of an Italian confederation, under the honorary presidency of the Pope, to which Austria accedes: Lombardy, as far as the line of the Mincio, to be given up to Sardinia: Mantua, Peschiera, Borgoforti, and the whole of Venetia to remain as Austrian possessions: the Princes of Tuscany and Modena to return to their States: a general amnesty to be granted. Typhus fever is raging in both camps in Italy, and from 10,000 to 11,000 in the allied army have been attacked with it. A Trebizond letter represents the Persian Government as making preparations for war with Turkey. News from Naples state that 200 soldiers had revolted and endeavoured to rouse the other troops to rebellion: 40 were shot, and the rest disarmed. Arrests of Slavic agitators in the interests of Russia have taken place in Prague, and martial law has been proclaimed in Bohemia against all who seek to tamper with the troops. The rebel force in India is gradually diminishing.

AMERICAN.—Advices from Arizona say that another revolution has broken out in Sonora, and that the revolutionists, who are daily augmenting their numbers, have captured several large towns. A great amount of distress has of late existed in Toronto,—not merely a scarcity, but absolute destitution, one-half of the mechanics, labourers, clerks, &c., being without employment or means of subsistence. On the 30th of April, a convention was signed between the British Government and that of Guatemala relative to the boundary between the latter republic and British Honduras.

VARIETIES.

"TABLES of stone, of brass, and of wood were anciently employed by the Eastern nations, so that the characters were graven instead of written in the ordinary manner."—*Saturday Magazine*.

GARDENING MEMORANDA.—To improve the size of potatoes, reduce the shoots by pulling them up to one, two, or at most three of the strongest, when the plants are only a few inches high. A moist situation is best for radishes, as it is for all summer crops of salading; it saves watering and renders them naturally more crisp and juicy: if sown on a dry soil, radishes will become woody and hot. For spinach, a rich, light, dry soil is best.

OBSERVE!—Put everything in its proper place. Use everything for its proper purpose. Do everything at its proper time. Remember that nothing can be well done without order, promptitude, and perseverance; and anything that is worth doing is worth doing well. Also remember that whatever man has done man may do. Punctuality is the soul of business. Waste not, want not. Never spare attention to a small thing, as from matters small larger matters spring. Above all, do unto others as ye would they should do unto you.

FIRE OBTAINED BY WATER.—The Paris paper, the *Messenger*, publishes a curious account of a contrivance invented by M. Meudt for the decomposition of water, and combustion of the hydrogen thus obtained. The apparatus consists of a small copper boiler, provided with a safety-valve and a pipe which passes into a tubulated bottle with two necks, placed near the boiler. From the second tubulature another tube passes under the boiler. About two litres (nearly half a gallon) of water are poured into the latter, and about half a litre of weak tar-water into the tubulated bottle. A spirit lamp being applied to the boiler, the steam thus generated penetrates into the bottle, where it yields its oxygen to the tar, by which oxide of carbon is generated. The hydrogen of the steam, being thus set at liberty, accumulates in the bottle, and then passes through the second tube to the bottom of the boiler, where it meets the flame of the spirit lamp. A most extraordinary effect, approaching as nearly as possible to the visionary principle of perpetual motion, is the result; for the spirit lamp being taken away, the hydrogen generated burns with its own flame and makes the water boil. This engenders fresh steam, which is decomposed as before, and furnishes a new supply of hydrogen, which feeds the flame, and so on, not *ad infinitum*, but until the water in the boiler is exhausted. All that has to be done, in order to have a perpetual flame, is to keep up the supply of water, and also, when necessary, to renew the tar water. This discovery, applied to steam engines and locomotives, (a task which the inventor has already performed,) is capable of effecting an immense saving of fuel.

POETRY.

THE COMING STRIFE.

Rumours of wars, both sad and startling,
O'er Europe fly on the lightning's wire;
From Japheth's sons is peace departing;
Now is the day of vengeful ire.
Nations at ease no longer flourish,
Futile and void are their treaties of peace;
Confidence flies, for few will it nourish;
Love, from the Gentiles, sighs for release.
O'er Europe's lands, from sea unto sea,
Approaches a scene of anarchy.

Grantham.

Emperors and kings for fame are thriving;
Avarice rules with haughty pride;
The latent wrath of nations, bursting,
Drenches the earth with life's crimson tide.
Armies rush on in eager madness,
Fierce to encounter the hostile foe;
Widows and orphans, in tears of sadness,
Mourn o'er their fate in silent woe.
O'er Europe's lands, from sea unto sea,
Approaches a scene of anarchy.

WILLIAM HALLS.

ADDRESSES.—Charles F. Jones, } 1, Parkfield Terrace, Dewsbury Road, Leeds.
Charles C. Shaw, }

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 25, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY E. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 31, Vol. XXI.

Saturday, July 30, 1859.

Price One Penny.

NECESSITY FOR AN INSPIRED PRIESTHOOD.

BY ELDER G. C. FERGUSON.

Just in proportion as men arrive at a certain knowledge of truth, so do they attain to real greatness. This knowledge may in some things be arrived at by the well-directed application of our own faculties; but in some other matters, and most important ones, too, no exercise of the mere human intellect will procure absolute certainty.

In mathematics and the science of numbers generally, great certainty is attainable. For example, let us take the simple proposition that 2 and 2 make 4. We are just as much convinced of its truth as if we had a hundred revelations from heaven to assure us of the fact. But when we come to politics or religion, this certainty leaves us, and we are instantly upon debateable ground. What one man looks upon as a most equitable political measure, another denounces as the very height of injustice; and that which one man regards as a beautiful and important religious principle, another shudders at as blasphemy, or laughs at as ridiculous.

If we speak of man himself, the same or even a greater degree of uncertainty attends us. We know comparatively little of the body, and far less of the mind. Metaphysicians and phrenologists, notwithstanding all their researches, cannot tell what the mind is; neither do they know whence it came or whither it

is bound; and therefore they cannot direct it in its course. Now, these are subjects of the very highest importance to mankind; yet the world has no certain knowledge of them; and the consequences of this uncertainty are written deep in characters of blood on every age and every land. Yet, from the very nature of things, no exercise of human intellect can ever place these subjects beyond controversy.

The Priesthood is by no means a modern institution. It was held by many in the earliest ages. Even the Saviour of the world was a High Priest after the order of Melchisedec.

It is not intended to introduce here a detail of the peculiar organizations of the Priesthood, but rather to show what gives that organization effect—namely, Divine authority and Divine inspiration.

Mere organization, beautiful and harmonious though it be, could accomplish but little good, if worked by human wisdom alone; but when taken in connection with Divine authority and inspiration, it is the great desideratum which is so much wanted to make up for the shortcomings of our natural intelligence, and without which it is not in man that walks to direct his steps. Comprehending, as it does, a complete system of Divine government, and taught both by past and present revelation, this Priesthood is

not only abundantly able to place our mental, moral, physical, religious, and political institutions on a sure foundation, but also, by showing how the knowledge and practice of correct principles in this world may be made the steppingstone to

greatness and exaltation in worlds to come, we discover it to be the means appointed by our heavenly Father to raise man from the very zero of intellectual existence up to a position among the Gods of eternity.

THE ESSAYIST.

THE PROBATIONARY STATE.

It matters not to our subject how long, geologically speaking, the earth was being formed. Whether six days or six thousand years or six million years were exhausted from the time the earth was first conceived, so to express it, until it was brought forth and fitted for the purposes of the Creator in relation to man, or whether or not other forms of life appeared before man, inhabiting the earth during periods perhaps longer than man's probationary term, is not the subject of this Essay. We do not, however, desire to be understood as accepting the old views of orthodox sectarians in relation to the creation of the earth out of nothing in six twenty-four hours, or in relation to the creation of man out of "dust," mixed up and made into an image, into which breath is blown; nor would we be understood as receiving any such views as the basis and beginning of this probationary world and state. All experience and nature and analogies declare, in the language of stubborn facts, decidedly against such views. Nor do we consider that ancient revelation should be charged with the burden of those absurd and now nearly exploded ideas of creation and existence generally. Broader and more natural views are beginning to be taken, and creation is not confined to six days and to one little world-speck in the universe; but a grand creative scheme appears, in which creative operations extend over the distance of the illimitable past, till the mind becomes lost in the endless successions of eternity's periods. Instead of one little inhabited world, a universe appears, gemmed with unnumbered inhabited worlds and systems full of years, and which were peopled with created, redeemed, and celestialized souls before this earth had left the womb of chaos.

At least, it is thus that the vision of creation and universal existence appears to the "Mormon" theologian. We do not deem it necessary, then, to fix the absolute beginning of all things to six thousand years back, nor necessary to a view of probation to believe that all things were created in twenty-four hours. With the Lord a day is as a thousand years. We do, however, believe that the probation of the world commenced about six thousand years ago. About that distance back in time the race of man physically began and the probationary state of Adam's family commenced.

But in "Mormon" philosophy there is a state prior to this probationary state. That state is termed the pre-existing state. Things were created spiritually first, and afterwards physically. The spirits of men have passed through a state previous to this. Man was created first in heaven, and God is the Father of spirits. There he passed through a first estate. Who shall number the years of his existence there, or tell when he first began, or the stages of progressive being that he has passed through? Having completed his pre-existing course and experience, at the will of the Father of spirits, he is prepared to leave his native spirit-home to fulfil the purposes of his Father in another sphere of being, and to pass over another of existence's progressive stages leading to the highest state and sphere of action—the state and sphere of celestials.

The fact of the pre-existence of man is necessary to be understood to properly understand the state of probation; and from a non-realization of this fact very little is clearly understood of the probationary economy, or of the design and object of man's creation. In considering the state of probation, it is essential either

that the writer should connect it with the pre-existing state, or that the reader should supply those connections in his own mind, for the fact and philosophy of the pre-existence of man affects philosophy generally and throws new light over the whole field of theology; and especially does it affect the subject of man's probation. It is in view of this that we bring it into close connection with our main subject and consider the fact of the pre-existing state and the passing from that into the probationary state as indispensable to the subject of the probation of the world.

It must be understood, then, that all things and all mankind have had a prior existence. A complete spiritual creation preceded the physical creation. The soul of the world, to so express it, was born and lived in a prior estate, and in this probationary state a body is given to that soul. The millions of Adam's family had passed through a state before this one began. All the great family of Adam, embracing the past, present, and future, constituted a world before this one commenced—a spiritual world, of which the present physical world is the body.

The earth having been created and prepared for the probation of man, and mankind having passed through their pre-existing state and become prepared for their state of probation, in accordance with the purposes and design of the Father, their state of probation commences upon the earth, over which man is made the lord. This beginning appears to have been about six thousand years ago, and the length of the probationary period, including the millennium, we fix at seven thousand years.

This estimate can be directly and indirectly deduced from ancient revelation. General analogies are confirmatory of it, and modern revelation has decided the point. During that probationary period the number of the great family of Adam will be completed and this state of trial consummated.

The consummation of the probation of the human family will be by the millennial reign of Christ, and the full consummation of the object of probation will be brought about during that sabbath of this probationary state. Doubtless there will be future states, and other branches of Adam's family will shoot forth, until to his generations of time and eternity there shall be no end. But this probationary state and its generations and its duration will terminate when the numbers of man are completed and the purposes of God in the probation are fulfilled. This probation constitutes a complete course, and it is a state of trial. There were other states and courses before this began, and there will be many more after this one shall be completed. Adam and his posterity will be found extending and increasing throughout those states and courses into all the eternities to come. But this probationary state stands in the Divine design as a complete whole—as one of the grand divisions of existence—one of the states of progression's infinite series—one of the courses which celestials have passed, and the one which men are now passing. This state is not peculiar to the earth, but common to the universe. It is one of the great paths which innumerable inhabited worlds have trod, and one which millions more will tread.

THE VISITOR.

THE PREACHING QUESTION.

Brother James Collins and brother George Moore are both good men. Both mean equally well; but George is slower to catch the spirit of any new movement than James. George is given to look only at one side of a question, while James takes the trouble to walk round and look at all sides, as the following

conversation, overheard by the Visitor, who was engaged in writing at the time, will show.

It should be stated that in the Conference to which James and George mutually belonged, arrangements had been made for a kind of "preachers' class" to be held in each district of the

Conference, to which a certain number of the Priesthood should in turn be invited, four or five of whom would at each meeting have to speak on some doctrinal principle connected with the Gospel previously named to them, occupying a short time each in turn; the various speakers being called upon at the close of their remarks to review what they had said and show what proofs they had given on the subjects they were called to treat upon; the object of the whole being to train the brethren into a facility for speaking on distinct subjects and to inspire them to furnish themselves with such proofs and evidences of their religion as would be an assistance to inquirers after truth.

Now, these classes were looked upon with great favour by the generality of the brethren; but George, enthusiastic Saint as he was, shook his head as though some principle of his faith was invaded by this plan of studying to preach.

The evening in question he seemed to have been thinking deeply on the matter; and as brother James, his old fellow-preacher in the neighbouring villages, had called in, he seized the opportunity to unburden his mind; and so all of a sudden he darted from a deep discussion on the weather and kindred topics with "I say, James, how about this preachers' class business? I've been thinking it over, but I don't exactly see it yet. It seems to me like knocking our old doctrine of preaching by the Holy Ghost right out of sight. Then there's the *Star* been probing us every now and then about our discourses to the world. Really, I don't think it's the same doctrine we were taught at first."

"I think we were *at first* taught to have a clear understanding of a subject ourselves before we tried to teach it to others," James remarked quietly.

"Yes, of course," said George. "It's not getting a clear idea of our doctrines I object to, but this studying how to preach them in a systematic way. I don't see the necessity—"

"George," said James, interrupting him, "do you remember brother Welch, the leader of the choir? Do you remember what we used to say of him?"

"Yes," replied George. "We used to say he understood singing first-rate himself, but he couldn't convey the least idea of it to anybody else."

"Just so," continued James. "So,

also, you may well understand a doctrine yourself, while you may not understand how to tell what you know to others. Why should our minds be like an old tool-house, with the tools and materials thrown one over the other in every corner? Suppose we have got tools in our house, or ideas in our heads (which is all the same thing); that's no reason why they should be in such a confused condition that it will take an hour to get out the proper article, when we could do it in five minutes, if things were a little arranged!"

"I see what you mean in that respect," said George. "But then, you know, we used to say the ministers of the day proved that they were not servants of Christ, because they must learn a sermon by heart before they could preach at all. Of course that will prove the same against us."

"You are not called upon to learn a sermon by heart," said James. "You are certainly called upon to think over the different principles of your religion. You are also called upon to collect together in your mind some of the manifold proofs each principle possesses of its truthfulness from the Scriptures and other sources. You are asked to *arrange* these testimonies to your own understanding, so that they may come readily to your hand, and not be like the tool-house, with the things sprawling everywhere. But after this preparation of your mind is gone into, you are not called upon to fix, like the priests of the day, just the exact number of those ideas you will use and the precise order in which they shall come; but, on the other hand, having studied well the evidences of your religion and lodged each proof in a convenient place in your mind, as well as having a good, simple answer for every objection that may seem to exist, or that might reasonably trouble an honest man, you are then to leave it to the Holy Spirit to dictate which of those well-digested subjects or ideas you shall produce before the people."

"Well," said George, "it don't look so bad, certainly, if it is to be done in that spirit; but the name of studying to preach seems so sectarian."

"Why, man alive," said James, "did you or anybody else ever preach anything you had *not* studied to some little degree? The greatest opposer of studying to preach, if he has the faintest idea of the scriptur-

ality or reasonableness of his faith, must have studied to have got even so far. All men that talk like intelligent beings arrange their ideas to some extent or another. It's only a question between us how far we shall go. Some make a cellar of the job; others, a clean, comfortable kitchen; and others, a parlour. We are not all asked to get up parlours; but nothing less than a clean, homely, well-arranged kitchen will do now-a-days. If it's ever so homely, it must be orderly: that is the meaning of the present teachings, as I understand them."

"I see, I see," said George quickly. "I am quite willing to go in for a clean kitchen myself. I don't like cellar arrangements anyway!"

Here a silence ensued for a few minutes. James sat looking like one who had cleared the ground of his foes and was ready for any number more, while George looked hard at the ground, like one who had fired his biggest shot and done nothing after all. He had admitted himself worsted, but yet he was evidently searching for a further objection, which he soon seemed to get, for in a minute or two he broke out with—

"Your *principle* is right, James,—I see that; but as to putting it into practice, that's the rub. I never try to keep to a subject, while speaking, but I get cramped and can't get along. Now, if I don't confine myself to clearing up any particular principle, but speak just on what may come, I can speak ever so long, and with great freedom."

"I don't doubt you in the least," said James, "because it's just the difference between tying yourself to do something and allowing yourself to accomplish nothing; for that's just what you do, when you speak without a purpose or without a point in view. Besides," continued James, "that 'cramping,' as you call it, is felt by everybody who tries to work anything out complete, and will apply to everything from a sermon to a common piece of mechanism. 'Oh,' says the tinman's apprentice, 'I can get on for hours at hammering and cutting up tin, if you don't tie me down to a particular form. But if you tell me I must make a top and a bottom of a certain size, and sides of some particular shape, and so on, why, I shall get cramped.' And of course he *does* get cramped, but he gets over it after proper practice.

And so with the man who will *think* and *say* something when he 'talks.' At first, because of the restriction he puts on himself, he can't 'talk' so freely as he did; and nobody will regret that! But let him persevere in '*talking*' *no faster than he can think*, and in process of time he will speak as freely as before, and *say something good* all the time he 'talks.'"

At this point of the conversation George looked pretty well satisfied, and the further objections he made were made in a tone that showed he felt they were not insurmountable.

"Was not the Holy Ghost," said he, "intended to assist us in preaching?"

"Certainly," replied James; "but only in the same way that a lighted candle assists a man in arranging a dark room. It sheds a light on the work to be done; but, you see, the *light does not move a single thing*. So, when a man studies or speaks under the influence of the Holy Spirit, his mind is lit up, so that he can see the nature of things around him and how they stand to each other; but the light in him will not arrange his ideas, so that he can *tell* what he sees. A man must exert his own powers and put them in order himself, and be very grateful if he can get the Holy Ghost to shine in upon him while he works, and to be as a candle to him while he hunts and searches in the dark corners and brings things together for his own use and that of his fellow-creatures." After a pause, James continued—"There is another thing that the Holy Ghost will do: it will give to the words uttered such an influence that they will penetrate a good man's heart; and it will flash some of the same light by which the speaker is working over an honest man's mind, so that they will both see the same thing. It can do all this; but with the intelligent, thinking preacher it labours as it were with a sword instead of a club. In one case it shines truly, but through dirty thick glass; in the other, through the clear bright substance only. It has then nothing to stand in the way of its light. With a man who has made his intelligence labour continually, the machine is oiled and bright, and goes easy, and has all the necessary rods, links, and wheels: with the man who never studies, it is the same Holy Spirit, but labouring under the disadvantages of rusty machinery, stiff joints, and no oil. Don't you see that, George?"

"Yes," he replied: "that is quite true. I can see that *you* are not 'rusty' on the preaching question anyhow! and I'll try not to be in future, if I can help it. I am glad that, after all, you make a man dependent on the Holy Spirit. I know that Spirit has oftentimes helped *me* considerably."

"Yes," said James; "but reflect on the times when it has helped you. Have you not felt the benefit of its help when it has led you to some subject with which you were previously familiar more than at any other time?"

"Well," said George, after a little reflection, "I certainly remember once in particular, while walking along the road, I got thinking about the doctrine of predestination and election, and my mind seemed to go all round the subject. Oh, what a deal I could see while I ruminated, and what a deal I thought I could explain! Well, I had to preach to some Saints soon after that. I couldn't think of anything at first. I perfectly trembled. But after a bit, this doctrine of election came along so sweetly, and the Holy Spirit rested upon me: all the grand thoughts and the things I had thought out came back to me, and I really did feel that time that I had something to hand out. I felt that there was not only power with the words, but some principle in them. So what you say is true, I know. Certainly, at other times I have felt full of testimony, and rejoiced much in that; yet it has not seemed so solid as it did at that time."

"Brethren," said I, suddenly looking up from my writing, "you have had a long argument. I have been listening out of curiosity to all you have said, and I have noted down your principal arguments. It may do you good to review, like you do at the preachers' class, the points you have made, if you have no objection?"

"Oh, go on; do please give us them all," said both nearly at once.

"Well, then," said I, commencing, "I think you have seen, with regard to this preaching question, first, that the Priesthood are only called upon to understand what they preach, as they *always* were."

"Next, that there is great use in knowing how to tell a thing to others, as well as in understanding it one's-self."

"Right," said they.

"Well, after that, that there is no resemblance between what we propose and the sectarian method of the priests of the day."

"Just so," said George.

"Next, that the Holy Spirit is as much relied upon by those who *study* aright as by those who do not."

"True," said both at once.

"Then you saw that a man may have good tools, but he is all the better for having them arranged in get-at-able order."

"Then, that the opposers of study *have* studied the little they do know, only the arrangement of their ideas is very 'cellar'-ish."

Both laughed outright.

"Next, you saw that the cramping feeling, when one attempts first to keep to a subject, results merely from not knowing how to do it."

"Which I believe," said George.

"And finally, with respect to the Holy Spirit, that its province is to *enlighten*, not to organize our ideas; that it works with greater facility through a prepared mind than through an ignorant one; and that its aid in preaching is always best felt when it is helping us over ground which under its light we have previously well trodden."

"Now, brethren," continued I, "I think your conclusions are very satisfactory indeed. And as you have both talked yourselves out, suppose you act on a principle which you will find it good to always adopt in your preaching, and that is, to *leave off* when you have *done*."

HISTORY OF JOSEPH SMITH.

(Continued from page 473.)

[July, 1843.]

He also stated that he saw Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, and George W. Robinson delivered

up by Colonel Hinkle to General Lucas, but expected that they would have returned to the city that evening or the next morning, according to agreement, and the pledge

of the sacred honour of the officers that they should be allowed to do so; but they did not return at all.

The next morning, General Lucas demanded and took away the arms of the Militia of Caldwell County, (which arms have never been returned,) assuring them that they should be protected. But as soon as they obtained possession of the arms, they commenced their ravages by plundering the citizens of their bedding, clothing, money, wearing apparel, and everything of value they could lay their hands upon; and also attempting to violate the chastity of the women in sight of their husbands and friends, under the pretence of hunting for prisoners and arms.

The soldiers shot down our oxen, cows, hogs, and fowls at our own doors, taking part away and leaving the rest to rot in the streets. The soldiers also turned their horses into our fields of corn.

Here the witness was shown General Clark's speech, which is as follows, viz. :—

"Gentlemen,—You, whose names are not attached to this list of names, will now have the privilege of going to your fields, and of providing corn, wood, &c., for your families.

Those that are now taken will go from this to prison, be tried, and receive the due demerit of their crimes; but you (except such as charges may be hereafter be preferred against,) are at liberty as soon as the troops are removed that now guard the place, which I shall cause to be done immediately.

It now devolves upon you to fulfil the treaty that you have entered into, the leading items of which I shall now lay before you.

The first requires that your leading men be given up to be tried according to law. This you have complied with. The second is, that you deliver up your arms. This has also been attended to. The third stipulation is, that you sign over your properties to defray the expenses that have been incurred on your account. This you have also done.

Another article yet remains for you to comply with, and that is, that you leave the State forthwith. And whatever may be your feelings concerning this, or whatever your innocence is, it is nothing to me.

General Lucas (whose military rank is equal with mine,) has made this treaty with you. I approve of it. I should have done the same, had I been here, and am therefore determined to see it executed.

The character of this State has suffered almost beyond redemption, from the character, conduct, and influence that you have exerted; and we deem it an act of justice to restore her character by every proper means.

The order of the Governor to me was, that you should be exterminated, and not allowed to remain in the State. And had not your leaders been given up and the terms of the treaty complied with before this time, your families would have been *destroyed* and your houses in *ashes*.

There is a discretionary power vested in my hands, which, considering your circumstances, I shall exercise for a season. You are indebted to me for this clemency.

I do not say that you shall go now, but you must not think of staying here another season, or of putting in crops; for the moment you do this, the citizens will be upon you. And if I am called here again, in case of non-compliance with the treaty made, do not think that I shall act as I have done now.

You need not expect any mercy, but *extermination*; for I am determined the Governor's order shall be executed.

As for your leaders, do not think—do not imagine for a moment—do not let it enter into your minds that they will be delivered and restored to you again; for their *fate* is fixed—the *DIE* is cast—their doom is *sealed*.

I am sorry, gentlemen, to see so many apparently intelligent men found in the situation that you are; and oh! if I could invoke that great Spirit of the unknown God to rest upon and deliver you from that awful chain of superstition and liberate you from those fetters of fanaticism with which you are bound—that you no longer do homage to a man! I would advise you to scatter abroad, and never again organize yourselves with Bishops, Priests, &c., lest you excite the jealousies of the people and subject yourselves to the same calamities that have now come upon you.

You have always been the aggressors. You have brought upon yourselves these difficulties by being disaffected, and not being subject to rule. And my advice is, that you become as other citizens, lest by a recurrence of these events you bring upon yourselves irretrievable ruin."

When asked by the Court if it was correct, and after reading it, he replied :—

Yes, as far as it goes; for, continued he, I was present when that speech was delivered, and when fifty-seven of our brethren were betrayed into the hands of our enemies, as prisoners, which was done at the instigation of our open and avowed enemies, such as William McLellan and others, and the treachery of Colonel Hinkle. In addition to the speech referred to, General Clark said that we must not be seen as many as five together. If you are, said he, the citizens will be upon you and destroy you; but to flee immediately out of the State.

There was no alternative for them but to see; that they need not expect any redress, for there was none for them.

With respect to the treaty, the witness further says that there never was any treaty proposed or entered into on the part of the "Mormons," or even thought of. As to the leaders being given up, there was no such contract entered into or thought of by the "Mormons," or any one called a "Mormon," except by Colonel Hinkle. And with respect to the trial of the prisoners at Richmond, I do not consider that tribunal a legal court, but an inquisition, for the following reasons: That Mr. Smith was not allowed any evidence whatever on his part; for the conduct of the Court, as well as the Judge's own words, affirmed that there was no law for "Mormons" in the State of Missouri. He also knew that when Mr. Smith left the State of Missouri, he did not flee from justice, for the plain reason that the officers and the people manifested by their works and their words that there was *no law nor justice* for the people called "Mormons." And further, he knows that Mr. Smith has ever been a strong advocate for the laws and constitutions of his country, and that there was no act of his life while in the State of Missouri, according to his knowledge, that could be implied or construed in any way whatever to prove him a fugitive from justice, or that he has been guilty of "murder, treason, arson, larceny, theft, and stealing,"—the crimes he was charged with by General Clark, when he delivered him over to the civil authorities; and he supposes that the learned General did not know but there was a difference between "larceny, theft, and stealing."

The witness also says that they compelled the brethren to sign away their property by executing a Deed of Trust at the point of the bayonet; and that Judge Cameron stood and saw the "Mormons" sign away their property; and then he and others would run and kick up their heels, and said they were glad of it, and "we have nothing to trouble us now." This Judge also said, "God damn them, see how well they feel now." General Clark also said he had authority to make what treaties he pleased, and the Governor would sanction it.

The witness also stated that he never transgressed any of the laws of Missouri, and he never knew a Latter-day Saint break a law while there. He also said that if they would search the records of Clay, Caldwell, or Daviess Counties, they could not find one record of crime against a Latter-day Saint, or even in Jackson County, so far as witness knew.

BRIGHAM YOUNG.

Lyman Wight sworn. Saith that he has been acquainted with Joseph Smith, senior, for the last twelve years, and that he removed to the State of Missouri in the year 1831, when the Church of Jesus Christ of Latter-day Saints was organized agreeably to the law of the land. No particular difficulty took place until after some hundreds had assembled in that land who believed in the Book of Mormon and revelations which were given through said Joseph Smith, senior. After nearly two years of peace had elapsed, a strong prejudice among the various sects arose, declaring that Joseph Smith was a false prophet, and ought to die; and I heard hundreds say they had never known the man; but, if they could come across him, they would kill him as soon as they would a rattlesnake. Frequently heard them say of those who believed in the doctrine he promulgated, that, if they did not renounce it, they would exterminate or drive them from the country in which they lived. On inquiring of them if they had any prejudice against us, they said "No: but Joe Smith ought to die; and if ever he comes to this country, we will kill him. God damn him."

Matters went on thus until some time in the summer of 1833, when mobs assembled in considerable bodies, frequently visiting private houses, threatening them with death and destruction instantly, if they did not renounce Joe Smith as a Prophet, and the Book of Mormon. Sometime towards the last of the summer of 1833, they commenced their operations of mobocracy. On account of their priests, by uniting in their prejudices against Joseph Smith, senior, as I believe, gangs of from thirty to sixty visited the house of George Bebee, called him out of his house at the hour of midnight, with many guns and pistols pointed at his breast, beat him most inhumanly with clubs and whips; and the same night or night afterwards, this gang unroofed thirteen houses in what was called the Whitmer Branch of the Church in Jackson County. These scenes of mobocracy continued to exist with unabated fury.

Mobs went from house to house, thrusting poles and rails in at the windows and doors of the houses of the Saints, tearing down a number of houses, turning hogs, horses, &c., into corn-fields, burning fences, &c. Sometime in the month of October they broke into the store of A. S. Gilbert & Co., and I marched up with thirty or forty men to witness the scene, and found a man by the name of McArty, brickbatting the store door with all fury, the silks, calicoes, and other fine goods entwined about his feet, reaching within the door of the store-house. McArty was arrested and taken

before Squire Weston ; and although seven persons testified against him, he was acquitted without delay. The next day the witnesses were taken before the same man for false imprisonment, and by the testimony of this one burglar were found guilty and committed to jail.

(*To be continued.*)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 30, 1859.

HINTS TO THE PRIESTHOOD.—Our religion—the religion of the Gospel of Christ, as revealed in these last days, and taught and believed by Latter-day Saints, is pre-eminently a common-sense religion.

It is this very feature that so effectually distinguishes it from all other religions of the day. It is this feature that makes it so glorious, so loveable, and so dear to the true Saint. It is this feature that constitutes its chief beauty and exalts it so far above all others. When, therefore, the Elders stand up to preach and leave this feature out of their discourses, they become in a measure false teachers. If they represent our religion or religious views at all, it is in a false light; or rather, they substitute something else and call it the Gospel; and if they create any impression at all on their hearers, other than that they are egregiously ignorant of the subject they pretend to talk about, it is certainly a false impression; and when they talk about their preaching by the Spirit, it only makes their ignorance and arrogance more glaring.

A reliance upon and speaking by the Holy Spirit is all right and proper, and the Spirit will perform its office with the righteous Elder, when there is anything for it to work upon—when there is anything new or old to bring out of the treasury of the mind—when there is anything to bring to the remembrance of the speaker. But the Spirit will never make a good and intelligent speaker of an ignorant noodle who in this day *prides* himself upon not being able to read or write. We do not so understand the office of the Comforter.

Some of the Elders of Israel who are full of the Spirit, full of matter, full of doctrine, full of light, full of intelligence, full of principle, full of argument, and full of Scripture, and even the Prophets and Apostles, whose peculiar province it is to be full of revelation, have sometimes, in rising to speak, said that they did not know what the Spirit would dictate and bring forth, but felt assured that whatever the Lord saw that the audience required at that particular time the Spirit would bring forth. It was there, stored up in the mind, and the Lord could bring it out by his Holy Spirit, suited to the wants and requirements of the people.

Such men are full of matter and are ready to follow the dictates of the Spirit, who, discerning the wants of the people, directs the spirit of the speaker, so that he can satisfy those wants. He has *prepared* himself for this or any other emergency by study and reflection—by storing his mind with useful knowledge and correct doctrine and principle, and can, when the Spirit lights it up, as easily take from this storehouse of knowledge and supply the wants of an audience, as indicated by the Spirit, as he could take from his shelf a book and read the contents thereof to those around him. Off-hand discourses from such men are interesting, because they have previously applied themselves and disciplined their minds, and because they have

point, aim, and object, as well as intelligence, argument, and force in them, and because they edify and instruct. Unfortunately, some of the Elders, who lack all the qualifications of those above-mentioned, have borrowed and made use of their language, without discerning the difference between such men and their own stupid brains and dull and empty minds; and they have arrogantly and presumptuously attempted to teach the Saints and instruct the honest seeker after truth, expecting the Lord to turn schoolmaster and miraculously make a scholar and wise man out of a dunce. It is this class of men who have been most persevering in inculcating this erroneous doctrine of non-preparation. Had they read, studied, and understood the writings, the sermons, the epistles, the sayings, and the spirit of the Prophets and Apostles whom they presumptuously attempt to imitate, they would have learned that those men are constantly urging the Elders to *learn* doctrine and principle, and to acquire knowledge of every kind as they have opportunity, so as to *qualify* themselves more effectually to assist in building up and establishing the kingdom of God on the earth; and particularly are the Elders counselled and instructed, in preaching the Gospel, to teach such things as they know and understand, and to improve every opportunity to add to their store of knowledge, intelligence, and wisdom, that they may be prepared to deal it out as required. Did they understand the men whom they so erroneously quote in justification of their own stupid conduct, they would have learned that they were as great admirers of learning and intelligence, tempered, guided, and controlled by the Spirit of God, as any men living.

We have said that preaching the Gospel is one of the most important of the works to be performed in this dispensation. To do this effectively and acceptably to its Divine Author, and in such a manner as to do justice to its exalted character, the Elders must be *prepared* truthfully, intelligently, and correctly to unfold its principles and doctrines, and to introduce argument and evidence in their support. Their minds must be informed and stored with those principles and doctrines, arguments and evidences, which should be arranged and classified, by study and reflection, and laid by in order, ready to be taken and brought forth to suit the wants of their hearers from time to time as the Holy Spirit shall suggest. This cannot be accomplished without careful reading, study, and reflection. If the Elders will exercise and cultivate the talents which the Lord has given them, and improve the opportunities so readily furnished them to garner away in their minds stores of useful knowledge and correct principle and doctrine, and thus, by study and reflection, order and discipline the mind, and then yield themselves to the guidance and direction of the Holy Spirit, they need be under no apprehension as to the result. The Comforter will assuredly perform his office, and bring forth from the storehouse things new and old to meet existing requirements, and bring to their remembrance all things requisite for the occasion. But it is evident that the Holy Spirit cannot shed its light upon a mind empty and void, so that any real good can possibly result from it, from the fact that there is nothing for it to operate upon. Or, if it should shed its light abroad over a mind stored with the necessary principles, doctrine, and information, but heaped and jumbled together in confusion, without order or discipline, the same or a similar difficulty would exist to a very great extent. It is not the office of the Comforter to supply the material in the one case, nor to organize, arrange, and set in order in the other. Nor is there any promise that he will bring things to our remembrance that we never knew. Let the Elders, then, correct their erroneous and foolish notions relative to study and preparation to preach the Gospel, and at once set about a reformation in this respect. Be assured you cannot acquire too much knowledge

or information. You cannot be too well prepared—you cannot be too well supplied with doctrine, argument, or proof, if you will let all be in subjection and under the control of the Holy Spirit and power of the Priesthood.

We wish the Elders to understand us correctly, and not run into the opposite extreme. We have on former occasions distinctly stated that we do not expect that the Elders will all be popular orators, nor do we desire that they should be. Neither do we expect them to become acquainted with and observe all the laws of rhetoric in their discourses; nor do we desire them to write or commit them to memory, or to deliver them in set phrases or antiquated formalities of style, or to make any attempt at vain display. On the contrary, we decidedly disapprove of any such characteristics. We care not how simple and humble in his style the speaker may be, if he has truth, matter, point, object, thought, and common sense.

If he conveys his ideas clearly, forcibly, and correctly, it matters but little how humble and simple may be the language in which it is clothed. If his heart is filled with the love of the truth and interest in the work, and his life so ordered that he has the presence and influence of the Holy Spirit, he will be able to interest, edify, and instruct his audience, and effectively preach the Gospel.

We have said that it matters not how humble and simple may be the *language* which the Elders use in preaching the Gospel under certain circumstances. We also earnestly desire not to be misunderstood in this matter either. We most distinctly and emphatically mean *language*, and not an unintelligible jargon. An intelligent and observing man, though unlearned, as the world understand the phrase, may speak the English language correctly, and so as to correctly convey his ideas, and with force and energy, although the words used may be homely and simple, and adapted to the understanding and capacity of the most illiterate. Plain simplicity and homely speech are not incompatible with a *correct* use of the English language. We hope the Elders and Saints will give this matter their earnest consideration.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City,
June 2, 1859.

Elder Asa Calkin.

Enclosed I forward you a copy of the obituary of Leo Hawkins.

You have doubtless heard, ere this will reach you, of the *detour* of the United States' Associate-Judge, Hon. John Cradlebaugh, through the southern settlements of Utah, and of the accompanying developments of civilization. His Honour was escorted by a military detachment of 100 dragoons and two companies of Infantry; and last, though not least, by 100 camp loafers, on whom the soldiers entailed the unkind sobriquet of "the shirt-tail Militia."

The Judge's advance through the settlements was made terrible to the

inhabitants by the unmerciful, bold, and daring onslaught made upon chicken-coops, pigs, pens, fat beeves, and everything else calculated to satisfy the appetites or fancy of his Honour's escort. Thus was a HIGH-minded Judge and a portion of our gallant army triumphantly promenading the public domain, as though they were in an enemy's country forcibly levying black mail from the inhabitants.

The town of Parowan was an exception. It is very compactly built, surrounded by a wall. The citizens armed themselves with clubs and revolvers, and kept watch during the nights that the Judge camped near that place. The inhabitants of Parowan, however, were indebted to the citizens of Beaver, who sent them timely notice of the thieving propensities of the reckless band, who

were certainly a disgrace to the stars and stripes they bore.

The citizens who visited his Honour's camp were generally treated roughly and insulted. Messrs. Hiram Judd and Lucius Fuller, while peaceably in search of cattle, visited their camp at the Mountain Meadows, and were fired upon by order of an officer.

About the time of his Honour's return to the Mountain Meadows, an express arrived in camp. What news it bore I know not; but it entirely changed the proceedings of the camp. After that, every citizen who visited the camp was treated with ordinary civility, and no attempts were made to disturb anybody on his Honour's further return.

Major Carleton and command were left at the Mountain Meadows. He was engaged in piling up, at the place of the attack upon the unfortunate emigrant party, a monument of cobble rock, about ten feet in diameter. Judge Cradlebaugh and escort returned north, with the exception of the "shirt tail" corps, who were left in camp at Jacob's Twist, with three days' rations and an old rifle and shot gun. They were in a very destitute and desponding condition, being left in an Indian country with 400 miles of barren desert between them and the California settlements. A few of them had stolen some horses from a neighbouring settlement, had been pursued, and the horses were recovered. Captain Campbell had refused to permit them to return with his company (the military portion of Cradlebaugh's escort), and they were afraid to return unaccompanied by the military, expecting that the citizens from whom they had stolen would justly wreak vengeance upon them. They assigned as a reason for stealing, that Captain Campbell refused to allow them the rations which had been promised them before leaving Camp Floyd, and they were therefore compelled to steal or starve. Whether they will turn into bands of desperadoes and continue to infest our southern settlements, or pursue their dreary way to California, is unknown. If they decide on the latter alternative, many of them, being without shoes, must inevitably die on the rough desert road.

These men stated they were employed by Government for a year, and were discharged without means to get away, although they had been promised, at

Camp Floyd, transportation to California. In the course of the Judge's tour, the interpreters succeeded in bringing two or three Indians into the camp, and the officers asked the Indians to bring in their squaws. The interpreters said the Indians had been taught that they must be virtuous. The officers said they would be well paid.

The Judge told the people in the south that he should return with a greater number of troops. He told the Tithing Clerk at Beaver that the citizens might plough and plant, but they would not harvest.

President Young's health is very good. He has attended the Tabernacle the last two Sabbaths and preached. The Saints were very much pleased to see and hear him.

President Kimball's health has been impaired by an attack of influenza, from which he has suffered considerably. He is, however, somewhat better.

President Wells and the Twelve Apostles are in tolerable good health, with the exception of brother Amasa Lyman, who has been afflicted with determination of blood to the head.

The season is very backward throughout the Territory, but the grass on the range is unusually good. Slight frosts have done some injury recently.

Yours truly,

GEORGE A. SMITH.

OBITUARY OF LEO HAWKINS.

In Great Salt Lake City, at eleven o'clock, p.m., of Sunday, May 29th, 1859, Leo, son of Samuel Harris and Charlotte Hawkins, departed this life, after lingering with consumption about eight months.

He was born in London, July 19, 1834, and was baptised into the Church of Jesus Christ of Latter-day Saints by Elder John Banks, October 23, 1848. He immigrated to this country with his parents in 1849, and remained with them at St. Louis and at Council Bluffs till 1852, when, in company with his mother and family, he immigrated to this city, and arrived September 24, 1852. His father died at the Bluffs.

September 20, 1853, he was employed as a clerk in the Historian's Office, in which capacity he continued to act until prevented by the malady which terminated in his death.

He was a first-class penman, of which the Records of the History of Joseph Smith, books D and E, furnish abundant proofs. To his specimen of ornamental penmanship

exhibited at the Deseret Fair, in 1856, was awarded the first prize.

On the 7th of February, 1854, he was ordained a member of the 27th Quorum of Seventies; and on the 4th October, 1856, he was ordained a President in the 22nd Quorum.

He married Sarah, eldest daughter of John and Ellen Kay, January 31, 1856. In September following, he was appointed Recorder for Great Salt Lake County; and while acting in this capacity, he executed plots of Great Salt Lake City and other surveys of the county with great precision and accuracy, for which his peculiar taste and talents eminently qualified him. He introduced indexes and established a plot book, which facilitated the land business greatly.

In the Sessions of 1854-5, 5-6, he was Assistant-Clerk in the Legislature; and in 1856-7, 7-8, and 8-9, he was Secretary to the Legislative Council.

He was a Major in the Corps of Topographical Engineers of the Nauvoo Legion, Honorary Member of the Typographical Association, and a Member of the Deseret Agricultural and Manufacturing Society.

Such were his powers of perception and comprehension, and such his application and assiduity, that in the year 1856 he turned his attention to Phonographic Reporting; and notwithstanding the multifariousness of his business engagements, he completely mastered the system, and became a verbatim reporter in the unusually short period of five months.

His daughter Ellen K. was born December 8, 1856.

His son Leo was born January 1, 1859, and died May 28th, of inflammation of the bowels.

His remains were interred on his own lot in the Cemetery, on Monday evening, 30th instant. A large number of friends attended the funeral. The procession was formed at the house of his father-in-law, Elder John Kay; where, after prayer by Elder R. L. Campbell, by request, while the friends were gathering, Elders W. Woodruff and George A. Smith offered some consolatory and instructive remarks.

Great Salt Lake City,
June 2, 1859.

Dear Brother Thomas Williams,—I was highly gratified on the receipt of your very interesting and most welcome letter, especially so because of the information it contained relative to the British Churches and your General Conference. A few extracts from it were published in the *Deseret News*, which you doubtless saw.

I hope to continue to hear from you occasionally of the condition of the European Churches.

You will perceive, by perusing the New York papers, that things are changing respecting the affairs of Utah, and that those who came here clothed with judicial authority, and who used that authority for the purpose of injuring this community and destroying our best men, have now fallen into the degradation they thought to bring upon us; and notwithstanding the influence they brought to bear in their favour, the Lord overruled it all, and, as in many other instances, "made the wrath of man to praise him," and caused them who would fight against Zion to be removed, while those who have defended her he has sustained.

I still keep busy, having a variety of business matters to attend to. During the sitting of the Court at Provo, I was present, attended it every day, and therefore had a good opportunity of knowing the spirit and intention of his Honour, Judge Cradlebaugh, and the wicked clique who were with him; but they were foiled in all their vile schemes. If they had gone like men, jurists, and scholars, without troops, without any military *posse*, and treated us citizens like civilized beings, they would have been aided to bring criminals to justice. The Administration have signified their disapproval of the course pursued by the Judges, and the prospect now is that we shall have a change of Judges, Postmaster, and some others.

The wise policy pursued by President Calkin is duly appreciated here, especially by his friends and acquaintances, who know his zeal in the cause of human redemption.

We had a long and tedious winter, but now all nature blooms with life, and we have a good prospect of fine crops of grain, vegetables, and fruit.

Brother J. V. Long, who is here, joins me in kind love to all.

Your friend and brother,
JOHN KAY.

SCANDINAVIAN MISSION.

Lorentzens Gade, 504, D. 5.
Copenhagen, June 30, 1859.

President A. Calkin.

Dear Brother,—Having made out my Half-yearly Reports, I take pleasure in

forwarding them to you, hoping that they may meet your approbation.

Through the mercy of the Lord, the Priesthood have been united in one spirit with me in carrying out your valuable instructions, according to their best abilities and the surrounding circumstances in the different parts of this Mission. Brothers Wilhelmsen and Thomassen have faithfully aided me in the duties of the Presidency. Most parts of the Mission have been visited and the Priesthood and Saints encouraged, instructed, and edified; and the Lord has prospered us, for which we feel exceedingly grateful. From the Statistical Report you will see that we have baptised in the past half-year 294 in Denmark, 90 in Norway, 123 in Sweden; in all, 507.

You will perceive from the Financial Report that I have been able in the past half-year to remit to your Office £791 2s. 7½d. to property and weekly Tithing, which has given me great satisfaction, seeing that it is an evidence that the Saints are increasing in the practical part of their religion. You will also see a new class of income—"Savings towards Emigration" by the Saints, for whom I have deposited in a bank here 3,029 Danish dollars, equal to £336 11s. 1½d.; showing that we have put in operation your valuable instructions in that respect, and the Saints themselves feel very happy to practise a principle which will tend to deliver many souls from the bonds of Babylon.

With regard to Denmark, I have before mentioned that we have comparatively great liberty in the exercise of our religion, and we have not this year met with any opposition or persecution worth mentioning. In Norway some of the Elders have been sentenced and imprisoned, but in Christiania they have had much peace. It seems that the Government there intends to lay before the Legislature (Storting) that will be in session next winter a proposition or bill regarding the "Mormons." What may result therefrom I do not know at present; but I believe they are inclined to give us more liberty, or at least the same liberty as others (Dissenters) enjoy. I am judging from the fact that the Government has charged the clergy to send in statistical reports and information of the increase or decrease of "Mormonism." The parson in Christiania applied to the

presiding Elder, brother Gudmundsen, for his help in giving correct statements as required of the Government. Brother Gudmundsen offered to give him the necessary information regarding not only our Church in Christiania, but over the whole country, which was accepted with thankfulness. Accordingly, brother Gudmundsen made out a Statistical Report, such as is used among us, both for last year and for this; and the parson declared himself very much obliged to Gudmundsen for the same, and said that we had good order amongst us, and that he in his report could not but speak in favour of the morals of the "Mormons" as far as he knew. The police authorities in Christiania also speak highly of the orderly behaviour of the members of our Church.

Concerning Sweden, I may say that I have visited the Conferences there and found the Priesthood and Saints doing well, considering what they have to grapple with, as the priests, through the police, have done their utmost of late to hinder and break up our public meetings; wherefore the Saints have had to gather in a more private capacity and with as little stir as possible. It was, therefore, a great treat to them to come together in the capacity of Conference meetings, which we held in Malmo on the 25th of May, in Norrköping on the 5th of June, in Stockholm on the 12th, and in Gottenburg on the 19th. The Saints rejoiced in their religion and charged me to send you their best love and respects. We were undisturbed in all places, our meetings being held in private houses by ourselves, and the Lord favoured us with peace and joy, and poured out his Holy Spirit upon us, making us to rejoice and prophesy good things about the kingdom.

The next fall the Diet will sit, and it is my full conviction that the important question about religious liberty will come forth again with renewed strength, and that there will be a mighty struggle in favour of it. May the Lord grant it good success, that the honest-hearted in that country may be free to embrace the Gospel, and Israel be gathered out. We will pray for it and labour for it. My heart is sometimes yearning for that nation, where there are many intelligent spirits of the chosen, who by-and-by will come forth to join in the holy warfare against the kingdom of darkness and oppression.

In the Conference meeting in Stockholm, I felt prompted by the Spirit to organize a Conference in the northern part of Sweden, by the name of Sundswall, and appointed the Travelling Elder there, Charles E. Lindholm, to preside over the same. He has been and is a good young man, and has good influence. There are 26 members in the Conference. That part of Sweden is called Norrland, and goes to the Russian boundaries. Thus the whole of Scandinavia is organized. May the name of the Lord be praised, and his kingdom gain more and more territory.

At last, dear President, I cannot but

express my thankfulness to the Lord that I am preserved in health and strength, feeling well every day, trying in my weakness to do my best, feeling love and respect for you, and feeling that I am united with my President in this work.

May the Lord bless you and your Counsellors, and all united and associated with you, is my prayer and the prayer of my co-workers and the Saints in this Mission, who join their love and respect with mine.

Yours faithfully in the Everlasting Covenant,

C. WIDERBORG.

PASSING EVENTS.

GENERAL.—Thunder and hail storms of a terrific character have lately visited different parts of the country. A waterspout fell lately at Tornagrain, between Inverness and Bogroy, doing considerable injury to the fields and carrying off immense quantities of earth and sand. The religious revival movements and excitements in the north of Ireland still continue unabated. A conspiracy against Prince Milosch and his son Michael has been discovered in Belgrade: the former was to have been assassinated on the 11th inst. at Topschider, and the latter at Schabaz: the conspirators are ex-ministers and senators. A letter from Naples of the 12th states that troops were pouring into that capital, and that the number was to be raised to 30,000 men. At Bologna, up to the 8th inst., there were 5,000 volunteers in the town, who threatened to revolt if they were not led against the Pontifical troops: these volunteers had fraternized with 2,000 Piedmontese troops and 1,200 Roman Carbineers.

MEMORABILIA.

PELOPONNESUS.—The ancient Peloponnesus (or island of Pelops,) was the celebrated peninsula now called the Morea, comprehending the whole southern part of Greece.

ROMAN CONSULS.—In the ancient republic of Rome, two chief magistrates, designated Consuls, were annually elected in the Campus Martius, and invested during their term of office with regal authority.

MARINER'S COMPASS.—The oldest known account of the mariner's compass, or magnetic needle, is that given by Raymond Lully, of Majorca, in his work entitled "*Fenix de las Maravillas del Orbe*," published in 1226.

SPANISH PROVINCES.—Spain is divided into fourteen provinces—namely, Galicia, Asturias, Biscay, Navarre, Aragon, Catalonia, Valencia, Murcia, Granada, Andalusia, Extremadura, Leon, Old Castile, and New Castile.

ATHENÆUM.—The Athenæum was a place in ancient Athens, dedicated to Minerva, where rhetoricians, philosophers, and poets declaimed and repeated their compositions, and which was open to all the professors of the liberal arts.

TO TELL THE HEIGHT OF AN OBJECT BY ITS SHADOW.—Set upright a rod of known length, and measure the length of its shadow upon a horizontal plane: measure the length of the shadow of the inaccessible object of which the height is required; and then work by the following rule of proportion:—As the length of the rod's shadow is to the rod's height, so is the length of the shadow of the object to the height of that object.

TO TELL THE HEIGHT OF AN OBJECT WHEN THERE IS NO SHADOW.—Set upright a rod equal to the height of the eye, and at such a distance from the foot of the object to be measured, that the observer, when lying upon his back, with his feet against the bottom of the stick, may see the top of the rod and of the object in the same line. Then, as in the former case, by the proportions subsisting between similar triangles, the height of the object can be readily told.

VARIETIES.

GARDENING MEMORANDA.—To insure a succession of the best wallflowers (and the method applies to the double flowering, which yields no seed, and cannot otherwise be preserved,)—about the beginning of July pinch off slips or young shoots of five or six inches in length, taken only from the finest stocks; crop the leaves, and strip the rest of the stem bare; dibble the slips so prepared into a bed newly dug, and shaded by trees or a north wall; sprinkle them with water, and shade any part to which the sun has access. Not one will go back; and in this way a profusion of one of the sweetest flowers, and the best of its kind, may be had from year to year. The best soil for carnations is good loam, enriched with well-rotted stable-dung, and quickened with a little sand. The quantity of manure can only be determined by the previous strength of the ground: if made too rich, the flowers will lose their fine colours; if left too poor, they will want vigour.

SIGNS OF THE TIMES.—From a work just published, entitled "*The Crisis of 1859*," we extract the following as a demonstrative sign of the times:—"We have it reported of the Emperor of the French, by one who was recently in his company, that he is greatly given up to spiritualism, having entire faith in the revelations made from the unseen world in that forbidden way. The same thing has been stated from time to time in the public papers. In the course of last year we were informed, among other things of a like kind, that through a medium from America, who had summoned spirits before him, and done other supernatural things, it was revealed to the Emperor that ere long France would have the ascendancy over all the nations of Europe, and he himself be the leading star and glory of all." In a late number of the *Liverpool Mercury* occurs also the following corroborative and unmistakeable sign of the times:—"The new air played by the French troops, and sung at the theatres to words by a lady, is known to have been written (both words and music) under the influence of spirits. The lady, whose name is appended to the song, is one of the most celebrated mediums in Paris; and it was the spirit of Méhul which was evoked for the music. The air is called '*La Piémontaise*,' and is highly popular."

POETRY.

REASON.

Reason, bright gift divine,
'Tis thy most sacred right to sit enthroned
Amidst the dazzling galaxy of attributes
Which grace the brow of man as with
A glorious crown,—to hold the reins of passion
And of fervent zeal, which else (as 't were a
Dangerous sea,) would evil lash to all engulfing
Storms. Thy throne usurped, confusion reigns
For order—strife for peace; and every lust
Unbridled hurls man on till plunged in
Black despair. 'Tis thine to be as 't were a mighty
Crucible, with powers developed and intensified
By truth's celestial fire, in which enlightened man
May sift and solve all mysteries, and operate till
Thoughts and motives are all analyzed, and Nature's
Secrets all confessed. But ah, since man, by evil
Acts, shut out thy guiding star, allowed the
Desecration of thy sanctuary—the prostitution of
Sheffield.

Thy powers, to find out paths to ruin, and let
Out the floods of sorrow to o'erwhelm mankind,
How feeble is thy sceptre!—how uncertain man's
Decisions drawn from thy still remaining light!
Thy beams ere long must sink in night, and
Chaos reign again, but for the power and love
Of Him who gave thee; and, by revelation from
His own perfected reason, shall he lead thy steps,
Till thou regain the long vacated centre of thy
Throne, and there shall give thee light and
Strength, till superstition quails and melts
Before thy piercing glance, and, with its parent
Ignorance, depart from earth, enslaving mind
No more; till all the passions in their order
Serving thee shall minister to joy and pleasures
Unalloyed for evermore; till shrivelling attributes
Expand, and man becomes all God would
Have him be.

WILLIAM CLEGG.

ADDRESS.—Charles W. Penrose, 1, Great Western Road, Cheltenham.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JERWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 32, Vol. XXI.

Saturday, August 6, 1859.

Price One Penny.

MIRACLES.

Professors of Christianity are ever ready to admit that many characters of Bible history possessed a power of controlling the natural elements in a miraculous manner; but to teach that men can be and are endowed with like power now, they look upon as bordering upon the presumptuously blasphemous, or at least as extremely fanatical.

The reason why God should endow a portion of mankind at one time with such extraordinary gifts, and withhold them at another, is by them considered beyond the reach of mortal ken to fathom; but that such is the case they consider undisputed. True, it is contended that the gifts and blessings by which the ministry of the primitive propagators of Christianity was attended were given for the purpose of establishing the Gospel in its infancy; but that when once it had struck root firmly and began to spread its branches around, these gifts were gradually withdrawn, being no longer necessary.

This seems a semblance of a reason, but its inconclusiveness and fallacy are evident when we query why the Jewish Prophets and Patriarchs before that time possessed similar power, with no such ends to accomplish. It is worse than inconclusive and fallacious too: it is derogatory to the character of truth to suppose that it is not sufficiently powerful to contend singlehanded with error, but must be accompanied with extraordinary

powers to strike the senses of its opponents and compel them by fear to subscribe to its precepts, instead of embracing them for their intrinsic worth.

They who are coerced into receiving a series of principles, either by fear of an unknown power or by physical force, are never honestly intelligent believers nor cheerful communicants; and such the Gospel required all who embraced it to be.

That the terrible wonders which inaugurated the mission of Moses were performed to establish his power among the downtrodden Hebrews, strike the haughty Egyptian monarch with awe, and hasten the deliverance of his suffering kinsmen from cruel bondage, is no reason why Elijah should possess a power by which he could recall the spirit of the widow's son to its mortal tabernacle and multiply the meal and oil to a suffering mother in Israel, or Elisha scare death from the pottage-pot and cause iron to swim like corkwood on the river's surface. Again, supposing for a moment that the miraculous powers which the Apostles possessed were given solely to aid the establishing and propagation of the Gospel, is there not as much necessity for them now as ever to assist missionary enterprise among the benighted natives of those dark lands that are yet unblessed with heavenly light and ignorant of the plan of salvation? How much more useful would such powers be in converting the dusky sons

of India or Africa (always supposing they were given merely for the purpose of conversion,) than glass beads, tracts adorned with wood-cuts which the natives cannot understand, and blankets which the heat renders more troublesome than useful?

Two things are plainly evident with regard to the miraculous power: first, that such a power was enjoyed by various individuals at different times for about four thousand years; and second, that professed believers in the Bible among the various sects of the age are unable to furnish a satisfactory reason why it was so, and why it ceased to be. Now, believing as we do that there is a reason for everything, we will endeavour to unfold the secret, and peradventure we may discover that claims to such powers now are not so preposterous as many assume them to be.

In the first place, then, we find that all who were so privileged enjoyed another blessing of vast importance, which invariably preceded the power of working miracles,—namely, communication with the eternal worlds. By this the secrets of nature were unfolded to the privileged characters, and the economy of heaven and the powers of creative intelligence were understood to a degree, compared with which the science and boasted knowledge of the world are foolishness. But all those who possessed this preceding privilege were the undoubted recipients of an authority or Priesthood by the possession of which they could commune with eternal intelligences. Moses evidently possessed such a Priesthood communicated by Jethro or received from some other source, else he would have had no authority to ordain Aaron and his sons to a lesser Priesthood. (See Exod. xxviii. 41.) Elijah also possessed such authority when he could call Elisha from the plough; and the Apostles themselves had power given unto them by their Divine Master, which they in part communicated to those whom they placed in charge of any portion of the great work engaged in. As the people hearkened unto the teachings of God's inspired servants, these blessings were multiplied upon them; but as they sank into infidelity, wickedness, and idolatry, they were withdrawn from them—not “because they were no longer needed,” but because the people were unworthy of them.

Yet all who enjoyed the privilege of communication with the eternal world were not necessarily workers of miracles,—as witness John the Baptist, who, although a great Prophet, performed no miracles.

Another thing is likewise evident—that whenever God had a recognized Priesthood upon the earth, the power of working miracles accompanied that Priesthood, and was manifested in a greater or lesser degree, according to the faith of those so empowered and the positions they were placed in.

As the Priesthood of God is given to bless mankind with happiness and lead them to eternal life, every adjunct of that Priesthood must have the same end in view, so that all miraculous manifestations were either direct blessings to the people, or, by aiding in working out the purposes of heaven, tended to bring about, by seemingly indirect means, blessings to all the worthy.

What we deduce from the foregoing is, that whenever the authority by which salvation is communicated existed upon the earth, the miraculous power accompanied it; and, *vice versa*, when miracles ceased entirely from the earth, the Priesthood no longer guided men in the ways of eternal truth.

Applied to the preaching of the Gospel, this holds good, as the language of Christ is plain and significant—“Go ye into all the world and preach the Gospel to every creature: he that believeth and is baptised shall be saved; but he that believeth not shall be damned. *And these signs shall follow them that believe,*” &c. (Mark xvi. 15—18.) The signs were not alone to accompany the teachings of the Apostles, but those who believed and received salvation were to be blessed with the same gifts. Those who believed and were baptised received salvation, and the power of God attended them. Thus do we find the authority of the Creator, the salvation of the creature, and the power of working miracles inseparably connected. But some of these gifts were not what strictly speaking are called miracles. Thus Paul places faith, wisdom, and knowledge along with healings, prophecies, tongues, and miracles. (1 Cor. xii. 8—10.) Yet all were alike gifts and blessings and adjuncts of the Priesthood; and as such, wherever and whenever it ministered to the redemption of man, they accompanied

it, and stamped with the seal of Jehovah the sacred power which he owns, showing in unmistakeable characters its vast superiority to the counterfeit impositions of man's originating. If, then, salvation is to be obtained now as it was two thousand years ago, the power of working miracles will be as much an accompaniment of it now as ever.

But it is viewed from the watch-tower of prophecy that the miracles of the last days stand out in bold relief. That power which in ancient times "subdued kingdoms, stopped the mouths of lions, quenched the violence of fire, turned to flight the armies of the aliens," raised the dead, and blessed the people of God in a thousand ways, will yet display its wonder-working powers in the salvation of Latter-day Israel and the destruction of the wicked and ungodly. When "the Lord shall utterly destroy the tongue of

the Egyptian sea, and with his mighty wind he shall shake his hand over the river, and shall smite it in the seven streams and make men go over dry-shod" (Isaiah xi. 15);—when "he maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof" (Isaiah xxiv. 1);—when he shall plague those who assemble to make war on his people, smiting "every horse with astonishment and his rider with madness" (Zech. xii. 4);—when "their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths" (Zech. xiv. 12);—then shall the wicked and ungodly confess that the Lord of Hosts is a God of miracles, while his Saints shall rejoice in the salvation of Israel.

S.

STEDFASTNESS.

BY ELDER THOMAS WALLACE.

Nothing of importance has ever been accomplished by any intelligent being without perseverance. This statement is fully justified by the common adage, "Rome was not built in a day." No feature in a person's character has more influence over his destiny for good or evil than firmness. When Joseph Smith, the leading spirit of the age, had first to grapple with the opposition which corrupt men offered to his mission, he found it necessary to meet their opposition with firm dependence on the arm of the Almighty. The world waged war relentlessly against the young Prophet and his mission in vain. They tried to dissuade him from his purpose; but he was firm as the everlasting hills. Threats were useless, and flattery fell unnoticed upon his ear. The irons of the jailer placed upon his wrists by illegal processes might mar his manly frame, but he feared them not. In vain the mob mixed lime with tar and steeped his body in the hellish mixture. In vain Missouri suborned hostile bands to tear him from his friends and home. Joseph withstood each fiery trial, firmly trusting in the Lord. He was not alone in all these struggles against cruel men. No. Others shared his sufferings and will yet share his glory. How good it is

to gaze upon the man who has stedfastly moved onward in the cause of eternal truth. No change of circumstances can stop him in his God-blessed career. He knows no fear with regard to his religion. To him, the work of God stands upon immutable principles. It *cannot* fail. Upward and still onward must be its unvarying course, for the Lord has stretched his hand forth and organized it: his voice from the courts of light has announced that the end of all other kingdoms is at hand. "Zion will rise and shine." The man of steadfast mind has learned to view things by the light of the Spirit of God; and hence his confidence. The advice of the poet is not only beautiful, but highly essential to every one who wishes to rise to an inheritance on the new earth—

"Be fixed in your purpose,
For Satan will try you:
The weight of your calling
He perfectly knows."

The fact that many have been tried and overcome by the powers of evil ought to act as a warning to all who realize the importance of eternal life.

The weakness of humanity often leads the careless to grow weary in well-doing. They do not obtain the *final* reward *daily*;

comforts do not roll in upon them so fast as they desire them; their prayers for deliverance from trial are not immediately attended to; and, not being willing to "endure hardness as good soldiers," they "drop out by the way."

Were such individuals to reflect a little, they might obtain enough light to enable them to perceive that in the affairs of this world the prize cannot be secured till the race is run. Wages are not paid till the work has been performed. Gold must pass through the furnace in order to be purified.

Stedfastness in the prosecution of any work is highly essential to its completion. If a man desires to become strong in body, he must exercise himself in order to secure the wished-for vigour. By sitting still, the body becomes enfeebled. Its various parts being framed for active exertion, they naturally waste if they are compelled to remain inactive. The spirit of man is naturally active, busy, and ambitious. A strong mind cannot be found where the nature of the spirit is neglected. Like the body, the spirit must have scope for the

exercise of its inherent powers before it can display the glorious nature of its abilities. The exercise which body and mind require, in order to train them for perfection, must be attended to regularly, and not by fits and starts. "There is no royal road to greatness." We must climb the lofty steep by degrees—constantly, determinedly, yet cheerfully. The task has not those terrors about it which cowards dream of. No. Flowers of richest odour and brightest hue are to be found on those lofty heights which cannot be found anywhere else.

The garden of the Lord is only to be found where the eagle-eyed sons of stedfastness have climbed. The tree of life grows there. The presence of death is unknown. Light from the Lord gladdens the hearts of those who, putting their trust in his Almighty arm, are not afraid to face the storms of time, stand boldly forward in defence of truth, and by constant application prove themselves worthy of every favour which a kind and loving father generously bestows upon them.

THE ESSAYIST.

THE BRINGING FORTH OF MANKIND.

Our views of the probationary state and the bringing forth of the whole human family in their physical creation we underline with the important facts that the whole human family pre-existed and passed a spiritual state, that the spiritual creation was before the physical one, and that the latter is the clothing of the former with a body. This being understood, let us lay before our readers several views that may be taken of this clothing of the world with a body by the Creator—the incarnation of the millions of spirits destined to come through the great Adamic line.

Man has two natures—the spiritual and the physical. The spirit is properly the man; the body is the clothing of flesh which the Creator in the operations of his physical economy works out for the immortal being, or rather, to speak more correctly, the spiritual being. The spiritual being is often spoken of as the immortal part, &c.; but a juster classifi-

cation would consider it in its own character—namely, spiritual, and consider the immortal as the stage beyond the mortal, through which the immortalized being has passed, and where the two great halves—the spiritual and the physical, are found united, purified, and glorified. Into these tabernacles of flesh the millions of the spirits of men are sent to partake of another nature, blending the two halves of existence into one being. With this double nature man passes through this state of probation, according to the Divine appointment, towards the end of creation and probation. That end is designed as glorious, and the object of him who has created by the operations of his economy and given to man a probation is worthy of a God.

The bringing forth of the great Adamic family into this physical and probationary state—the incarnation of the thousands of millions of spirits who have entered into this world of flesh has been through the

economy of generation. It is not our intention to discuss here the popular absurdities entertained relative to the creation of Adam, our common parent. We do not, however, believe that his creation was effected by the mixing up of a lump of clay and moulding it into a beautiful image, and animated, by the breath of the Creator being breathed into his nostrils, into a living soul. Such notions embody no very dignified ideas of creation and the Creator. We, however, can consistently say that all mankind now, as in the primitive creation, are created from the elements of the earth, and in them are the breath and spirit of the Lord. The essential facts remain the same, and what was true of Adam our father is true of all his offspring. They are created from the earth, and in them dwell the spirit and breath of the Creator. The children of the common father of mankind are created through the operation of the divine economy of generation. Be the process of the creation of that common father what it may, the millions of his offspring are clothed in flesh through the creative order of generation.

The human family, numbering thousands of millions, are considered to have one common origin or parentage. This consideration involves the unity of the human race. But the world-family destined to spring from Adam have not come directly through his loins, but through the loins of millions of fathers, yet all having the common Adamic parentage.

Remarkable indeed are the growths and progress of the human world!—wonderful is the creative unfolding of the human race! In viewing this feature of the creative economy, reflections spontaneously spring up and crowd into the reflective mind. How vast are the results that spring from apparently trifling causes! How vast—how numerous and important are the offspring of little germs! Thus, with man, the double germ of our race—the two halves of one perfect man—the male and female, bring forth a world. It starts with our first parents, Adam and Eve. They constitute the germ of the world. They are the root from which the great human tree springs. They increase, grow, and spread abroad until they number their thousands of millions of offspring; and thus will they increase through their generations, until

in the fulness of times the Adamic world-family will be complete.

In the growth of the human race we not only see illustrated how great results spring from small beginnings, but in it we see illustrated the Divine economy of creation. Therein we see how worlds are formed, how they grow from little germs into mighty worlds, and how they fill up their numbers of souls by generation. Moreover, when the consummation comes in, and the work of Christ becomes finished, and this world has reached the end of its probation, then will be seen, in its experience illustrated, how worlds are created—how their generations die in their mortal state—how they are redeemed—how they are regenerated and brought up into immortality—how they travel through their probationary course—how, when the fulness of their times comes in, there is a “restitution of all things,”—how, during their millenniums, all is consummated which belongs to their probationary courses,—and how, having been created, fallen, dead, redeemed, and resurrected, they are presented as an acceptable offering to the Universal Father, that he may be all in all.

During the past six thousand years the world has been travelling towards that consummation; and thus it will continue, until the glorious final is reached. But no branch of the grand divine work of probation is yet complete as it will stand when it is delivered up to the Father of the universe. It is said by some that the work of Christ is finished, but such is not the case. The fact is, that not even the work of creation, much less that of redemption, is finished. God and Christ will give to each branch a broader fulfilment and a more complete and grander finishing than that yet given. Creation, redemption, resurrection, and the entire consummation of God's work and purposes of probation remain to be finished. The generations and growths and events of six thousand years, during the bringing forth of the family of Adam, have gone far to fulfil the Divine design, accomplish the Divine objects, roll on the Divine purposes, and finish the entire Divine work. Each dispensation of God to man has been as a step in the path towards the grand final, and all have blended together in their progressive successions and thrown themselves into the final dispensation. The dispensation of the first coming of Christ

accomplished immense in some of the branches of the Divine work; but it is the final dispensation itself that finishes. The dispensation of the fulness of times is the finishing dispensation of all things in the branches of creation, redemption, restitution, and full consummation of the probationary economy and state.

HISTORY OF JOSEPH SMITH.

(Continued from page 493.)

[July, 1843.]

This so exasperated my feelings that I went with 200 men to inquire into the affair, when I was promptly met by the Colonel of the Militia, who stated to me that the whole had been a religious farce, and had grown out of a prejudice they had harbored against said Joseph Smith—a man with whom they were not acquainted. I here agreed that the Church would give up their arms, provided the said Colonel Pitcher would take the arms from the mob. To this the Colonel cheerfully agreed, and pledged his honour with that of Lieutenant-Governor Boggs, Owen, and others. This treaty entered into, we returned home, resting assured on their honour that we should not be farther molested. But this solemn contract was violated in every sense of the word.

The arms of the mob were never taken away, and the majority of the Militia, to my certain knowledge, were engaged the next day with the mob, (Colonel Pitcher and Boggs not excepted,) going from house to house in gangs from sixty to seventy in number, threatening the lives of women and children, if they did not leave forthwith. In this diabolical scene men were chased from their houses and homes without any preparations for themselves or families. I was chased by one of these gangs across an open prairie five miles, without being overtaken, and lay three weeks in the woods, and was three days and three nights without food.

In the meantime my wife and three small children, in a skiff, passed down Big Blue River, a distance of fourteen miles, and crossed over the Missouri river, and there borrowed a rag carpet of one of her friends and made a tent of the same, which was the only shield from the inclemency of the weather during the three weeks of my expulsion from home. Having found my family in this situation, and making some inquiry, I was informed I had been hunted throughout Jackson, Lafayette, and Clay Counties, and also the Indian Territory. Having made the inquiry of my family why it was they had so much against me, the

answer was, "He believes in Joe Smith and the Book of Mormon, God damn him; and we believe Joe Smith to be a damned rascal!"

Here, on the bank of the Missouri river, were eight families, exiled from plementous homes, without one particle of provisions or any other means under the heavens to get any, only by hunting in the forest.

I here built a camp, twelve feet square, against a sycamore log, in which my wife bore me a fine son on the 27th December. The camp having neither chimney nor floor, nor covering sufficient to shield them from the inclemency of the weather, rendered it intolerable.

In this doleful condition I left my family for the express purpose of making an appeal to the American people to know something of the toleration of such vile and inhuman conduct, and travelled one thousand and three hundred miles through the interior of the United States, and was frequently answered, "that such conduct was not justifiable in a Republican Government; yet we feel to say that we fear that Joe Smith is a very bad man, and circumstances alter cases. We would not wish to prejudge a man, but in some circumstances the voice of the people ought to rule."

The most of these expressions were from professors of religion; and in the aforesaid persecution, I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of November, the ground thinly crusted with sleet; and I could easily follow on their trail by the blood that flowed from their lacerated feet on the stubble of the burnt prairie!

This company, not knowing the situation of the country or the extent of Jackson County, built quite a number of cabins, that proved to be in the borders of Jackson County. The mob, infuriated at this, rushed on them in the month of January, 1834, burned these scanty cabins, and scattered the inhabitants to the four winds; from which cause many were taken suddenly ill, and of this illness died. In the meantime, they burned two hundred and three

houses and one grist mill, these being the only residences of the Saints in Jackson County.

The most part of one thousand and two hundred Saints who resided in Jackson County made their escape to Clay County. I would here remark that among one of the companies that went to Clay County was a woman named Sarah Ann Higbee, who had been sick of chills and fever for many months, and another of the name of Keziah Higbee, who, under the most delicate circumstances, lay on the bank of the river, without shelter, during one of the most stormy nights I ever witnessed, while torrents of rain poured down during the whole night, and streams of the smallest size were magnified into rivers. The former was carried across the river, apparently a lifeless corpse. The latter was delivered of a fine son on the bank, within twenty minutes after being carried across the river, under the open canopy of heaven; and from which cause I have every reason to believe she died a premature death.

The only consolation they received from the mob, under these circumstances, was, "God damn you, do you believe in Joe Smith now?" During this whole time, the said Joseph Smith, senior, lived in Ohio, in the town of Kirtland, according to the best of my knowledge and belief, a distance of eleven hundred miles from Jackson County, and thinks that the Church in Missouri had but little correspondence with him during that time.

We now mostly found ourselves in Clay County—some in negro's cabins, some in gentlemen's kitchens, some in old cabins that had been out of use for years, and others in the open air, without anything to shelter them from the dreary storms of a cold and stormy winter.

Thus, like men of servitude, we went to work to obtain a scanty living among the inhabitants of Clay County. Every advantage which could be taken of a people under these circumstances was not neglected by the people of Clay County. A great degree of friendship prevailed between the Saints and this people, under these circumstances, for the space of two years, when the Saints commenced purchasing some small possessions for themselves. This, together with the emigration, created a jealousy on the part of the old citizens that we were to be their servants no longer.

This raised an apparent indignation, and the first thing expressed in this excitement was, "You believe too much in Joe Smith." Consequently, they commenced catching the Saints in the streets, whipping some of them until their bowels gushed out, and leaving others for dead in the streets.

This so exasperated the Saints that they mutually agreed with the citizens of Clay County that they would purchase an entire new county north of Ray and cornering on Clay. There being not more than forty or fifty inhabitants in this new county, they frankly sold out their possessions to the Saints, who immediately set in to enter the entire county from the General Government.

The county having been settled, the Governor issued an order for the organization of the county and of a regiment of Militia; and an election being called for a Colonel of said regiment, I was elected unanimously, receiving 236 votes in August, 1837; then organized with subaltern officers, according to the statutes of the State, and received legal and lawful commissions from Governor Boggs for the same.

I think, sometime in the latter part of the winter, said Joseph Smith moved to the district of country the Saints had purchased, and he settled down like other citizens of a new county, and was appointed the first Elder in the Church of Jesus Christ of Latter-day Saints, holding no office in the county, either civil or military. I declare that I never knew said Joseph Smith to dictate, by his influence or otherwise, any of the officers, either civil or military; he himself being exempt from military duty from the amputation, from his leg, of a part of a bone, on account of a fever sore.

I removed from Caldwell to Daviess County, purchased a pre-emption right, for which I gave seven hundred and fifty dollars, gained another by the side thereof, put in a large crop, and became acquainted with the citizens of Daviess, who appeared very friendly.

In the month of June or July there was a town laid off, partly on my pre-emption and partly on lands belonging to Government. The emigration commenced flowing to this newly laid off town very rapidly. This excited a prejudice in the minds of some of the old citizens, who were an ignorant set, and not very far advanced before the aborigines of the country in civilization or cultivated minds, fearing lest this rapid tide of emigration should deprive them of office, of which they were dear lovers. This was more plainly exhibited at the August election in the year 1838. The old settlers then swore that not one "Mormon" should vote at that election; accordingly they commenced operations by fist and skull. This terminated in the loss of some teeth, some flesh, and some blood. The combat being very strongly contested on both sides, many "Mormons" were deprived of their votes, and I was followed to the

polls by three ruffians with stones in their hands, swearing they would kill me if I voted.

A false rumour was immediately sent to Far West, such as two or three "Mormons" were killed and were not suffered to be buried. The next day a considerable number of the Saints came out to my house. Said Joseph Smith came with them. He inquired of me concerning the difficulty. The answer was, Political difficulties. He then asked if there was anything serious. The answer was, No, I think not. We then all mounted our horses and rode on to the prairie, a short distance from my house, to a cool spring near the house of Esquire Black, where the greater number stopped for refreshment, whilst a few waited on Esquire Black. He was interrogated to

know whether he justified the course of conduct at the late election, or not. He said he did not, and was willing to give his protest in writing; which he did, and also desired that there should be a public meeting called; which, I think, was done on the next day.

Said Joseph Smith was not addressed on the subject, but I was, who, in behalf of the Saints, entered into an agreement with the other citizens of the county that we would live in peace, enjoying those blessings fought for by our forefathers. But while some of their leading men were entering into this contract, others were raising mobs; and in a short time the mob increased to two hundred and five, rank and file, and they encamped within six miles of Adam-and-Ahman.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 6, 1859.

THE OLD BOOK DEBT.—We are reminded that we are under a promise to the Saints in this Mission to allow them the privilege of concluding the warfare commenced by them last year against the old book debt. They battled nobly then, and manifested a willingness to continue their efforts until the whole debt was cancelled and this and the adjacent Missions were made free. But we deemed it wisdom, under all the circumstances, to divide the task, promising to renew the call the first favourable opportunity. The Saints had proved the sincerity and strength of their religious faith by their diligence and good works. They were then counselled to turn their attention and efforts for awhile to their own emigration, and we felt assured that the Lord would bless them; and the Saints universally acknowledge that he has abundantly blessed them in means and circumstances as well as in their spirits, and that they have experienced the joy and satisfaction resulting from a faithful discharge of duty and a consciousness of having received the smiles and approbation of the Lord upon their labours. Since December last, when we gave the Saints that counsel, to the end of last quarter, about seven months, they have saved in small amounts and sent to this Office for that purpose, from their daily earnings, the sum of £3,144, being about five times more than the whole amount ever sent up before from that source. They have also gained an experience in economy, through the blessing of the Lord, which is of almost incalculable value to them.

But the Church and cause of God is progressing on the earth. The experience of the past few years has proved that the Saints in Zion must depend upon themselves rather than on their enemies for many of the necessities of life. Isolated as they are, and shut out by thousands of miles of desert and mountains from all steam communication, they have long understood that they would some time have to manufacture much of their clothing and other necessities. The time has arrived when their theories are to be reduced to practice. The liberality with which the Saints donated

to the book debt last year placed at the disposal of the President, in addition to the Tithing, about £3,400 sterling, which he would not otherwise have had, and with which he has been able to complete the purchase of a large amount of machinery, which has been forwarded to the Valley. This machinery is to be put in operation for the benefit of the Saints, to introduce home manufacture among them, and save the thousands and tens of thousands that are annually paid away to our enemies for the very necessities which might be created by themselves, and at the same time furnish employment to many of our brethren and sisters who are accustomed to that kind of labour.

Now, a moment's reflection will convince the Saints that it cannot be made available without the erection of buildings in which to place and set it in motion. These buildings cannot be erected without much outlay of labour and material, which, like the machinery, can only be procured with money. The Saints in Zion are still suffering from the effects of last year's movings and drivings, and consequent loss of crops; yet they are willing and ready to respond to any call on their liberality and to bestow of their labour and substance for the welfare of the kingdom and the good of the cause. The faithful Saints in Zion set no limits to their exertions, no bounds to their liberality for the cause, even to the consecration of all they have. We are confident that the Saints in this country are not behind their brethren in Zion in good wishes and fervent desires for her prosperity; and that they are not behind them in good works, their past acts do abundantly show. It is therefore with the greatest confidence and reliance upon their faith and good works that we again bring this matter to their notice. A cheerful reply will give them the satisfaction of knowing that they are free, and at the same time testify to themselves and their brethren in Zion that they are heart and hand with them in every good thing that shall have a tendency to strengthen and establish Zion. The call is as urgent, the good to be accomplished as great and permanent, the necessity as pressing, and the benefit which the Church will derive from it as material as was that of last year. The money is due to the Church, and the Church needs it. We therefore confidently anticipate that the Saints will cheerfully embrace the opportunity which they have long been expecting, and entirely pay off the old book debt.

For the gratification of those Conferences and Pastorates that were fortunate enough to pay off all or nearly all their debts last year, we say that the call is to *all*, and is by no means confined to those Conferences and Pastorates that are still in debt. It is general and extends to every Saint in the Mission, and we expect it will be as universally responded to. The donations from those Pastorates and Conferences that are still in debt will be applied to the liquidation of their respective debts until they are paid. After which, the surplus, together with the donations from those Pastorates which have no debts, will be appropriated by the Presidency to the payment of the debts due to this Office from foreign and adjacent Missions, which were incurred in opening those Missions and introducing the Gospel to those nations. After the money has been applied, each Conference and Pastorate will be informed of the particular Mission which has received the benefit, and the credit will be given in the name of the Conference and Pastorate that has so generously stepped forward to their relief. We hope that none will feel that they are not interested in this call—that no Conference or Pastorate will feel, because they were blessed above their neighbours and were able last year, through the blessing of the Lord and their own exertions, to free themselves from debt, that therefore they are not interested. Such is not the spirit of the times or of this Mission. We hope that none will get so far behind that spirit as to feel themselves exempt.

When we first made the call last year to pay off the old book debt, it amounted to £6,885. At the close of the year it was £3,448. It has since been wasting away, till at the end of last quarter it amounted to £2,863. One more effort equal to that put forth last year will completely clear it off. We wish this money all sent in by the end of the present quarter, that it may be in readiness for any call that may be made by the President this fall. We suggest and recommend the Saints to devote each a week's wages. This we are confident will be sufficient for the purpose; and of all the plans adopted last year, this operated the best. Here we wish to give a little counsel for the special personal benefit of the Saints, that they may accomplish the object in view without greatly inconveniencing themselves. For instance, they have seven weeks to operate in. We suggest that they take one-seventh of their wages each week for that purpose, and live upon the remainder. If a man earns fourteen shillings per week, let him hand two shillings to his President, and pay his Tithing and live upon the remaining twelve shillings, and so continue to do until the week's wages is donated, taking care to create no new debt, that themselves as well as the Mission may be free. If all will do this, the object will be accomplished; and, with the exception of a little more economy than usual, the Saints will scarcely feel it, and will secure the blessing of the Lord upon their labours and means.

The Saints are encouraged to enter cheerfully and heartily into this work by the fact that there is no new debt accumulating. The order which has been introduced, and which is at present observed throughout the Mission, if persevered in, will effectually prevent the accumulation of any debt hereafter. Let them, then, answer to this call, faithfully observing the counsel here given, and they will be blessed of the Lord in so doing.

THE VISITOR.

A SAINT AND TWO GENTILES.

The first hours of a July morning have passed away; my plans for the journeys of the day are complete; and as I emerge from the gloomy portion of the town, I see the sky blue and bright, promising to favour my journey with fine weather. I confide myself to a train of carriages to bring me by rail the first ten miles of the way. It swiftly crosses the bridges and speeds through the tunnel; and before a half-hour is passed, I find myself in close proximity to brother Felix's house, and see him stand in his garden.

"Good morning, brother F. As I was so near, I thought I would just call in. How are you?"

"Very well, brother B., thank you. I did not think of seeing you to-day; but I hope you are well."

"Yes, brother F., I am pretty well, thank you. Let us go and see Mrs. and Miss F. I presume they have no objection to see me, though they are not in

the Church, and, I suppose, do not know me personally?"

"Yes; my daughter has heard you preach once, and felt very much interested in your remarks; and I dare say my wife will also be glad to see you. I will introduce you to them presently. Come and seat yourself first awhile here in the parlour."

"Very well. This is a nice place. And here is the *Star*. Do you not think this an excellent Editorial in Number 24? I much admire it myself."

"I have not had time to read it, brother B.; but I dare say it is good."

"What! Do you mean to say you have no time to read the *Star*? I am really sorry to hear you talk like this. The *Star* and the other publications of the Church ought to be the first things read by you; and I am pretty well sure you have time to read the papers of the Gentiles: so there is certainly no excuse left

for you; and I hope you will not let me hear you talk like that again."

"I have to see to my garden and other things, besides the work for my employer, and have indeed little time left at my disposal. But we will talk about that another time. I will now introduce you to Mrs. and Miss F. in the next room." (Introduces me.) "Here is Mr. B., a minister of our Church. I hope you will entertain him well during the short time he will stay; and I must go to see some of my friends whom I promised to meet about this time, and cannot stay any longer. Good bye, brother B. I shall see you again some day."

"Good bye to you, then, if you must go; and good morning to you, Mrs. F., and to you, Miss F. I am happy to make your acquaintance to-day."

"So are we glad of the privilege of seeing you here; and we hope you will stay with us a few hours, that we may converse upon a few points of your religion, which we are desirous of understanding."

"I am glad to hear it, especially as I did not expect to find you ready to hear much about religion, as I was led to believe your disposition to be quite different from that."

"Were you, indeed? We are both certainly sorry for that. But as we are generally excluded from the privilege of conversing with the officers of your Church, and as Mr. F. rarely, or, we might say, never introduces your religion, there is little opportunity for any one to ascertain our dispositions or opinions concerning it; and therefore reports about it must necessarily be mere conjecture, if nothing worse."

"Indeed! I thought you positively refused to hear anything about it, and disliked to see the Saints."

"We never dislike to see any of the Saints at all, though we do not intrude upon their company; and we always read the *Stars* with delight as soon as we can have them, and admire their contents. But a few points, which we desire to have elucidated, we will, with your permission, bring before you."

"I am ready and most happy to enter into any explanations about anything you choose. Bring the *Stars* and books containing the passages which require illustration."

Stars and books are readily brought, passages referred to, and a lively conversation ensues, continuing several hours; after which, dinner is prepared and enjoyed, and subsequently Miss F. proposes to accompany me to the town I purpose next to visit, in order to show me a nearer way; and afterwards, when proceeding on my way alone, I meditate upon the day's occurrences, contrasting the heedless negligence of brother F. and his unconcerned and precipitous relinquishment of my company for that of his Gentile "friends," with the inquiring disposition, the evidently cordial kindness, and apparent appreciation of my visit evinced by those of his own family, and questioning myself, How many of those who are believed and represented to be averse to the Church might, by assiduous and wise labours, by reasonable teaching, and prompt exemplification of the Saints' religion, be brought to enjoy with us the saving influence of the Redeemer's Gospel?

CORRESPONDENCE.

WALKE.

Udgera Seion Office,
Swansea, July 16, 1859.

President Calkin.

Dear Brother,—Knowing that it is my duty to acquaint you with the movements of the work of God in this Mission, I will endeavour my best to give you the information required.

I visited all the Conferences during the last three months, with the exception of one, which I had visited in the last week

of the preceding quarter; and from what I could learn through my travels in the midst of the Saints, I can say that there is a good feeling, on the whole, prevailing throughout the Mission.

Much attention has been paid this season to out-door preaching, which has been attended with good success. Judging from what is told me by the Presiding Elders and from what I perceive myself, there seems to be a greater inclination on the part of the world to listen to our preachers and to inquire after our prin-

ciples than has been for some years. The brethren also experience more freedom, when speaking to them, than they have felt for a considerable time.

I believe that this can be chiefly attributed to the fact that our brethren have reformed a little in this particular point. They have paid good attention to the instructions given by you through the *Star* from time to time touching this matter, and more particularly to those given at the Special Council, which were translated and published in the *Udgnorn*.

We baptised 116 in the last six months, which you can see on the Report; and one of the brethren wrote to me the other day, stating that he baptised five in his Conference during the first week of this quarter; and the same spirit seems to brood over all the Conferences. You can learn from the Report likewise that our number was not so much diminished through excommunication, during the past six months, in proportion to the number baptised, as has been the case on many former occasions.

Concerning our financial efforts, you understand those from the Financial Reports. The officers and the Saints have a determination in them to press forward continually and to keep up with "the spirit of the times."

My desire and determination is to do all in my power to carry out your counsels and impart salvation to the Saints.

With kind remembrance to you, I remain your fellow-labourer in the kingdom of God,

BENJAMIN EVANS.

ENGLAND.

Birmingham, July 20, 1859.

President Calkin.

Dear Brother,—Having just returned from a series of visits to the Conferences of this Pastorate, I will endeavour in a brief manner to show you the good spirit which prevails among them.

The Presidents of Conferences and the Travelling Elders continue to progress with the work, applying themselves diligently to the carrying out of all instructions received through the *Star* and from myself. My own experience and the testimonies of the brethren justify me in saying that the Priesthood, almost without exception, throughout this Pastorate,

are perfectly united in spirit and in their labours to build up the kingdom of God; and they are blessed very greatly. They have the love and confidence of the Saints, and they use their influence wisely.

The excellent feelings and good works of the Saints are incontrovertible evidence of the success of the brethren's labours.

The Saints have generously responded to all calls, and their offerings have generally been beyond our anticipations.

Our preaching and testimony meetings are conducted as we have been directed through the *Star*, and are generally well attended. We have baptised a number of new members, and some of those who had fallen aside have been reclaimed.

Open-air preaching is attended to very extensively in the Pastorate, and very successfully, as far as large and attentive meetings are concerned; and we have a good prospect of making additions to the Church. As an instance of a remarkable change of feeling here, I may mention that an Anti-Mormon Lecturer published his intention to hold forth in one of our large halls on the "Horrors of Mormonism," about two weeks ago; but the people here, having learned a little wisdom from the past, did not think it worth their while to listen to the lying lectures of a wicked man; and the lectures, through lack of hearers, were postponed until a future time. But as renting halls and printing bills prove rather expensive, it is thought that the "Horrors of Mormonism" will not be declared for some time to come. Having heard that the above lecture was to be delivered, I gave the Saints here some counsel on the subject, which they strictly attended to, and which no doubt helped to bring the Anti-Mormon to his miserable end; and I am certain that if the Saints in all places would be consistent and give no countenance or support to the enemies of the work of God, we should hear less of Anti-Mormonism.

The preaching practice at our private Priesthood meetings is received as a boon by the brethren here, and they attend these meetings well. We will establish these improvement meetings, as recommended in the *Star*, as extensively as possible.

Praying that God may continue to bless you in all your labours,

I remain yours very faithfully,

W. BUNN.

SOUTHAMPTON PASTORATE.

Southampton, July 15, 1859.

President Calkin.

Dear Brother,—I am pleased at embracing the present opportunity of reporting to you the condition of this Pastorate.

The Saints in the Southampton Conference, under the Presidency of Elder Hanham, are manifesting the interest they take in the work of the Lord by the payment of Tithing and the freedom with which they respond to any call made upon them in the shape of donations, as also by the willing attention given to all counsel imparted to them. They feel the great importance of gathering, and are learning that, to gain the help of the Lord, they must help themselves.

In the Reading Conference there is generally a more energetic spirit manifested, though there are some who sigh for "Mormonism's" palmier days—those good old times, when every man thought himself justified in doing as he pleased, and (in the estimation of such,) none daring to make him afraid. Such consider the Lord and his servants hard masters, while those who live up to "the spirit of the times" rejoice at the de-

velopment of the work, and desire to labour that they may thereby gain God's approval.

In the Dorsetshire Conference the Saints have made good improvement, and are prepared to continue in well doing. Their works are evidences of their faith in the necessity of working out their own salvation.

Presidents Hanham, Reed, and Astle, with the Travelling Elders, are one with me, labouring with diligence to carry out all counsel imparted to them. The number of baptisms during the past half-year have been small, but the internal progress of the Saints generally and the Priesthood particularly, brought about by their faithful observance of the counsels imparted through the *Star*, will, I trust, enable us to represent greater additions to our numbers of such as shall be saved.

The visit of President Budge has been productive of much good. The Saints, as a rule, honour his counsels and attend to his instructions.

I feel well myself, rejoice in my labours, and desire to see the work prosper committed to my charge.

Praying that the blessing of the Lord may rest with yourself and Counsellors,

I remain yours faithfully,

WILLIAM MOSS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 467.)

(From a letter by Mr. E. G. Squier, read before the American Ethnological Society, Oct. 17, 1849.)

"I have been able to pay some attention to the antiquities of the country. I have succeeded to an eminent degree in obtaining the confidence of the Indians, and have secured some of their vocabularies. In fact, the Indian Pueblo of Subtiava has presented me a formal address, written in the aboriginal tongue, and would rise in arms to-morrow at my call. In presenting it, the spokesman exclaimed, with startling emphasis, 'The Spaniards have had their feet on our necks very long. We hope the sons of Washington will overwhelm them as they have us. We hate them!' The Indians of Subtiava have dug up for me a number of their buried idols, and are now exhuming more. They impose but one condition—that I shall have no Spaniard with me when I go to see them, and shall keep the localities

secret. These idols, though much smaller, closely resemble those of Copan in workmanship, and were no doubt dedicated to the same or very similar purposes. I have eight in my possession, ranging from five-and-a-half to eight feet in height, and from four to five in circumference. Some of the statues to which I have referred have the same elaborate headdresses with others of Copan: one bears a shield upon his arm, another has a girdle, to which is suspended a head, and still another has rising above its head the sculptured jaws of an alligator. All are very ancient, and the places of their deposit have been handed down from one generation to another. Many of these have been removed and are scattered over the country; and some, I believe, have been sent abroad. A number still remain; but the largest of all I brought away with me, at the cost of a day's hard labour, and at

great risk in passing fifteen miles upon the lake, in a gusty night, and a boat scarce able to sustain the great weight. This had resisted the exertions of twelve men on one occasion: after moving it a few rods, they had abandoned it in despair. The boatmen thought me mad, and crossed themselves devoutly when I proceeded to carry it away. 'The Indians of Honduras,' says Herrera, 'worshipped two images, male and female,' which they called 'the great father and the great mother,' and of which he says, a little further on, the sun and the moon were also representatives. I have heard of other localities similar to this, which I propose to visit; and shall therefore not repeat what is told me concerning them. I must not, however, forget to mention that there has lately been discovered, in the province of Vera Paz, 150 miles north-east of Guatemala, buried in a dense forest, and far from any settlements, a ruined city, surpassing Copan or Palenque in extent and magnificence, and displaying a degree of art to which none of the structures of Yucatan can lay claim."

(From a letter by Dr. S. P. Hildred to the President of the American Antiquarian Society, dated "Marietta, Nov. 3, 1819.")

"In removing the earth composing an ancient mound in the streets of Marietta, [Ohio,] on the margin of the plain, near the fortifications, several curious articles were discovered. They appear to have been buried with the body of the person to whose memory the mound was erected. Lying immediately over or on the forehead of the body, were found three large circular bosses, or ornaments for a sword-belt or a buckler: they are composed of copper overlaid with a thick plate of silver. The fronts are slightly convex, with a depression like a cup in the centre, and measure two inches and a quarter across the face of each. On the back side, opposite the depressed portion, is a copper rivet or nail, around which are two separate plates, by which they were fastened to the leather. Two small pieces of the leather were found lying between the plates of one of these bosses. They resemble the skin of a mummy, and seem to have been preserved by the salts of copper. The copper plates are nearly reduced to an oxide, or rust. The silver looks quite black, but is not much corroded, and in rubbing is quite brilliant. Two of these are yet entire; the third one is so much wasted that it dropped in pieces in removing it from the earth. Around the rivets of one of them is a small quantity of flax or hemp, in a tolerable state of preservation. Near the side of the body was found a plate of silver, which appears to have been the upper part of a sword-scabard: it is six inches in length and two inches in breadth,

and weighs one ounce. It has no ornaments or figures, but has three longitudinal ridges, which probably corresponded with the edges or ridges of the sword. It seems to have been fastened to the scabbard by three or four rivets, the holes of which remain in the silver. Two or three broken pieces of a copper tube were also found filled with iron rust. These pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword. No signs of the sword itself were discovered, except the appearance of rust above mentioned. Near the feet was found a [round] piece of copper weighing three ounces. . . . It [the mound] has every appearance of being as old as any in the neighbourhood, and was, at the first settlement of Marietta, covered with large trees. . . . The bones were much decayed, and many of them crumbled to dust on exposure to the air."

(From John Bally's "Central America," published in 1850.)

"On the left bank of the river Motagua, in the lands called Quirigua, about six leagues from the town of Yzabal, on the Gulf of Dulce, there are some remains of antiquity, that, were they better known, would excite the admiration of archaeologists. They consist of seven quadrilateral columns, from 12 to 25 feet high, and three to five feet at the bases, as they now stand; four pieces of an irregularly oval figure, 13 feet by 10 or 11 feet, not unlike sarcophagi; and two other pieces, large square slabs, seven-and-a-half feet by three feet, and more than three feet thick. All are of stone resembling the primitive sandstone, and, except the slabs, are covered on all sides with sculptured devices, among which are many heads of men and women, animals, foliage, and fanciful figures, all elaborately wrought in a style of art and good finish that cause surprise on inspecting them closely. The columns appear to be of one piece, having each side entirely covered with the figures in relief. The whole have sustained so little injury from time or atmospheric corrosion, that, when cleared from an incrustation of dirt and moss, they show the lines perfect and well-defined. Evidently they are the performances of a skilful and ingenious people, whose history has been lost probably for ages, or rather centuries. . . . Investigation as to their origin and purpose would lead into a labyrinth of conjecture. They suggest the idea of having been designed for historical records rather than mere ornament; and as so little is known of this country previous to the subjection of it by Pedro Alvarado and others, they well deserve the scientific consideration of antiquarians."

(To be continued.)

PASSING EVENTS.

GENERAL.—Warlike preparations are reported to be still actively carried on at Toulon. A Naples letter states that of the 270 prisoners taken in the Champ de Mars, two have been condemned to death, and all the rest to hard labour for the whole term of their lives. An official message declares the abdication of the Grand Duke of Tuscany in favour of his son. It is stated in the Turin journals that the Sardinian army, reinforced by recruitments in Lombardy, is to be raised to 100,000 men. Telegraphic communication with Lombardy is now restored. Constantinople journals report brigandage and outlawry to be fearfully on the increase in Albania.

MEMORABILIA.

RAIN never falls in Peru, South America.

HINTS TO PUBLIC SPEAKERS.—In a large square room, the best place to speak from is at one of the corners, with the voice directed diagonally towards the opposite corner. In rectangular rooms, it is better to direct the voice along the length of the room than across. A low ceiling conveys sound better than a high one. It is better to speak from near a wall or a pillar than at a distance from it.

TO TELL THE BREADTH OF A RIVER BY MEANS OF THE BRIM OF A HAT OR THE PEAK OF A CAP.—Place yourself at the edge of one bank, and lower the brim of your hat or the peak of your cap till you find the edge of it cuts the other bank; then steady your head and turn round gently on your heels to some level ground on your side of the river, and observe where your eyes and the edge of the hat brim or cap peak again meet the ground. Measure that distance, which will be very nearly the breadth of the river.

TO TELL THE DISTANCE OF AN OBJECT BY MEANS OF TWO RODS.—Take two rods of unequal lengths, and drive the shorter one into the ground (say close to the edge of a river); then measure some paces back from it, and drive in the other, till, on looking over the tops of both rods, you find your sight intersects the opposite bank. Pull up the first rod, measure the same distance from the second rod, in any direction the most horizontal, and drive it as deeply into the ground as before. Then, looking over them again, if you observe where the line of sight terminates, you will have the distance required. This method, however, is applicable only to short distances.

VARIETIES.

"At one of the last meetings of the Academie des Sciences, at Paris, M. Guerin Mineville, produced a number of wheat stalks of more than seven feet in height, each of them bearing splendid ears. This fine species of wheat was obtained from five grains that were found in an Egyptian tomb, where for thousands of years they had been preserved from all external influence. Sown in 1849, they grew up luxuriantly and yielded a 1,200-fold produce."—*Boston Traveller*.

ANCIENT MANUSCRIPTS.—The following is from an old copy in our possession:—*"The Epistle of Paul the Apostle to the Laodiceans.*—1. Paul an Apostle, not of man, nor by man, but by Jesus Christ, 2. To the brethren which are at Laodicea: Grace and peace be with you from God the Father and the Son Jesus Christ. 3. I thank my God in all my prayers that you remain steadfast in him and in all his works, waiting upon his promises to the day of judgment. 4. And be not seduced by some unprofitable talkers, who go about to cause you to fall from the Gospel which was preached unto you by me. 5. O that they that were instructed by me might serve to the profit of the Gospel of truth, and become diligent in good works of eternal life. 6. And henceforth are my bonds transever which suffer for Christ's sake. 7. Whereof I rejoice in heart, and account it eternal salvation, 8. That such is done through your prayers by the working of the Holy Spirit, whether by life or death. 9. For I have a will and joy to die in Christ, who will through the same mercy give you to have the same love and to be of our mind. 10. Therefore, beloved brethren, as you have heard in my presence, that keep and finish in the fear of God; so shall you have eternal life; for God will work it and perfect it in you without delay. 11. My beloved, rejoice in the Lord, and take heed of them that are desirous after filthy lucre. 12. Let your prayers be manifest unto God, and remain firm in the knowledge of Christ. 13. And do that which is meet, convenient, just, and

reasonable; and what you have heard and received, that keep in your hearts; so shall you have praise. 14. The grace of God and our Lord Jesus Christ be with your spirits. Amen. Cause this Epistle to be read unto the Collossians, and read you that which is written to the Collossians."—(This Epistle of Paul to the Laodiceans was found in the oldest Bible that was printed at Wormes.) "*Concerning the Death of Paul.*—Paul being delivered by Nero, bound, unto Longinus and Magistus, the chief officers, and Arestus, the centurion, that they should lead him without the city and cause him to be beheaded; and Paul, being full of the Holy Ghost, spake the words of eternal life, that both Nero and all should believe in Jesus Christ, who was King of heaven and earth, and who would destroy the glory of the world with fire; when they had led him away, Longinus, Magistus, and Arestus began to say unto him, Tell us, O Paul, where is that King, and where will he appear unto you, and how will you know him, and what will he give unto you, or what good will he bestow upon you, that you Christians so mightily love him, that by no means you will consent unto our religion, that you may live and enjoy the good of this life; but rather than all the pleasures of delight, to be led to die for him with divers torments? For this seems to us to be a great error, to hate this joyful life, and to embrace with all your desire punishment and death. Paul therefore said, O ye wise men and flourishing in knowledge, depart out of the darkness and error wherein the nobility of your understanding is clouded with darkness, lest you should see the truth which lyeth hid in you; return the eyes of your mindes to the eternal and true light, that ye may be able first to know yourselves and to come to the knowledge of that King with gladness, and to be saved from that fire which is to come upon the world, and to remain unhurt; for we do not war, as you think, for some earthly king, but the living God, the kingdom without end; who, by reason of the iniquities that is done in the world, he will come a judge, and will judge it by fire. Happy will that man be who will believe in him: he shall have eternal life, and shall live world without end. And most unhappy is he who, despising the riches of his bounties and long suffering, will not return unto him; for he shall perish eternally."

POETRY.

"NOW IS THE ACCEPTED TIME."

(Selected.)

"Now" is the voice that Nature breathes
To those her book who read:
The changeful cloud, the fleeting beam,
The fading rose, th' unresting stream
Confirm her warning creed.

"Now" is the word that wisdom writes
On palace, hall, and bower:
The buried past from hope is free;
The future—what is that to thee?
Improve the present hour.

"Now," saith the Spirit from on high;
"Now," saith a page sublime:

To-morrow hath its load of cares—
To-morrow's hand no promise bears
Of the "accepted time."

"Now," though another morn may rise
In purple and in gold,
Thine eye, made dim by falling breath
And shrouded in the dust of death,
May not its light behold.

"Now"—not to-morrow—oh, my soul,
Obey thy Maker's call,
Lest darkly on the scroll of fate
Stand forth the fearful doom—*too late*,
And thou be left of all.

MRS. L. H. SIGOURNEY.

ADDRESSES.—John Redington, 14, Carden Street, Worcester.
James Evans, 27, St. George's Place, Cheltenham.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

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No. 33, Vol. XXI.

Saturday, August 13, 1859.

Price One Penny.

"MORMONISM."

BY ELDER GEORGE TEASDALE.

Of all the topics that have occupied the attention of the people, "Mormonism" (as it is called) has been one which priests, editors, and people of the most illiterate kind profess to circumscribe and sum up in a very short time; and they have been more or less unanimous in their decision that it is a delusion, and that all its votaries are either deceived or deceivers—a "base fanatical set," worthy only to be exterminated, burned, mobbed, or anything else that will destroy its existence from the earth. And not only have bitter words been used, but cruel persecution from the people, without protection from the Government, has been the lot of this devoted people, and in a land professing to be the first in the world for civil and religious liberty, having a "glorious Constitution," under the banner of which all tribes and nations are invited and promised protection, be their worship, in the eyes of others, ever so erroneous or foolish.

Yet "Mormonism" lives, thrives, and flourishes, in spite of mobbing and persecutions unparalleled, or the prejudice caused by the abuse, calumny, rant, and folly that has been poured forth from pulpit and press of every degree and denomination.

Surely it is "a marvellous work and a wonder!" Scarce thirty years ago, an illiterate boy from the backwoods of America declared that he had received visitations from angels and a commission

to translate certain plates upon which was engraven the history of the aborigines of America, with God's dealings with them. The book is translated and goes forth to the world in the midst of persecution and calumny, causing a furious opposition. The same youth, nothing daunted at persecution, commences to lay the foundation of a Church, not built upon the Bible, but upon new revelations, published as proceeding forth from Jesus Christ, from whom the youth professed to have received his authority; and in the course of time we have a Church organized exactly after the pattern we read of in the history of the Church of Christ as organized by himself and carried on by his Apostles upwards of eighteen hundred years ago.

Now, "Mormonism" must be true or false; and we think, from its high pretensions, it deserves the calm, rational investigation of every honest lover of truth; for there has always existed such a powerful opposition and prejudice against any one assuming to be *sent of God*, that it is impossible to receive any testimony against the character of or doctrines taught by such men. If Joseph Smith was indeed sent of God, according to his testimony, then is the kingdom of God come unto us, and salvation must come through that source; and if we reject him and refuse to obey the form of doctrine he teaches, then do we reject Christ;

or, in receiving him, we receive Him that sent him. (John xiii. 20.) Under such circumstances, it is not to be supposed that we are merely to rely upon the testimony of such individuals; but we are promised a *knowledge*. And upon subjects of religion how careful we should be that we are not deceived, but that the form of religion we endorse will stand the test of that best of all tests—experience; for, if we credit the testimony of Scripture, faith, which is the foundation, will lead to knowledge. One of the objects of the Apostleship was, that “we all come to the unity of the faith and of the *knowledge* of the Son of God.” (Eph. iv. 13.) Jesus Christ taught that whosoever would do the will of the Father should *know* of the doctrine; and it is testified that he himself received not a fulness at first, but grace for grace; and it was declared through the Prophet that line upon line and precept upon precept should be given. Therefore, if “Mormonism” is the Gospel of Christ, restored with its stream of revelation through that source, even the Holy Spirit, the Comforter, whose mission was to testify of the Saviour, (John xv. 26,) then experience must reveal whether it is true or not to every individual who, from pure motives of love of righteousness, obeys and lives the requirements of the Gospel. Paul declares that “the things of God knoweth no man, but the Spirit of God.” Here, then, is the key: the Holy Spirit is imparted to the Saints by obedience to the Gospel. Hence they are enabled to comprehend quicker and clearer than those who are strangers to the gift of this Holy Spirit; for without it they judge according to the fallible judgment of men, by “the spirit of man which is in him.”

The Latter-day Saint testifies that he *knows* “Mormonism” to be true. And who has a greater right to know? He has embraced it, and lives it, rejoices in the

blessings imparted through his obedience; and his experience stands the test, increasing his testimony.

Can a man, by obeying the Gospel and keeping God’s commandments, “putting on Christ,” and fulfilling the true measure of his creation, obtain a knowledge of God? Yes; for our Redeemer declares this to be eternal life—to *know* the only true God and Jesus Christ whom he sent.

“Mormonism” is declared to be the mind of God proclaimed to man for the gathering of Israel, the preaching of the Gospel, the establishing of Zion upon the earth, and the building up of the kingdom of God. It agrees with the Church of Christ in its organization and first principles as taught in the New Testament; and that such a work was to come forth in the last days is clearly predicted in the Old Testament by the Prophets. Its history is one that is pregnant with palpable demonstrations that it has been highly favoured by some supernatural power; and the faith, energy, and devotion manifested by those who have embraced it have caused even their enemies to laud and admire it.

In a short article like this it would be impossible to do anything like justice to so stupendous a subject. But if, through perusing this, any should be led to think and investigate for themselves, instead of flowing with a corrupt stream of slander and falsehood, they will be led to consider “Mormonism” in a far more favourable light. It is neither wise nor honourable to condemn an innocent people, or use influence against what *may* be the dispensation of the fulness of times; for the time will come when everything that is not of God will be “found wanting,” on being “weighed in the balances;” and when that time comes, we feel ~~sure~~ that “Mormonism” will be ~~most~~ better understood.

THE DIVINE BUILDER.

BY ELDER CHARLES F. JONES.

The frailty of man is so great, and his liability to err so certain, unless he be subject to the entire guidance of a superior being, that every discerning mind

must see the great necessity of the creature’s paying strict attention to the instructions of the Creator, and of rightly applying them to himself, that thereby he

may be built up in purity and holiness before the Lord, and thus become in reality a son of the most High God. It is not the mere profession that unites man with his Maker, but the possession and lawful application of certain qualities of Deity. As the scholar becomes like his master, in due time, by carefully studying every lesson given him, so man may become what he should be, and reflect honour upon his Father, by the strict observance of all his precepts.

The biography of the past oft unfolds the lives of ancient worthies who were born of humble parentage and low estate, and whose understanding of things in general was limited. Yet we learn that these rose to eminent positions and became bright exemplars of godliness through forming their lives in strict accordance with the revelations of God.

As the improving and building up of man's mind is a progressive work, being accomplished by the reception and practice of one true principle after another, and as our earthly structure is seldom the work of a moment, but often of months and years; and although, when complete and termed a whole, it is still composed of various parts, each having been applied at a given time to its proper place, so likewise is the character of Christ's Church. It is likened by the Apostle Paul to the various stages of man;—that as the body is built up by degrees from infancy to youth and from youth to manhood, and as the mind gradually expands and becomes more and more developed, so also is the progress of the Church of God.

The ancients, when speaking of the people of God collectively, often liken them to a house or building, especially in speaking of his chosen people Israel. The Apostle Paul, in addressing the Corinthian Saints, says, "Ye are God's building." These terms, applied to the people composing the Church of Christ, necessarily implies that there is a foundation upon which the said church is built, from the fact that no building can exist without one.

It is therefore wise to seek its basis, and, after having found it, to endeavour to discover its component parts. The Apostle Paul says, "For other foundation can no man lay than that is laid, which is Christ Jesus." He evidently refers to the revelations of God given through Jesus as being the foundation of

the same. Christ himself gives a clear account of its basis, when he says, "Upon this rock will I build my church,"—namely, upon the communicative Spirit that bore the glad tidings to Peter, that he (Christ) was the Son of God.

Christ, being the founder of the Church, necessarily became an important part thereof, and is therefore often likened by the Prophets to the chief corner stone. Hence the Psalmist says, in his 118th Psalm, "The stone that the builders refused is become the head stone of the corner."

That every person who faithfully lived by the instructions and admonitions of Deity became part of the sacred edifice, is evident from the following language of Paul—"Ye are no more strangers, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly joined together groweth into one holy temple in the Lord; in whom also ye are builded together for an habitation of God, through the Spirit." (Ephes. ii.)

Doubtless the positions of its members varied; every man being used to fill that place for which he was best adapted, one occupying an honourable and another a less honourable position. There were many, no doubt, who placed themselves in the least important positions, through their negligence in not preparing themselves for more important uses. Of this we have sufficient proof on the pages of history. If the lessons imparted had been faithfully practised, they were sufficient to have made all worthy. As the Apostle says, "The word of his grace is able to build you up and to give you an inheritance among the sanctified."

That the hearing of the word of God was not enough to improve man's mind, but the strict compliance of the same, is certain from the following language of Christ—"Therefore whosoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock. But every man that heareth them and doeth them not shall be likened unto a foolish man, which built his house upon the sand." (Matt. vii.) From this we learn that the church which is founded upon the revelations of God will stand, whilst every false system founded by man must fall when

every man's works are tried,—as says Jeremiah, "Woe unto him that buildeth his house in unrighteousness." (Ch. xxii.)

As God in previous ages has exhibited such care and tender regard for his creatures, and has taken such pains to improve man's condition in all things, in order that he might enjoy true happiness in this state and still greater felicity in a future one, we may with consistency inquire whether God in these last days manifests such great care for the welfare of his people.

The most affectionate and beloved of his servants have frequently told us that God their Father was unchangeable and that his means of serving and exalting are eternal. If this be true, which all acquainted with his Divine character will admit, we may expect to see the same means employed to improve and build up mankind in this age as in past ones. Although this is the belief of some and the theory of others, yet we perceive the professedly religious world in a state of confusion and decomposition, in consequence of lacking the correct information respecting the organization, order, and means of life in Christ's Church.

Foundation after foundation has been laid—system after system has been formed, for the professed purpose of building up mankind; but all have proved futile and vain, thus proving the truth of Paul's assertion, "Other foundation can no man lay than that is laid," and that no system can be formed to supersede the one formed by Jehovah.

In the midst of this anarchy and distress, God in his loving-kindness condescended in the spring of 1820 to reveal himself from on high and to commune with man, even Joseph Smith, and continued to hold converse with him at sundry times, not only for his own improvement, but for the good of others; and on the 6th of April, 1830, he received the following revelation—"Behold, there shall be a record kept among you, and in it thou shalt be called a Seer, a Translator, a Prophet, an Apostle of Jesus Christ, an Elder of the Church, through the will of God the Father and the grace of your Lord Jesus Christ, being inspired of the Holy Ghost to lay the foundation thereof and to build it up." (See Doc. and Cov., page 197.) And in a revelation given to Joseph in June, 1829, are these words:—"I give unto you a commandment that

you rely on the things that are written, for in them are all things written concerning the foundation of my Church, my Gospel, and my rock. Wherefore, if you shall build up my Church upon the foundation of my Gospel and my rock, the gates of hell shall not prevail against you." (Doc. and Cov., page 190.)

From the above quotations we can clearly see that God has founded his Church as anciently. And Joseph being a Prophet and an Apostle of Jesus Christ, and having a correct understanding of the Gospel, and enjoying the spirit of it, the Holy Ghost fully qualified him to instruct and build up others in righteousness.

Thus from the day that the Church was organized with its six members has the same been advancing and increasing in numbers, understanding of principle, and in the observance of the same, until at the present time it numbers its tens of thousands; and these, because of their great knowledge of God's designs, are becoming purer and more Godlike day by day; thus proving that God has kindly assisted Joseph and his successors, according to promise, in building up his Church thus far. And it should assure all, whatever may be the wrath of men and their opposition towards it in future, that if the Church remains faithful, he will continue to add strength and beauty unto it, until it becomes perfect in all things.

With this view before us, and as the Church is composed of many members, each being appointed to occupy some particular place therein, to assist in giving a completeness to it, every such member should endeavour, through faithfulness, to honour his calling and assist to make the whole perfect.

As an unseemly stone in the hands of the sculptor is brought from the roughest state, by the heaviest labour, into the most perfect state, by means of the finest tools and the faintest touch, until made worthy to occupy the most prominent place in the building, so also should the Saints continue to improve daily in the hands of God's workmen, becoming more and more intelligent and refined, and thereby become in due time fit to occupy any place, however important, in the house of God; for He who has thus far worked so perfectly is certainly competent to build up and save all who cheerfully submit themselves to his lawful and qualified servants.

THE ESSAYIST.

THE TIMES APPOINTED.

The division of the probationary period into sections of time, and the classification, fitness, progressive unfolding, and fulness of the times are of immense importance in the Divine design. Of course it is not the immaterial time or simple duration that gives this importance. Were there no beings in time, no existence of responsible creatures, no purposes of the Deity to be accomplished, no events to transpire, and, in short, no world, with its fruits, conditions, contingencies, and courses, then indeed the division and classification of the probation into times and seasons would be of non-importance, and their succession, progressive openings, and fulness would be merely abstract mathematical problems of immaterial duration, the solution of which would be also immaterial. But mankind exist in time, actions are performed in time, God's purposes are rolled on in time, and the Divine work of the probation is consummated in time. It is the existence of things, the work to be done, and the growths, events, objects, and purposes of the probation that give importance to the divisions of the probationary period and meaning to the classification of those divisions. An intelligent division of the probationary period into grand and minor sections of time, the classification of those sections, their progressive unfoldings, and their ultimate blending, or grand fulness, would necessarily grow out of an intelligent design. It would amount to a corresponding division and classification of the human race and the appointment of generations, of leading spirits, capital events, Divine purposes and dispensations to their due times, as marked in God's design. The progressive unfolding of those times would amount to a progressive unfolding of all the belongings of the times. It would amount to a progressive unfolding of the human race and their manifold developments, a progressive unfolding of the purposes and dispensations of God, and a progressive unfolding of the leading spirits and powers and principles and institutions of the Priesthood to carry on those dispensations and consummate those purposes. And as the

blending of times comes round, so will come round the grand blending of all things, and all beings, and all Priesthood, and all powers, and all dispensations, and all civilizations, and, in short, all belonging to this probationary world and God's designs towards it. When the fulness of the times of the world comes in, there will also come in a fulness of all involved in those times.

Inasmuch as the human race are not brought forth at once, but extend through a succession of generations during thousands of years, and inasmuch as the development and belongings of the world are brought forth and consummated during the course of the successive ages, and inasmuch as the purposes and operations and dispensations of God accompany the world from the beginning to the end, the times and the seasons of all are doubtless pre-appointed and intelligently marked in the Divine design.

God has an intelligent design concerning this world, fitting mankind with all their developments in all their generations. In that design there is an intelligent classification, succession, and progressive unfolding of things destined to exist, the human beings to be brought forth during the probation, events to transpire during that period, and actions to be performed therein. If such is the case—if the great Designer has marked the *general* lines of all things, all events, and all doings, leaving the details to be filled in by free agents and impulsive life, then there can be no doubt that he has made corresponding marks in time itself, dividing the probationary period, as stated, into grand and minor sections. These sections or times are classified, with all involved therein, and unfolded in progressive succession, and rolled at last into their fulness, all times blending together. Indeed, the divisions, arrangements, successions, and progressive unfoldings of things existing, events transpiring, or actions performed in time, would make, independently of any pre-arrangement, corresponding marks in the period of probation, and thus divide it into grand sections and minor sections of

duration, which we denominate the times. The successive generations, the openings and consummation of dispensations, the birth and growths of the civilisations, the rise and fall of empires, the setting-up of kingdoms and dynasties, and even the births and missions of great men would be time-marks—marks dividing and classifying the times. Out of these successions of generations, dispensations, events, &c., would grow the distinctions of ages, eras, epochs, and periods, both of a major and minor character; and even the dates of the world and the various reckonings of time among the nations would result therefrom. Such, indeed, are the facts as illustrated by history and general experience. For instance, the dates and reckoning of the Christian nations are from the birth of Christ, arising from the received divinity of his mission and the dispensation which he gave to the world at that period.

Such divisions and classifications, then, of the probationary duration into ages, successive ages, compound ages, eras, epochs, and times generally, would naturally be formed and stand out in history, even though such was not predetermined in the Divine design. But we are not among those who look at the world rolling along its important course of thousands of years, as though the Gods in the beginning had kicked it into existence to roll through an indefinite period of duration undetermined to within a few millions of years,—indeed, to roll on, on, until the momentum then given was spent. Nor are we among those who look upon the successive generations of the human race as merely matter-of-course growths, simply the result of the senses existing and the world still rolling. Nor are we of those who consider the developments of society merely as the growths of a field into which varieties of kinds of seed have been scattered, to spring up as it may, or who look upon events as haphazards, or the courses of

the world as great accidents, and the courses of nations as lesser accidents. We believe, rather, that there is an intelligent Divine government growing out of an intelligent Divine design. In that design, we believe, stands marked the period of the world's probation, fixed in its duration and limited in its embracing. That period of duration, we believe, is divided into sections. To each of these sections God has appointed that which he has marked as belonging to it. To the first section of time is given those generations, those growths and events, and those Divine purposes and operations as the wisdom of God dictates; and to the next is given its generations and belongings; and so on, until all the family of Adam stand appointed in their generations to their own times, and all the events and growths and dispensations and Divine purposes and operations stand classified in their given sections of the probationary period. As those sections of the probationary duration or these appointed times of the world become unfolded in progressive succession, so also are unfolded all the human race, with all the events, growths, &c., which they bring forth, and all the Divine purposes and operations belonging to the probationary economy. When the fulness of all the appointed times of the world comes in, then will also come in the fulness of the human family and a fulness of the civilisations and events of all the times, and a fulness of dispensations and Divine purposes and operations, and a fulness of the Priesthood, and the fulness of the Gospel. And when, at the close of the sabbatic reign of Christ, the whole series of the times are perfectly completed, then will be completed God's work of probation. Then will all mankind have passed through their state of probation, and the world will be prepared to take another step in the endless series of progressions.

HISTORY OF JOSEPH SMITH.

(Continued from page 508.)

[July, 1843.]

In the meantime, Joseph Smith and those who came with him from San West, re-

turned to their homes in peace, suspecting nothing. But I, seeing the rage of the mob and their full determination to drive the Church from Deseret, Capang, sent to George

ral Atchison (Major-General of the Division in which we lived). He immediately sent Brigadier-General Doniphan with between two and three hundred men. General Doniphan moved his troops near the mob force, and came up and conversed with me on the subject. After conversing some time on the subject, Major Hughes came and informed General Doniphan that his men were mutinizing, and the mob were determined to fall on the Saints in Adam-ondi-Ahman. I, having a Colonel's commission under Doniphan, was commanded to call out my troops forthwith, and, to use Doniphan's own language, "kill every God-damned mobocrat you can find in the county, or make them prisoners; and if they come upon you, give them hell." He then returned to his troops and gave them an address, stating the interview he had with me; and he also said to the mob, that if they were so disposed, they could go on with their measures; that he considered that Colonel Wight, with the Militia under his command, all-sufficient to quell every God-damned mobocrat in the county; and if they did not feel disposed so to do, to go home, or, God damn them, he would kill every one of them. The mob then dispersed.

During these movements, neither Joseph Smith nor any of those of Far West were at Adam-ondi-Ahman, only those who were settlers and legal citizens of the place.

The mob again assembled and went to De Witt, Carroll County, there being a small Branch of the Church at that place. But of the transactions of this place I have no personal knowledge. They succeeded in driving the Church from that place, some to the east and some to the west, &c. This increased their ardour, and, with redoubled forces from several counties of the State, they returned to Daviess County to renew the attack. Many wanton attacks and violations of the rights of citizens took place at this time from the hands of this hellish band.

I, believing forbearance no longer to be a virtue, again sent to the Major-General for military aid, who ordered out Brigadier-General Parks. Parks came part of the way; but, fearing his men would mutinize and join the mob, he came on a-head and conversed with me a considerable time.

The night previous to his arrival, the wife of Don Carlos Smith was driven from her house by this ruthless mob, and came into Adam-ondi-Ahman—a distance of three miles, carrying two children on her hips, one of which was then rising of two years old, the other six or eight months old, the snow being over shoe mouth deep, and she having to wade Grand River, which was at this time waist deep; and the mob burnt the

house and everything they had in it; and General Parks, passing the ruins thereof, seemed fired with indignation at their hellish conduct, and said he had hitherto thought it imprudent to call upon the Militia under my command, in consequence of popular opinion; but he now considered it no more than justice that I should have command of my own troops, and said to me, "I therefore command you forthwith to raise your companies immediately, and take such course as you may deem best in order to disperse the mob from this county."

I then called out sixty men, and placed them under the command of Captain David W. Patten, and I also took about the same number. Captain Patten was ordered to Gallatin, where a party of the mob were located, and I to Millport, where another party was located. I and Captain Patten formed the troops under our command, and General Parks addressed them as follows:—

"Gentlemen, I deplore your situation. I regret that transactions of this nature should have transpired in our once happy State. Your condition is certainly not an enviable one, surrounded by mobs on one side, and popular opinion and prejudice against you on the other. Gladly would I fly to your relief with my troops, but I fear it would be worse for you. Most of them have relations living in this county, and will not fight against them.

"One of my principal captains (namely, Samuel Bogard,) and his men have already mutinized and have refused to obey my command.

"I can only say to you, gentlemen, follow the command of Colonel Wight, whom I have commanded to disperse all mobs found in Daviess County, or to make them prisoners and bring them before the civil authorities forthwith.

"I wish to be distinctly understood that Colonel Wight is vested with power and authority from me to disperse from your midst all who may be found on the side of mobocracy in the county of Daviess.

"I deeply regret, gentlemen, (knowing as I do the vigilance and perseverance of Colonel Wight in the cause of freedom and rights of man,) that I could not even be a soldier under his command in quelling the hellish outrages I have witnessed.

"In conclusion, gentlemen, be vigilant, and persevere, and allay every excitement of mobocracy. I have visited your place frequently, and you to be an industrious and thriving people, willing to abide the laws of the land; and I deeply regret that you could not live in peace and enjoy the privileges of freedom. I shall now, gentlemen, return and dismiss my troops, and put Captain Bogard under arrest, leave the sole

charge with Colonel Wight, who I deem sufficiently qualified to perform, according to law, in all military operations necessary."

Captain Patten then went to Gallatin. When coming in sight of Gallatin, he discovered about one hundred of the mob holding some of the Saints in bondage, and tantalizing others in the most scandalous manner. At the sight of Captain Patten and company, the mob took fright; and such was their hurry to get away, some cut their bridle-reins, and some pulled the bridles from their horses' heads, and went off with all speed.

I went to Millport, and on my way discovered that the inhabitants had become enraged at the orders of Generals Doniphan and Parks, and that they had sworn vengeance, not only against the Church, but also against the two Generals, together with General Atchison; and, to carry out their plans, they entered into one of the most diabolical schemes ever entered into by man, and these hellish schemes were ingeniously carried out.

Firstly, by loading their families and goods in covered waggons, setting fire to their houses, moving into the midst of the mob, and crying out, "The Mormons have driven us and burnt our houses." In this situation I found the country between my house and Millport, and also found Millport evacuated and burnt.

Runners were immediately sent to the Governor with the news that the "Mormons" were killing and burning everything before them, and that great fears were entertained that they would reach Jefferson City before the runners could bring the news.

This was not known by the Church of Latter-day Saints until 2,200 of the Militia had arrived within half-a-mile of Far West; and they then supposed the Militia to be a mob.

I was sent for from Adam-on-di-Ahman to Far West; reached there the sun about one hour high, in the morning of the 29th of October, 1838; called upon Joseph Smith, and inquired the cause of the great uproar. He declared he did not know, but feared the mob had increased their numbers, and was endeavouring to destroy us.

I inquired of him if he had had any conversation with any one concerning the matter. He said he had not, as he was only a private citizen of the county;—that he did not interfere with any such matters.

He told me there had been an order, either from General Atchison or Doniphan, to the Sheriff to call out the Militia, in order to quell the riots, and to go to him: he could give me any information on this subject. On inquiring for the Sheriff, I found him

not. That between three and four o'clock, p.m., George M. Hinkle, Colonel of the Militia in that place, called on me, in company with Joseph Smith, and said Hinkle said he had been in the camp in order to learn the intention of the same. He said they greatly desired to see Joseph Smith, Lyman Wight, Sidney Rigdon, P. P. Pratt, and George W. Robinson.

Joseph Smith first inquired why they should desire to see him, as he held no office, either civil or military. I next inquired why it was they should desire to see a man out of his own county.

Colonel Hinkle here observed, There is no time for controversy. If you are not into the camp immediately, they are determined to come upon Far West before the setting of the sun; and said they did not consider us as military leaders, but religious leaders. He said that if the aforesaid persons went into the camp, they would be liberated that night or very early next morning; that there should be no harm done.

We consulted together and agreed to go down. On going about half the distance from the camp, I observed it would be well for Generals Lucas, Doniphan, and others, to meet us, and not have us go in so large a crowd of soldiers. Accordingly the Generals moved onward, followed by fifty artillery men with a four-pounder. The whole 2,200 moved in steady pace on the right and left, keeping about even with the former.

General Lucas approached the aforesaid designated persons with a vile, base, and treacherous look in his countenance. I shook hands with him and saluted him thus:—"We understand, General, you wish to confer with us a few moments. Will not to-morrow morning do as well?"

At this moment George M. Hinkle spake and said, "Here, General, are the prisoners I agreed to deliver to you." General Lucas then brandished his sword with a most hideous look, and said, "You are my prisoners, and there is no time for talking at the present. You will march into the camp."

At this moment I believe that there were 500 guns cocked, and not less than twenty caps bursted; and more hideous yells were never heard, even if the description of the yells of the damned in hell is true, as given by the modern sects of the day.

The aforesaid designated persons were then introduced into the midst of 2,200 mob Militia. They then called out a guard of ninety men, placing thirty around the prisoners, who were on duty two hours, and four off. The prisoners were placed on the ground, with nothing to cover them but the heavens, and they were overshadowed by clouds that moistened them before morning.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 13, 1859.

FURTHER HINTS TO THE PRIESTHOOD.—In a former number of the *Star* we endeavoured to point out some of the duties of Pastors and Presidents in relation to preaching the Gospel by the local Priesthood, and the qualifications of the brethren for that most important portion of the great Latter-day Work. To facilitate the work and assist in developing the preaching talents of the Priesthood and put it in the power of the Pastors and Presidents to know, and, knowing, to select the men best qualified and prepared to preach the Gospel to the edifying and instructing the hearers, we proposed the formation of private classes of the Priesthood, in which they should deliver short addresses on given subjects upon or connected with some of the doctrines and principles of the Gospel, and upon which they should have previously informed themselves.

Now, the benefits to be derived from the plan there proposed, if it is faithfully and perseveringly carried out in the proper spirit, are manifold. We can foresee that a vastly greater amount of good will be accomplished by and through the local Priesthood than ever yet has been done. We have said that the benefits to be derived from these meetings are many, but we shall confine our present remarks to a few of the advantages resulting to the brethren themselves. To them, if the plan proposed is entered into with spirit and energy, and continued with that perseverance which its importance demands, the advantages will be of almost incalculable value. It will develop and strengthen their mental and reasoning powers, discipline their minds, and enable them to have system and order in their reasonings, and method in their arguments, and give strength and confidence from practice, and be constantly adding to their store of useful information, knowledge, wisdom, and intelligence, and qualify them for greater usefulness and more important and responsible stations in the Church and kingdom of God. Pastors and Presidents, who, as we have said, should personally preside over these classes as often as their other duties will permit, will become acquainted with the abilities, talents, character, disposition, and qualifications of every man holding the Priesthood in their several Pastorates and Conferences, and be able understandingly to appoint each to appropriate duties and place the right man in the right place. In selecting men to preach the Gospel, Pastors and Presidents should have an eye single to the cause, and study the interest of the work, and make their appointments and selections accordingly. In judging of the qualifications of men to preach, they should not confine themselves to scholastic qualifications only, but the spirit and soul of the man should be taken into the account. If he lacks the Spirit of God and the fire, energy, and life of the Holy Ghost, and relies upon his talents, acquired abilities, and oratorical powers, be they ever so great, he cannot successfully preach the Gospel. The brethren should be careful to cultivate a meek and humble spirit within them and the abiding presence of the Holy Ghost. Pastors and Presidents should endeavour to instruct and direct the Priesthood, and call men to preach the Gospel in their preaching meetings who have the qualification of the Holy Spirit as well as that of study and acquired ability, rather than those who look upon themselves as the Pauls of the day and despise the more humble attainments of

the Peters. Again do we desire the brethren to avoid extremes. It is the duty of Pastors and Presidents to discountenance every appearance of foolish worldly pride on account of supposed superiority in literary or worldly attainments or desire to show off, and to leave out all such spirits in their selection of preachers, and select those who rely upon the Holy Spirit for guidance and assistance in all their preaching—those who take a common-sense view of the object and aim of this preparation as it has heretofore been fully explained through the *Star*. It matters not how much literary talent, worldly learning, or scientific attainments, or fluency, style, and eloquence an Elder may possess, if he holds it all in subjection to the Holy Spirit and Priesthood of God. We wish they were all Pauls and all Peters.

All the learning and eloquence it is possible for a man to acquire, combined with the first order of intellect and natural gifts and qualifications, unaccompanied by the guiding and directing influence and assistance of the Holy Spirit, will not qualify a man to preach the Gospel effectively. The man who relies upon these qualifications instead of the Holy Spirit may tickle the ears, please the fancy, and for the time interest and even fascinate and astonish an audience; but once the eloquent address comes to an end, the spell is broken, and the audience, with perhaps a sigh of relief, are separated; the power and influence are gone, and the affair is forgotten; or, if it is remembered at all, it is like the dim, shadowy, and fitting recollections of a pleasant dream. No real and permanent good has been accomplished or convictions produced upon the minds of the audience, not even with those who were looking and hungering after truth, knowledge, light, and intelligence concerning the Gospel of Christ and their own salvation in his kingdom. The power, assistance, and blessing of the Holy Spirit are not sought, and do not accompany it. Such men do no good by attempting to preach the Gospel. They dishonour the Priesthood which has been conferred upon them for the purpose of building up the kingdom of God, and do injury rather than good to the cause. Pastors and Presidents should avoid these in calling men to preach, and call the more humble but intelligent, common-sense man, who looks to the Spirit for guidance, and to his natural and acquired abilities and practical qualifications as helpers only, to enable him more effectually to discharge his duties and honour the Priesthood which he has received.

Particularly should young men be encouraged to attend these classes, and to speak in them and in the meetings of the Saints, till they get an experience and confidence that will qualify them to stand before an audience of strangers to declare the principles of the Gospel and point out to them the way of life and salvation. As we have before said, if the brethren will assiduously apply themselves, they will be prepared by the information and experience gained in those classes to effectually preach the Gospel, honour their Priesthood, and bring the honest in heart to a knowledge of the truth. In their discourses the brethren should have point, force, and argument. The speaker should aim at something, and take a course to reach that something, and not lose himself in a fog of nonsense and mystification. Public discourses should be short, but spirited and to the point, and brought to a close when the speaker has done. Brethren should be required in their classes to practice *stopping* when they have done. Do not spoil the effect of a good discourse by calling upon some dear good old man, because he is dear and good and old, to bear testimony to the remarks that have been made, in a swaggy speech twice as long as the discourse itself. He may be good—very good, but not good in that place. If it is deemed advisable to call a second speaker to the stand, let it be one who can add something to what has already been said and leave as good an influence and impression as he found, or evidently there is no gain, but an absolute loss, by calling the second speaker. Is

would be better—far better to dismiss the congregation when there was a relish—a taste, a hungering for more, than to surfeit them at once or to close the feast with a dish particularly unseasonable and unpalatable. Those preachers are most profitable and successful who contrive to retain their hearers from Sabbath to Sabbath, who manage to interest them and create an appetite for their discourses, and dismiss them before they get weary or their appetites satisfied. Jesus said that the children of this world are in their generation wiser than the children of light; and we often see this remark verified in this day. Writers and publishers of romances and fictitious tales are sure to break off in the midst of a very affecting or intensely interesting scene with “To be continued in our next.” There is policy and wisdom displayed in it. The reader is sure to look with a longing desire for “our next” to come, and is certain to purchase it. We think some of our Elders might in this particular imitate this example in their preaching, with advantage to themselves and their hearers. We are confident that they would be much more certain to get audiences for their “next” than if they tell all they know at one time, and then, for the sake of talking and prolonging the time, repeat it again. Let the brethren read, reflect, and reduce to practice, if they would secure the blessing of the Lord upon the labourers.

THE VISITOR.

A VISIT TO THE BRITISH SAINTS.

British Saints, I come to visit you. My visit to you will not be made indirectly, nor its object be reached in conversation between persons introduced to bring out some point or to effect some good; but I come directly to visit you all at your own firesides.

Our mutual friend the Book Agent having performed the ceremonies of introduction, I shall consider myself “at home.” This visit to you is not made officially, but simply in the character of a British Saint, to all who have the honour to be British Saints.

You love the kingdom, British Saints, and its interests are dear to your hearts. So do I love the kingdom, and its interests are also dear to my heart. On this point I am an enthusiast, and those who know me do not doubt that I love the British Saints and am peculiarly alive to their interests and honour.

“But what is the object of this visit? and how do you purpose manifesting your love for the British Saints, and how show your sensitiveness upon the point of their honour, or your sympathy with their interests?”

Not unlikely some such query will start up in the minds of some who have accepted and welcomed me as their visitor.

The object of my visit is to encourage

you to duty—to encourage you to nobly lift a great burden, and, above all, to throw force into a movement that cannot be too highly estimated in importance.

“So, so! You are the visitor that loves the British Saints! Peculiarly alive to their interests and honour! Aye, so you are! I ought to have known you as soon as introduced! Wonder I didn’t!” ironically ejaculates a cynical host of mine, who, by-the-way is a sterling man, and one who never shrinks from duty, but who is nevertheless a cynic.

I have nothing but a smile for my cynical friend; for, as I said, he is a sterling man, and will be sure to do his duty, though, as people say, he has “his ways.” But there is another that I am visiting, who is of a different “stripe,” and whom it would be no compliment to “reckon up.”

“Umph!” he growls, “You love us British Saints so much, that you could ‘take us in and do for us!’ ‘Duty!’—‘great burden!’—‘throw force!’—‘movement!’ Signs of love! You are as sensitive upon our honour and as tender over our interests as though they were your own!”

And so the honour and interests of the British Saints are my own; for I am myself a British Saint, though I hope also a universal one, proud of the great com-

mon nationality of the Israel of God, without petty national distinctions. Still I am a British Saint, and my interests and honour, British Saints, are identical with yours. Moreover, I am proud in numbering myself among the "people" of God's kingdom and owning that my sympathies are towards the great commonwealth of Israel.

In urging my fellow British Saints to duty and encouraging them to lift a burden upon the Mission, the doing of which will also give force to a great movement affecting the commonwealth of Israel, am I not showing my love for you and study of your interests? Are not the interests of the kingdom our interests? When we contribute to that commonwealth of Israel, do we not contribute to our own good? If we serve the interests of the kingdom, do we not travel towards the interests, temporal and eternal, of all Saints? And are not British Saints included? In doing our part to contribute to the good of all Saints, do we not preserve our honour as British Saints?

But what is the burden to be lifted? It is a debt upon the European Mission. Is it not noble in us to struggle by one resolute act to free ourselves from that debt? and will it not be gratifying to noble minds to realize that their own deeds have made them free? It is true the book debt has been the growth of years during the building up of new Missions and Conferences and Branches, and is to a great extent the result of noble efforts in publishing and circulating the writings and standard works of the Church; but still the fact of the debt is the same. Likely also that but very few of the Saints now in the British Mission are in any way responsible for the accumulation of that debt. Still is it not worthy of the proud boast of Britons that they never will be slaves, for British Saints to rise up nobly and declare by the power of resolute efforts that they will be slaves no longer to any debt, and that we will really leave the heritage of the free to our successors?

But above the gratification of being free from burdens—above the satisfaction of self-reliant British Saints, that we can bear our own burdens, and by great deeds merit the plaudit, "Well done, good and faithful!"—above all this, is the fact that the efforts made in declaring our emancipation from the slavery of debt will

directly contribute to the interests of the kingdom in many ways. It so happens, Saints, that it is not the Church that is in debt, but it is the Pastorates, Conferences, Branches, and Foreign Missions that are in debt to the Church. In reality, there is no burden upon this Mission. The Mission is the creditor, and the Pastorates, Conferences, &c., are the debtors. Every effort, then, that we make in this matter will increase the resources of the Church; and the increase of the resources of the Church will gratify the hearts of no Saints more than it will the hearts of all true British Saints.

Then, again, British Saints, I have something more to urge. The results—the results! Ah, there is where the great good will appear! It would be difficult to over-rate the good of the proposed results. The movement into which our efforts will throw force is a most important movement. It is the establishing of home manufactures in Zion. The successful issue of such is of immense importance to the general interests of the kingdom and the internal development of the community of Saints in Utah Territory. Such being the case, the interests of all Saints are connected with this movement; and the establishing and successful issue of home manufactures in Zion will affect the good of millions, for it will reach even to those not yet numbered with us, and extend to those unborn.

The individual whom I described just now as being of a "stripe" not of the right sort, I can easily imagine as breaking in here with—

"But will it reach our interests? Will it benefit us? Haven't we done enough? When are we to get our share?"

Now, I will not answer that home manufacturing operations in Zion will benefit those of his "stripe." But it requires no special prophet to foretell that home manufacturing operations, established and carried to a successful issue, will reach the good of all the faithful British Saints and greatly affect their interests.

I shall visit you again, to talk with you a little upon the subject of home manufactures in Zion, and how much British Saints are interested therein. But in this visit, while we are together, we may bring up the following considerations to dwell upon as an encouragement to duty.

Are not the British people eminently a

manufacturing people? Must not all such movements as home manufacturing operations tend of necessity greatly to the interests of the British Saints? Aye, will it not tend *especially* to their interests?

It is even policy for British Saints to contribute to such movements. Mere interest, however, will not be your motive-spring, brethren and sisters: Still the fact remains the same. Such movements will be to your interest, and thus it will be shown that noble deeds and the performance of duty bring reward and personal good as their results.

But, British Saints, will you not go

with me to a higher platform and endorse the following:—

Show us where are the interests of the kingdom, and British Saints shall not be second in their efforts to reach them. The proud boast of British Saints shall be that they love the cause, and will show their love by their doings. Under the blessing of Heaven, in humility, British Saints will endeavour to prove to God and his Prophets—yea, and to all Israel, that they are worthy of their day of opportunities.

Adieu, British Saints! Peace and blessings be with you!

CORRESPONDENCE.

ENGLAND.—NOTTINGHAM PASTORATE.

Nottingham, July 29, 1859.

President Calkin.

Dear Brother,—I embrace this opportunity to apprise you of the condition of this Pastorate, and how things are moving generally. The Saints, I believe, never felt better in their religion than they do at the present time—never manifested more willingness to do as they are told, both to attend to their own duties in the Church and to carry the truth to their neighbours around them. There has been some outdoor preaching done this summer by the brethren, and in some places the people have paid good attention. But I feel that the greatest amount of good has been done by distributing *Stars* and tracts and talking with them in their houses. In this we must give the sisters credit; for they have faithfully discharged their duties in this matter. It has been the means of many coming to our meeting-rooms to hear for themselves; and while among us, they manifest a greater desire to understand our principles and the true nature of our faith than of late years. This is another evidence that there are many honest hearts yet to be gathered into the Church from among the different sects of the day; and I am convinced, if they could but thoroughly understand it, nothing would be a stumblingblock in their way to join us and give a helping hand to bring about the eternal purposes of Jehovah.

To effect this and to bless our hearers,

we have done our best throughout the Pastorate to carry out your instructions in regard to conducting our meetings, &c.

I have never seen the Priesthood more united than at present to carry out the instructions given them. The majority of them feel ready, submissive, and willing to conform to the counsel of those over them.

The Presidents of Conferences and Travelling Elders are one with me in all things we have to lay before the Saints. This gives me joy and consolation in my labours, seeing that the Spirit, love, peace, and power of God abide with us.

The spirit of gathering continues and increases among this people, and I believe that their works correspond with their words, as a general thing; for they are willing to learn the ways of the Lord through the Priesthood.

They put in practice the instructions given them to work out their own salvation so far as circumstances will permit. They practise economy more and more, and by it they are able to govern many circumstances with ease that used to govern them. I am thankful to God that so far I have been blest in my labours with this people, and pray that I may continue to be a channel of light to the Saints, and that the spark which you have kindled within us may continue to increase until the honest in heart are gathered to the place appointed for the Saints of the Most High.

I am yours truly in the Gospel of Christ,

JOHN COOK.

VIEWS OF JERUSALEM.

BY ELDER C. W. TENNISON.

Ye scattered descendants of Judah's seed,
 Who cling to the rags of a time-worn creed,
 Your history's pages are marked with woe,
 And you wear the scar of Jehovah's blow,
 Dispersed from the land of your ancient pride,
 Where the Prophets lived and your fathers died,
 In every nation your forms appear,
 And "Jew" as a word of reproach we hear.
 The Moslem rules in the land of the vine;
 Where the Temple stood he has built his shrine.
 Briars grow now in the olive tree's stead,
 And over the country a gloom is spread.
 Once flowing with honey and milk and wine,
 And blest with the beams of a light divine,
 The soil of the cedars, which Scers have trod,
 Is withering under the curse of God.
 But we'll leave the past and the present too,
 And try of the future to catch a view:
 By the power of faith and the Spirit's aid,
 We must rend the veil and disperse the shade;
 For misty and curtained the future lies,
 And hid from the glances of mortal eyes.
 See! The splendour of heaven is coming down!
 For the shadows melt and the gloom has flown.
 Through the parting veil there's a pleasing sight:
 Bathed in the waves of the sun's warm light,
 A beautiful city I now behold,
 Shining with treasures of silver and gold:
 In the clean, broad streets there's a merry throng;
 There's the hum of trade and the cheerful song;
 In the market-places the merchants stand,—
 Vast riches are passing from hand to hand;
 There are cattle and sheep, and fruits and oil,
 And garners of wheat from a yielding soil;
 There's the humble cottage, the business mart,
 And mansions adorned with the sculptor's art;
 And a mighty structure is being reared,
 Where the Great Eternal may be revered.
 The city is built on an eminence;
 The country around may be seen from thence;
 There's a verdant bloom on each field and tree,
 And the landscape smiles with fertility;
 There are tears of joy on the hills around,
 And the streamlets water the thankful ground.
 Ah! The scene is fading! Alas, 'tis fled!
 But a gleam of light on my mind is shed:
 The city I saw was Jerusalem;
 The people were branches of Judah's stem.
 Hark! A "still small voice" with a piercing sound
 Cometh to me to look on the scene around:
 Again do the shadows dissolve away,
 Like the gloom of night from the king of day.
 But oh! how changed is the city now!
 Distress is depicted on every brow:
 The people are hurrying to and fro,
 And gazing with fright on the vales below.
 Great God! What a host is around the place,
 To plunder and slaughter the Jewish race!
 With yells of triumph they come like a flood,
 Bedabbled and smeared with their victims' blood;
 And the sword gleams flash in the lurid light
 From the houses fired in the dreadful fight.
 Hark! what a din! There's the cannon's peal,
 Mingled with curses, the clashing of steel,
 shrieks from the wounded, and cries of despair,—
 Music to Satan, and Death plays the air.
 A as for the maidens of Judah now!
 For mercy shines not on the foeman's brow:
 Their tears he will mock, and laugh at their cry;
 No succour is near—no pathway to fly.
 Proud dwellings are rifled and battered down;
 Their treasures in heaps in the streets are thrown,
 And the conquered Jews in their anguished pray
 That the wrath of God might be turned away.
 In the Temple's courts are the Priesthood bowed,
 And around its walls there's a wailing crowd.

And many are going with cheerful eye
 Where two, who appear to be sleeping, lie.
 "Alas! for the Prophets are dead," they say;
 "They bid us prepare for the evil day:
 At length it has dawned with a thousand woes:
 Who shall deliver us now from our foes?
 O God of our fathers, we turn to thee!
 We sink in the waves of a stormy sea:
 Engulphed in the floods of a bloody strife,
 Jerusalem struggles, O God, for life!
 For Abraham's sake, whom thou calledst thy friend,
 Bid mercy step forth and its arm extend."
 And the cries of the people rend the air,
 As they beat their breasts and their garments tear.
 Ah! Surely their prayer has been heard on high,
 For the lightnings gleam in the cloudy sky,
 The thunder-peals burst with a vengeful sound,
 The mountains are trembling, the hills rebound,
 And the host has fell on the heaving sword,
 Blasted to death by a bolt from the Lord.
 The army is seized with a sudden fright;
 They shudder and quake at the awful sight:
 Some flee from the place where their comrades fell,
 But the earth gapes wide and they sink to hell!
 With an awful crash do the battlements fall,
 Covering the dead like a funeral pall,
 Entombing the living, a shrieking host:
 Blaspheming heaven, they yield up the ghost.
 The remnant still left of the Galilee crowd,
 In wildest confusion, with curses loud,
 Fighting each other o'er heaps of the slain,
 And trying to flee, but they try in vain.
 But the rescued Jews, in their gladness, raise
 To the great Jehovah a song of praise.
 And oh! what a sight for a mortal eye!
 The forms of the Prophets no longer lie,
 And a light breaks forth from the murky skies,
 And the Prophets to endless life arise!
 And a mountain eastward is cleft in twain,
 While over its top is a shining train;
 From the heavens they come, with their blades of fire,
 To punish the wicked with judgments dire.
 In the front is one with a God-like brow,
 Serenely majestic, white as the snow.
 His glances shoot forth like the lightning's flame,
 And his bright hair waves like a rippling stream;
 His presence is mighty, subduing all,
 For the sons of Judah in worship fall;
 The Prophets approach with humility,
 And the Gentiles shake like the aspen tree.
 Jerusalem now is redeemed from woe;
 Destruction has come on the cruel foe;
 And the cry is raised, with unfeigned voice,
 "The Messiah has come! Rejoice! rejoice!"
 And the Mighty One in the midst descends,
 Hails them as kindred, and calls them his friends;
 And they gaze with awe, as they bend the knee,
 For scars in the palms of his hands they see.
 "Oh, what are these wounds in thine hands?" they cry:
 They wait with forebodings for his reply.
 "Your fathers inflicted these wounds on me;
 They slew me, their Saviour, at Calvary;
 Descended from Judah, of David's seed,
 I came to mine own, as the Lord decreed;
 I came to redeem them from sin and death:
 I am Jesus the Christ, of Nazareth!"
 And his rich voice rolls with its music waves,
 Like the ocean billows in rocky caves:
 From every eye do the tear-drops start,
 While they still rejoice; for in every heart
 Are mingled emotions of joy and pain,
 As the sunbeams shine on the falling rain.
 The rainbow of hope glows bright in each soul;
 He smiles, and away do their grief-clouds roll.

"O ye sons of Judah," he says, "attend!
Your troubles have come to a speedy end:
Be obedient now; they'll return no more.
Your fathers were stubborn in days of yore:
For their sins they were scattered through the earth;
They brought a curse on the land of their birth,
Entailed on their children distress and shame,
And lasting reproach on their ancient name.
Let the warning voice of the *past* be heard,
And your *future* shape by Jehovah's word.
That his righteous laws you may understand,
My servants shall come from a distant land,
With power to seal, and bearing the keys
To open salvation's deep mysteries.
The blessings they seal on your heads shall be
Enjoyed by your latest posterity.

To the spirit-land, where your fathers mourn
O'er their days of sin, shall the news be borne,
That their graves shall burst and their souls be
freed,
Through the works performed by their righteous
seed.
Here and in Zion's fair city I'll dwell,
And reign over Judah and Israel.
Here the wealth of the nations left shall flow,
As the streams of earth to the ocean go;
And your tide of glory shall backward roll
'To lighten the Gentiles from pole to pole!'"
As the vision fades from before my eyes,
I hear the hosannas to God arise;
And a whisper, soft as the zephyr's sigh,
Thrills my soul with the words—"The time is nigh!"

PASSING EVENTS.

GENERAL.—The Paris correspondent of the *Morning Herald* says that at Cherbourg and Brest ammunition is being stored to an extent that shows an intention to be fully prepared against all emergencies; and at Cherbourg the forts are being well armed with rifled guns. The Duke of Modena is reported to have engaged 7,000 mercenaries, with whose aid he hopes to recover his throne. The people of Modena, however, have elected as their Dictator the Roman exile Farini, who has issued a spirited manifesto.

AMERICAN.—Fraser River is reported to have risen twelve feet in four days, doing great damage along its banks: Fort Yale and all the houses on the beach were overflowed, and some entirely swept away. Columbia River was 45 feet above low water-mark, and the whole country submerged. The town of Lehama, California, has been destroyed by fire, and property to the amount of 100,000 dollars consumed. Rich discoveries of gold have been made in the Coast Range Mountains, Humboldt County.

VARIETIES.

GARDENING MEMORANDA.—For strong soils the following will be found very suitable, rendering them easier to work, and the dung which had little or no effect before will then become doubly beneficial:—Road scrapings from great thoroughfares, when gathered dry: no dressing equals this for strong land intended to grow carrots and other roots. Lime when readily obtained, is exceedingly valuable, sweetening the land, and rendering it more friable, and consequently fertile; but animal manure should not be added at the same time. Oyster-shells, pounded, are excellent, being similar in their effects to lime, of which they are chiefly composed. Sand, burnt clay, ditch bottoms, and any loose vegetable substances will be found useful. For very light or sandy soils the following will be found the best:—Marl or clay, which has been previously mixed with dung. This will render the soil adhesive, and prevent the manure being so soon washed down. For such soils cow and pig dung are preferable, they being less readily washed away, retaining their moisture a considerably longer time than most other manures.

WHERE WAS EDEN?—"We are informed in the sacred narrative that 'the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed.' But where was this land? According to a late author, 'the manifold resources of philology, literature, and historical research have failed to answer this question.' We have before us the opinions of Beland and Calmet, who assume this locality to have been in the mountainous region of Armenia, among the head waters of the Euphrates, Tigris, and Araxes. . . . Consequently, Armenia is pointed out as the site of Paradise. This has been the generally-received opinion of most commentators; but latterly we have observed men to differ from this, and endeavour to point out distinctly that the Garden of Eden was not in Armenia, or any of the countries across the dark blue sea, but in America—the United States,—yes, in the Territory of Kansas. Max Greene, the author of 'The Kansas Region,' speaking of a large, beautiful, and unrivalled park in the great mountain valley of Kansas, remarks that 'In this natural park the head streams of the Arkansas interlock with those of the Rio Grande and South Fork of the Platte or Nebraska, and affluents of the Colorado of the West,—a water star whose rays glide south to the Gulf of Mexico, north to the Missouri, east for two thousand miles to the Mississippi, and westward to the mighty Pacific. It is the only valley in the world which, with its four rivers, and in other respects, answers to the sacred geography of the lands of Eden.' This is a new

view of this matter, as well as strange; but Mr. Greene is not alone in his views in regard to Kansas being the Eden of the Bible. Rev. Lyman Coleman, in his *Historical Geography of the Bible*, says the learned have brought to the investigation of this matter the aid of most recent discoveries of Eastern missionaries and travellers; and, after the widest range of inquiry, have only returned with some elaborate theory of fanciful conjecture. The geographical position of Eden, as defined by Moses, is involved in great obscurity; yet it was evidently designed to describe the location of the country by landmarks that were familiarly known at the time. . . . The Bible plainly says that the rivers of Paradise arose from one source; and, flowing out of the Garden, divided into four great rivers, running in different directions. Nowhere but in the South Park of Kansas is such a thing known on earth. If this is the case, and we have no reason to doubt it, may it not in a short time create as great a revolution in our feelings in regard to Eden as Prof. Baldwin's Armageddon is creating in regard to prophecy? We shall see."—*Virginia Telescope*.

POETRY.

THE SAINTS' TRIALS.

In the dark scenes of life, when the grip of disease
Hath bound up the limbs of the active and strong,
When the wife of his bosom, the child on his knees
Are testy and thresome and everything's wrong,—
When the hour of retiring brings with it the dread
Of darkness and weariness, anguish and pain,
And the dawn of the morn sees him lifted from bed
To encounter new woes and meet old ones again,—

London.

'Tis sweet for the Saint, under trials like this,
When even life's joys are changed into woes,
To find that his God and his Father doth bless
And opens the hearts both of friends and of foes.
His life is sustained—yea, his children are gay;
His creditors even go pleased from his door;
And his spirit, immured in its prison of clay,
Hath conquered a trial unconquered before.

G. C. FERGUSON.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

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No. 34, Vol. XXI.

Saturday, August 20, 1859.

Price One Penny.

TEMPTATION.

BY ELDER WILLIAM JEFFERIES.

"Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."—JAMES.

Infinitely numerous and varied are the temptations to which the children of men are subject, from youth, till summoned to lay down worn-out mortality. Temptations are strictly essential in order to constitute this probation what its name literally signifies—a state of trial. This is self-evident.

If we give probation its full meaning, and take the broadest and most comprehensive view of a state of trial, we shall find it embracing all the eternities that can possibly be conceived of in the past and future; for what are all the eternities that immortal man can *now* possibly grasp, or that even all the Gods of eternity can *now* possibly conceive of, or *ever will* be able to conceive of, in their future advancement, when combined, but one vast, grand, and glorious state of trial for innumerable intelligencies? In our first, second, and third estates, we have our agency, and are continually proving ourselves more or less valiant for truth and right, and are either loyal or disloyal in some degree to our heavenly Father; and when we have vanquished death, hell, and the grave, and are exalted to thrones in the mansions of God, we shall continue to prove ourselves according to our capabilities, intelligence, nobility, powers of progression, and ability to perform the work of celestial rulers

throughout the innumerable cycles of a glorious eternity. But this point we will leave and confine ourselves to our mortal probationary sphere.

In this progressive state, school, or probation, man finds himself the subject of two powers—good and evil; the one inducing to everything beneficially instructive, exalting, ennobling, truthful, glorious, and Godlike; and the other inducing to everything unbeneficially instructive, degenerating, ignoble, untruthful, inglorious, and Satanic. To one or the other of these powers may every thought, word, and action of man be traced, from his birth into this mundane sphere, till his time's sands have run their course, and he emerges into his third estate—that sphere where mortality forms no clog to the progressing spirit's journey back to its Father and God.

Lucifer sits upon a throne based upon rebellion against legitimate authority, and sends forth his emissaries to every nation, tongue, and people, striving to enlist the inhabitants of the earth in his service. They have a variety of inducements to offer in order to accomplish the desired object; but none answer their purpose so well as the glittering ore—gold. It glitters to tempt, tempts to deceive, deceives to destroy, and frequently destroys eternally. Millions worship at its shrine,

and are taught by the Luciferian ministry—"Ye shall have no other gods before me;" and, generally, they desire no other, but strictly observe the injunction and continue faithful devotees to the yellow deity. Such is the mania for this hell-begotten idol, which characterizes this immaculate generation, that, in many instances, the principles of honesty, equity, philanthropy, and respect for God and his laws are entirely repudiated; hence oceans of tears—rivers of blood; the cries of widows, orphans, and oppressed ascend to heaven for redress or deliverance in some way from the varied sufferings they continually undergo; tyrants, hell-inspired, assisted by pseudo priests—hell's most important auxiliaries—continue their inhuman brutality and their slow, cold-blooded, wholesale murder, while devils fiercely and exultingly chuckle at their success; for thus far their diabolical work is accomplished.

The Great Eternal's throne and power are eternally existent, based upon co-eternal principles; and he also sends forth his agents and representatives, who have numerous inducements to offer the human race to elicit obedience and secure their co-operation. Among others may be found earth's wealth; but this is not the only inducement. The power to produce and to continue producing wealth—the power and privilege of creating and rolling organized worlds into existence, peopling, governing, and leading them through all the various degrees of progressive perfection, redeeming, sanctifying, immortalizing, glorifying, presiding over, and enjoying them eternally, are guaranteed and certain, if the simple conditions are faithfully observed. An eternal existence in a celestial heaven, with the never-ending enjoyment of all the inconceivable blessings and privileges pertaining thereto, form the boon and grand inducement held out to mankind by our kind and loving Parent in heaven. These are the powers, inducements, and blessings, and men have their agency to yield to either—to heed the voice of God through his servants, resist the power of evil, and gain "the crown of life;" or, for the sake of the gaudy, ephemeral tinsel of earth, become slaves to his sable majesty, and barter blessings rich as heaven, knowledge high as the throne of God, power great as Eloheim's, and life and celestial enjoyments as endless as eternity. Who,

possessing a sane mind, would sell such inestimable blessings and powers at so cheap a rate? Yet, if we judge all insane who do so, we shall find much lunacy on this incursed, but otherwise fair earth of ours.

Numerous scriptural instances may be adduced as evidence of the truthfulness of the foregoing; but two will suffice. Jesus, the great Messiah and introducer of the humble, obedient, and true God-serving of Adam's race to the resplendent realms and powers of celestialization, was subject, when on earth, to the greatest of temptations. The Arch-Adversary, understanding measurably the magnitude and importance of the mission he had to perform, strove by the most powerful inducements at his disposal to deter him from his purpose and frustrate the designs of the Omnipotent. Showing him all the kingdoms of this world and the glory of them, said he, "All these things will I give thee, if thou wilt fall down and worship me." But the Son of God was proof against such an inducement. He "endured the temptation" and subsequent ones too, and was thereby entitled to and received "the crown of life."

Judas, the mercenary compeer of the illustrious Saviour of the world, could not brook the comparatively small temptation of thirty pieces of silver (probably shekels, value £3 8s. 5½d. present English money); but, for that paltry sum, sold the best friend he had or could ever reasonably expect to have on earth or in heaven, in time or eternity. Mark the contrast! Observe the relative value of the inducements, the resistance and non-resistance, and the results in both cases. The former was powerfully tempted, nobly resisted that temptation, relying on his Father for succour, and was exalted to eternally-increasing bliss ineffable and indescribable, and to powers and dominion at the right hand of God. The latter's inducement was comparatively insignificant, to which he ignobly yielded, and became a son of perdition, doomed to eternal exclusion from all those enjoyments, privileges, and powers his ~~name~~ was heir to. Here are examples we should suppose sufficiently potent to induce resistance to every evil inducement, and to deter from yielding to the same; for who will say that the reward of the Son of God is not desirable? and who would crave the reward of the ~~hanged~~ and damned Judas?

Moreover, the kingdom and government of Lucifer, being founded on rebellion against legitimate authority, must of necessity come to naught, and the man enlisted in his service will ere long find himself shorn of the benefits of his lucrative but dirty business, and his master deprived of his usurped sceptre and become powerless; while, on the other hand, the man who enlists in the service of the God of heaven, and continues faithful therein, will find that his Master will not be dethroned, but will eternally increase in power; and his own blessings, instead of being taken from him, will continue, to the joy of the possessor, and increase in number and magnitude for ever and ever.

Here, then, in point of duration, is another inducement to serve the God of Israel, that cannot possibly be offered by his Satanic Majesty. The wise will choose the "better part" and faithfully serve Him who is securely and eternally enthroned in power and majesty in the empyrean heaven. We find ourselves, then, the subjects of two powers—good and evil,—that we are constantly under the influence of one or the other,—that, although the latter may bestow some kind of gratification for a time, it will be short-lived, and our yielding to it will be self-injurious in time and end in our eternal detriment; but the former will produce true joy in life, create a hope that

will reach beyond the limits of time and endure for ever, bestowing upon all its recipients and faithful subjects ever-increasing powers and blessings.

Oh, children of earth—fellow-pilgrims in probation, shall we, like Jesus and many of our ancient sires—like Joseph, Hyrum, Willard, Jedediah, and many others in this dispensation, strive to overcome every temptation to evil and gain the "crown of life"—the inconceivable and innumerable blessings of the eternal worlds, and thus increase our heavenly Father's glory? Or, for the sake of momentary gratification, shall we barter all the blessings we otherwise might be heirs to and enjoy—for ever exclude ourselves from the society, blessings, glories, and powers of the celestial mansions of our heavenly Father?

Let every one give these all-important questions the attention and consideration they demand, and, relying upon the arm of Omnipotence, determine to vanquish every seductive, damning influence they come in contact with in this probation; and, with heads erect, and spirits buoyant, victoriously march on in the strait and certain road to exaltations and eternal lives, marked out by the great Prophet of the nineteenth century.

We may have some temptations here—
Useful too, in this probation,
To polish, brighten, and prepare
Erring souls for full salvation.

ORDINANCES.

BY ELDER CHARLES W. PENROSE.

Mankind are continually running into extremes. They will attach either too much importance to a subject or none at all. Particularly has this been the case in relation to the ordinances of the Gospel.

While some have placed their trust in ordinances, and have attributed to them mysterious virtues and fabulous powers, looking to them as the source instead of the channel of saving blessings, others have entirely rejected them, denied their necessity, and often ridiculed them, counting them foolish and powerless. The wise man will jump neither to the one extreme nor to the other, but, seeking for Divine assistance, will endeavour to un-

derstand the designs of the Almighty in the institution of ordinances, and, by humble compliance with all his requirements, will obtain the blessings of each.

It is not my intention, in this short article, to introduce all the ordinances necessary for mankind to receive: indeed, that would be impossible, seeing that many of them can only be revealed and administered in holy places specially set apart for the purpose, while others are yet among the "hidden things" and still numbered among the "secrets of God." But I will venture to offer a few remarks upon some of the simple things of the kingdom, trusting that they will not be devoid of interest and benefit.

That some ordinances are necessary for the salvation of mankind is evident, for God has instituted them and commanded them to be administered; and it would be charging Him who is all-wise with folly and trifling to say that they are not needed. But while we believe in their necessity and expect to receive the blessings which are promised upon obedience to them, we must not forget the conditions which accompany them.

Ordinances alone have no saving virtue—no power to bless; but when properly administered and faithfully obeyed, every condition being observed, blessings of priceless worth *flow through them* from their Great Author.

The ordinance of baptism, if shorn of its conditions, would be nothing but a bath, and its effects would be no more than “the washing away of the filth of the flesh;” but, when administered by one having authority from God to those who believe truly in Jesus Christ and repent humbly of their sins, it is the medium of communication from God to man of a boon so great that pen could not write its magnitude. “The remission of sins!” Who can comprehend the heaven-born joy that swells the heart of him who obtains that blessing—who can feel that freedom of the soul which seems to lift him from his earthly nature and rolls from his shoulders the burden of his transgressions? None but those who have righteously obeyed the ordinance—none but those who have received its privileges.

The ordinance of the laying on of hands, divested of its preparatory conditions, is of itself a mere form, valueless and without effect. But the Saint of God cleansed from his impurities, through faith, repentance, and baptism, by the laying on of the hands of God’s Priesthood, receives the Comforter—the Spirit of truth—the light of eternity. The scales fall from his eyes, his mental blindness departs, and thankfulness overflows his soul as bright views of celestial things are presented to his eager gaze. *He* can testify that “it is profitable to keep the ordinances of God.”

The ordinance of administration to the sick, without faith accompanying it, possesses no healing virtue; but the thousands of living witnesses who, through faith, the anointing with holy oil, and the laying on of hands, have been delivered

from the agonies of pain and the grasp of the Destroyer, would, if all their voices could be heard, present such a mass of evidence to the astonished world, that surely sceptics would close their mouths, and those who declare that “It is all done away” would for ever after hold their peace.

The ordinance of the sacrament, when received thoughtlessly and unworthily, conveys no blessing. It is but eating and drinking; but when partaken of by the Saints who have prepared their hearts by self-examination, by determinations of improvement, and by forgiveness of personal injuries, then “the peace of God that passeth all understanding” rests upon them and the cords of their unity are drawn tighter around them. The bread then appears before them as a representation of his body, and the wine or water as a likeness of his blood, who said concerning the sacrament, “Do this in remembrance of me.” They are thus led to think with gratitude upon the work he performed for their redemption, and to look with joy for his coming laden with rewards for the faithful; and these reflections are incentives to righteousness.

So with the rest of the ordinances of God’s house. They may appear simple; to the world they may be foolishness; improperly administered or received, they may be worse than useless; but when attended to according to the instructions of the Almighty, eternal blessings and privileges, that cannot otherwise be obtained, are the results which are certain to follow. Through rejecting the ordinances of God, numbers will shut against themselves the door of the celestial kingdom; and, through perverting and changing them, many will entail upon themselves and upon those who follow them the just vengeance of an offended Deity.

Obedience to the ordinances of God is required of every soul that can understand them, and the voice of God in these last times to all the world is, “Turn, O ye children of men from the traditions of your fathers, repent of all your wickedness, and obey the ordinances of mine house; then will I smile upon you and bless you, and fill your souls with light and happiness.” “Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts.”

The Lord shall come speedily, clothed in the mantle of his wrath, shooting forth the barbed arrows of his displeasure, shaking the universe with his indignation. Upon the wicked shall his vengeance fall; the pride of the rebellious shall turn into trembling, and the might of the boaster

shall fail before his majesty. Who shall be able to abide the glory of his brow and stand in his presence unconsumed? They alone who have hearkened to his voice, who have kept his commandments, and have been washed, and purified, and prepared through his sacred ordinances.

THE GOSPEL.

BY ELDER HENRY W. BARNETT.

"What must I do to be saved?"

This was the inquiry of the Philippian jailer. The Apostle replied, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts xvi.)

The professors of modern Christianity cling most tenaciously to this single clause of the chapter, vainly supposing it favours the doctrine of salvation by faith alone in Christ. They sum up entirely the conditions of salvation in these few words—"Only believe, and you are saved." This kind of teaching widely differs from the teachings of Christ and his Apostles. Jesus said to his disciples, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptised shall be saved, but he that believeth not shall be damned." This is the teaching of Christ, and this is the Gospel. Who, therefore, has authorized any man to take away from the perfect law (the Gospel) the principle of baptism, thereby rendering the law and Gospel imperfect? Surely not the Lord. And even had he done so, he would have done it by means of revelation; and this all Christendom frankly denounce.

The Apostles, in their reply to the jailer, do not infer that he could obtain forgiveness and salvation by faith alone in Christ, as some would have us believe. But after he had been instructed to believe, which is the first principle of religion, "they spake unto him the word of the Lord, and to all that were in his house." And mark what followed—"And he took them the same hour of the night and washed their stripes, and was baptised, he and all his straightway." An inquiry similar to the jailer's was made by the people on the day of Pentecost. (Acts ii.) "Men and brethren, what shall we do?" Peter answered, "Repent

and be baptised every one of you in the name of Jesus Christ for the remission of sins, and you shall receive the gift of the Holy Ghost."

But, says one, "I was baptised when an infant; and now I consider faith alone in Christ quite sufficient." How were you baptised, when an infant? Were you baptised by immersion? "Certainly not. I was sprinkled, which implies the same." But sprinkling is not baptism.

It is the general opinion of Greek scholars that baptise signifies to immerse—to plunge beneath—to bury. Sprinkling possesses neither of these significations, and therefore sprinkling cannot be baptism. And this truth the Scriptures clearly establish. (John iii. 23.) "John also was baptising in Ænon, near to Salim, because there was much water there."

Now, if baptism was sprinkling, and sprinkling was the proper and legitimate mode of administration, there would have been no necessity for much water; for a little in a basin would have answered the purpose. But the fact that he required much water shows evidently that he wanted sufficient to immerse the believers.

Baptism is for the remission of sins. Infants have not committed sins, and therefore it is useless to baptise them. The pædobaptists generally do not believe infants are without sin; and to support this proposition, they refer to the words of the Psalmist David, "Behold I was shapen in iniquity, and in sin did my mother conceive me." (Psalm li. 5.)

I will here ask, *What is sin?* The Apostle Paul tells us that "sin is the transgression of the law." What law have infants transgressed? None. Then they are purely without sin. Some will contend

that because infants were circumcised at eight days' old, according to the law of Moses, for the same reason infants now should be baptised by the Christian Church, the former being a type of the latter. This is a weak mode of reasoning, because circumcision was expressly for *male* children; and therefore, to be consistent with this argument, they should now sprinkle male children only. Others will infer that there were infants in the jailer's house that were baptised, as it reads that "all his house" were "straightway" baptised. It seems there were no children in his house; and if there were, they were not baptised; for we are told that all in the house were taught the word of the Lord, and they went out and were baptised. Consequently, all in the house were capable of believing, hearing, and being baptised. Infants could not do this. Infants have no faith, for "faith cometh by hearing," &c. Infants are perfectly incapable of performing any of the requirements of the Gospel. There is not the most distant intimation of infant sprinkling in the Bible. We are informed that Jesus blessed little children and said, "Of such is the kingdom of God." Baby sprinkling is therefore clearly demonstrated unscriptural and purely an absolute invention of man. Baptism was administered to such as could repent, believe, hear, and obey. For instance—"But when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptised, both *men and women*." After they had been baptised by Philip, the Apostles from Jerusalem came and laid their hands upon them, conferring the gift of the Holy Ghost. (Acts viii. 12—14, 15.) "Now, when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they might receive the Holy Ghost. Then laid they their hands on them, and they received the Holy Ghost." Now, where this Gospel is preached, there will the holy influences, powers, and blessings be enjoyed by the people. As a tree is known by its fruits, so also is the Gospel known by its qualifications, which were copiously enjoyed by the Saints in apostolic days.

Jesus, in commissioning his disciples to go into all the world and preach

the Gospel, promised, in confirmation of the truth, certain signs and evidences to follow believers. (Mark xvi.) He said—"In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

We will notice a few instances of these blessings following believers. The Apostle Paul, on one occasion, cast out an evil spirit. (Acts xvi. 18.) "But Paul, being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her; and he came out the same hour." On another occasion, we read (Acts xxviii. 3—5,) that "Paul had gathered a bundle of sticks, and laid them on the fire, and there came a viper out of the heat and fastened on his hand, and he shook off the beast into the fire, and felt no harm." He also administered to the sick. (Acts xxviii. 8.) "And it came to pass that the father of Publius lay sick of a fever and a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him." See also James v. 14, 15. When we talk about prophets, apostles, angels' visits, dreams, visions, revelations, gifts, and blessings, we are told that they have been done away—that all is locked up in the past.

The Gospel is like its Author—unchangeable and eternal. It is called "the everlasting Gospel," which John the Revelator saw an angel would bring to be preached to all nations and peoples in the last days. (Revelation xiv. 6.) The Apostle Paul pronounces a solemn denunciation upon any presuming to pervert the Gospel of Jesus Christ or preach a Gospel contrary to what he and his fellow Apostles had preached. (Gal. i. 6, 8, 9.) "I marvel that ye are so soon removed from him that called you unto the grace of Christ unto another's gospel, which is not another. But there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preached any other Gospel unto you than that which we have preached unto you, let him be *accursed*." As if to impress all with its importance and the fearful consequences of perverting God's word, he repeats it. He goes on and states how he came in possession of this Gospel—"But I certify

you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

The Gospel of Christ has been sadly perverted by the professors of Christianity, and their perversions are palmed upon the world for the genuine religion and Gospel of the Son of God. These

are they who will ultimately come under this great condemnation. The everlasting Gospel is again, by the ministration of an angel, restored to the earth, and preached among the nations of Christendom by the Elders of the Church of Jesus Christ of Latter-day Saints. And when it has been faithfully proclaimed to all the world for a witness, then shall the end come—the destruction of the wicked.

HISTORY OF JOSEPH SMITH.

(Continued from page 524.)

[July, 1843.]

Sidney Rigdon, who was of a delicate constitution, received a slight shock of apoplectic fits, which excited great laughter and much ridicule in the guard and mob militia. Thus the prisoners spent a doleful night in the midst of a prejudiced and diabolical community.

Next day Hyrum Smith and Amasa Lyman were dragged from their families and brought prisoners into the camp, they alleging no other reason for taking Hyrum Smith than that he was brother to Joe Smith the Prophet, and one of his Counselors as President of the Church.

The prisoners spent this day as comfortably as could be expected under the existing circumstances. Night came on, and under the dark shadows of the night, General Wilson, subaltern of General Lucas, took me on one side and said, "We do not wish to hurt you nor kill you, neither shall you be, by God; but we have one thing against you, and that is, you are too friendly to Joe Smith, and we believe him to be a God-d——d rascal! and, Wight, you know all about his character." I said, "I do, sir."

"Will you swear all you know concerning him?" said Wilson. "I will, sir," was the answer I gave. "Give us the outlines," said Wilson. I then told said Wilson I believed said Joseph Smith to be the most philanthropic man he ever saw, and possessed of the most pure and republican principles—a friend to mankind—a maker of peace; "and, sir, had it not been that I had given heed to his counsel, I would have given you hell before this time, with all your mob forces."

He then observed, "Wight, I fear your life is in danger, for there is no end to the prejudice against Joe Smith." "Kill and be d——d, sir," was my answer. He answered and said, "There is to be a Court-martial held this night; and will you attend,

sir." "I will not, unless compelled by force," was my reply.

He returned about eleven o'clock that night, and took me aside and said, "I regret to tell you your die is cast; your doom is fixed; you are sentenced to be shot to-morrow morning on the public square in Far West, at eight o'clock." I answered, "Shoot, and be damned."

"We were in hopes," said he, "you would come out against Joe Smith; but as you have not, you will have to share the same fate with him." I answered, "You may thank Joe Smith that you are not in hell this night; for, had it not been for him, I would have put you there." Somewhere about this time General Doniphan came up, and said to me, "Colonel, the decision is a damned hard one, and I have washed my hands against such cool and deliberate murder." He further told me that General Graham and several others (names not recollected,) were with him in the decision and opposed it with all their power; that he should move his soldiers away by daylight in the morning, that they should not witness a heartless murder. "Colonel, I wish you well."

I then returned to my fellow-prisoners, to spend another night on the cold, damp earth, and the canopy of heaven to cover us. The night again proved a damp one.

At the removal of General Doniphan's part of the army, the camp was thrown into the utmost confusion and consternation. General Lucas, fearing the consequence of such hasty and inconsiderate measures, revoked the decree of shooting the prisoners, and determined to take them to Jackson County. Consequently, he delivered the prisoners over to General Wilson, ordering him to see them safe to Independence, Jackson County.

About the hour the prisoners were to have been shot on the public square in Far West, they were exhibited in a waggon in the town, all of them having families there

but myself; and it would have broken the heart of any person possessing an ordinary share of humanity to have seen the separation. The aged father and mother of Joseph Smith were not permitted to see his face, but to reach their hands through the curtains of the waggon, and thus take leave of him.

When passing his own house, he was taken out of the waggon and permitted to go into the house, but not without a strong guard, and not permitted to speak with his family but in the presence of his guard; and his eldest son, Joseph, about six or eight years old, hanging to the tail of his coat, crying, "Father, is the mob going to kill you?" The guard said to him, "You damned little brat, go back; you will see your father no more."

The prisoners then set out for Jackson County, accompanied by Generals Lucas and Wilson, and about three hundred troops for a guard. We remained in Jackson County three or four days and nights, during most of which time the prisoners were treated in a gentlemanly manner and boarded at a hotel, for which they had afterwards, when confined in Liberty Gaol, to pay the most extravagant price, or have their property, if any they had, attached for the same.

At this time General Clark had arrived at Richmond, and, by orders from the Governor, took on himself the command of the whole of the Militia, notwithstanding General Atchison's commission was the oldest; but he was supposed to be too friendly to the "Mormons," and therefore dismounted; and General Clark sanctioned the measures of General Lucas, however cruel, and said he should have done the same, had he been there himself.

Accordingly, he remanded the prisoners from Jackson County, and they were taken and escorted by a strong guard to Richmond; threatened several times on the way with violence and death. They were met five miles before they reached Richmond by about one hundred armed men; and when they arrived in town, they were thrust into an old cabin under a strong guard. I was informed by one of the guards that, two nights previous to their arrival, General Clark held a Court-martial, and the prisoners were again sentenced to be shot; but he, being a little doubtful of his authority, sent immediately to Fort Leavenworth for the military law and a decision from the United States' officers, where he was duly informed that any such proceedings would be a cool-blooded and heartless murder. On the arrival of the prisoners at Richmond, Joseph Smith and myself sent for General Clark, to be informed by him what crimes were

alleged against us. He came in and said he would see us again in a few minutes. Shortly he returned and said he would inform us of the crimes alleged against us by the State of Missouri.

"Gentlemen, you are charged with treason, murder, arson, burglary, larceny, theft, and stealing, and various other charges too tedious to mention at this time;" and he immediately left the room. In about twenty minutes, there came in a strong guard, together with the keeper of the Penitentiary of the State, who brought with him three common trace chains, noozed together by putting the small end through the ring, and commenced chaining us up, one by one, and fastening with padlocks about two feet apart.

In this unhallowed situation the prisoners remained fifteen days, and in this situation General Clark delivered us to the professed civil authorities of the State, without any legal process being served on us at all during the whole time we were kept in chains, with nothing but *ex parte* evidence, and that either by the vilest apostates or by the mob who had committed murder in the State of Missouri. Notwithstanding all this *ex parte* evidence, Judge King did inform our lawyer, ten days previous to the termination of the trial, who he should commit and who he should not; and I heard Judge King say on his bench, in the presence of hundreds of witnesses, that there was no law for the "Mormons," and they need not expect any. Said he, "If the Governor's exterminating order had been directed to me, I would have seen it fulfilled to the very letter ere this time."

After a tedious trial of fifteen days, with no other witnesses but *ex parte* ones, the witnesses for the prisoners were either kicked out of doors or put on trial for themselves. The prisoners were now committed to Liberty Gaol, under the care and direction of Samuel Tillery, jailer. Here we were received with a shout of indignation and scorn by the prejudiced populace.

Prisoners were here thrust into gaol without a regular mittimus, the jailer having to send for one some days after. The mercies of the jailer were intolerable, feeding us with a scanty allowance on the dregs of coffee and tea from his own table, and fetching the provisions in a basket, on which the chickens had roosted the night before, without being cleaned. Five days he fed the prisoners on human flesh, and from extreme hunger I was compelled to eat it. In this situation we were kept until about the month of April, when we were remanded to Daviess County for trial before the grand jury. We were kept under the most loathsome and despotic guard they could produce in that county of lawless

mobs. After six or eight days, the grand jury (most of whom, by-the-bye, were so drunk that they had to be carried out and into their rooms as though they were lifeless,) formed a fictitious indictment, which was sanctioned by Judge Birch, who was the States' Attorney under Judge King at our *ex parte* trial, and who at that time stated that the "Mormons" ought to be hung without judge or jury. He, the said Judge, made out a mittimus, without day or date, ordering the Sheriff to take us to Columbia. The Sheriff selected four men to guard five of us.

We then took a circuitous route, crossing prairies sixteen miles without houses; and after travelling three days, the Sheriff and I were together by ourselves five miles from any of the rest of the company for sixteen miles at a stretch. The Sheriff here observed to me that he wished to God he was at home, and your friends and you also. The Sheriff then showed me the mittimus,

and he found it had neither day nor date to it, and said the inhabitants of Daviess County would be surprised that the prisoners had not left them sooner; and, said he, "By God, I shall not go much further."

We were then near Yellow Creek, and there were no houses nearer one way than sixteen miles, and eleven another way, except right on the creek. Here a part of the guard took a spree, while the balance helped us to mount our horses, which we purchased of them, and for which they were paid. Here we took a change of venue, and went to Quincy without difficulty, where we found our families, who had been driven out of the State under the exterminating order of Governor Boggs. I never knew of Joseph Smith's holding any office, civil or military, or using any undue influence in religious matters during the whole routine of which I have been speaking.

LYMAN WIGHT.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 20, 1859.

VALUE OF MEN AS MEANS.—For the accomplishment of purposes, means are necessary. Anything can be accomplished with means; nothing can be done without them. "Ha!" the majority would exclaim; "give us means—give us money, and we will do anything." But few can realize the value of other means, and money appears to the majority to be all in all and the great power that moves the world. They can see but little other means for the accomplishment of purposes. To them the most valuable part of society consists in its money; and, indeed, to them it seems to be that which gives to society its value. The superficial imagine that wealth gives glory, vitality, power, greatness, and success to nations. Such, in reality, is not the fact. The power of money is only an illusion. It has but little intrinsic value, and it becomes of value merely because of the illusion under which all are labouring concerning it, and because society has set up money as its god.

We have no desire to moralize upon the worthlessness of money and the idolatry of Mammon worship. We are rather considering it in its character as means than viewing it from a moral point. Now, considered as means, money is, intrinsically, nearly valueless. Its value is derived from the fact that society sets upon it a value and takes it as a representative of wealth and power. It further derives its value from commerce; to carry on which, upon a large scale, money is doubtless indispensable in the present state of society; and perhaps a currency of some kind is necessary to the development of all society. Still there is but little intrinsic value in money; for even bits of paper are made to represent millions of pounds sterling. The chief value of money lies in the fact that it is made to buy men and their life-means, their labour, their inherent resources, their energies, their talents, and

enterprise;—the chief value of money—this almost intrinsically valueless thing, is in the fact that it is made to purchase that which of all means is the most valuable, and that the intrinsic wealth is always in the market, to be bartered for the unintrinsic wealth;—the chief value of money is in the fact that, though in itself it is valueless and powerless, it is made to purchase the real wealth, the life-power, and the true means. But though this is the case, when we wish to reach the philosophy of means and find wherein real power and resources consist, we must pass beyond the artificial and go to the intrinsic. We must go to men-means, and men-power, and men-wealth. It is in them, and their inherent resources, and their labours, and their energies, and their talents, and their enterprise that real power, means, and wealth consist. There are no means that will compare to what we have termed men-means.

“Give us money as means to accomplish purposes,” the majority would exclaim. But we say, Give us men as means for the accomplishment of purposes. We are not taking a low trade-view of our subject, but considering the value of means for the accomplishment of purposes. The relative value of men-means above money-means for bringing about results we consider preponderates immeasurably in favour of the former. Say that the purpose to be accomplished is that which is given to the Saints to accomplish—namely, the building up of the kingdom of God and the operations and consummation of the great Latter-day Work: let that be the purpose to be accomplished—let that be the work to be done, and money as means, with all the influence, &c., resulting therefrom falls infinitely below men as means, destitute of money-wealth, but possessing energies, powers, talents, enterprise, and perseverance, with faith in the work of God and the will and readiness to be used as means to the accomplishment of his purposes and for the operations and consummation of his great Latter-day Work. Moreover, given this class of men as the chosen means, and all other means and resources will grow therefrom—wealth, cities, machinery, and all the resources belonging to national existence and prosperity.

We are aware that the kingdom cannot be built up without the money-means and material resources. The building of cities, the founding of settlements, the pursuits of agriculture, the establishing and extensive operations of manufactures, (so essential to the internal prosperity and social development of a community,) with internal and external commerce, are all connected with wealth and material resources. Moreover, that the kingdom should possess cities, settlements, machinery, &c., and be flourishing in its agricultural, manufacturing, and commercial interests, is very important, and indeed cannot well be over-rated in value in the building up of the kingdom and establishing the people of God in national existence and greatness. But all this will grow out of the men-means. If they are faithful to their God and the great work committed to their charge—if they are true to their destiny and seek first the kingdom of God, all other means and wealth and grandeur will be added among natural results. Money-means is also necessary for the emigration of the Saints, the chartering of ships, &c. This we do not lose sight of, nor do we ever desire to see the Saints indifferent or stupid over such matters. We are also conscious that financial prosperity is very desirable for the welfare of the Church, and we hope to see the day when she will have in her exchequer abundance of wealth. We are also aware how important in Church government it is to have in the Elders good financiers. In the government of nations, the possession of a good financial minister is deemed very important, and the financial prosperity of a nation is considered worthy of a general thanksgiving; but a financial depression is deemed a national calamity. So also with the Church: to have good financiers in the Elders is very important,

and financial prosperity very desirable. But after acknowledging this, the facts remain as before, and the value of men-means still far transcends that of material wealth; for do not men make the good financiers—men produce the material wealth, and men create financial prosperity? Moreover, this Church does not stand so much upon financial prosperity as other communities and nations do, nor does she owe her success and greatness to her gold. But she rather owes the wonderful growth and success of the Latter-day Work to the power and operations of God and to her men as means, almost independently of money-means. Nearly all her missionary and priestly operations have been comparatively without money-means, and the resources of the community of Saints have been devoted to their emigrations, settlements, and social development rather than exhausted in what may be termed her religious operations and growth. Moreover, it will be found, when the Latter-day Work is completed, that however much shall have been done by wealth, a thousand times more will have been accomplished by men-means. This will not only be true of the community of Saints in their special religious character, but also in their social and national growth. The very social and national prosperity and wealth of the kingdom, which we believe will ultimately be very great, will be found to grow out of the Church, rather than be brought into it; and the immense resources and influence which the kingdom will possess will be created by its men-means. Indeed, the Lord, in his operations in the last days, will strikingly show how much more he values men as means to the accomplishing of his purposes than he does money, and indeed how much more highly he values the *right* men as means, without riches, than he does the men of wealth accompanied with all their gold.

We do not bring up the relative value of men-means above all other means for the bare purpose of instituting comparisons, but to impress upon the Saints, and especially the Presiding Elders, the immense value of men as means for accomplishing the work given them to do. To realize this is not a trifling matter. It is of vast importance to the success of the cause and the performance of the work to be done that the Saints and Elders should duly appreciate the value and amount of means at their command for the accomplishment of those purposes which the Lord has committed to their charge. When the Presiding Elders thoroughly appreciate the amount of men-means at their command and the transcendent value of such means, they will realize that the Church is rich in the most valuable of all means; and when, having thoroughly realized this, they properly use their means for the accomplishment of the work given to be done, the success of the cause will be much greater and immensely more will be done; and when the Saints generally are brought to realize as much also, and to feel more what they *can* do, then the progress of the kingdom will be very rapid. We are not confining our view to the amount of material wealth that they can create for the kingdom, though that doubtless will ultimately be very great. Were this our highest view, it would be at best but a low one. We are taking the broad view of the work generally in all its branches. There are missionary operations, the ingathering of the elect, the preaching of the Gospel, the bringing of salvation to the thousands of honest-hearted who shall be saved, the gathering of the Saints, and their social and national development in Zion, as well as the general development of the work of God throughout the earth. To accomplish this, the Church relies, under God, most upon her men-means. Nor must the sisters imagine themselves excluded from the means which are so highly valued for the accomplishment of God's purposes. Women are always understood to be included with men in all the general affairs of mankind. The sisters will please consider themselves throughout as included in common with the brethren in what we have termed men-

means. The value of the sisters as means for the accomplishing of God's purposes and the rolling on of the great work in which they in common with the brethren are engaged is scarcely less than the value of the men; and we are certain that if the immense value of our brethren and sisters as means was thoroughly understood and generally appreciated, and the *quantity* of the means realized and properly used by the presiding men in these lands, much—very much more would be done for the success and rapidity of the work of God.

TESTIMONIES OF OLIVER COWDERY AND MARTIN HARRIS.

The following testimonies in relation to "Mormonism" and the Book of Mormon, which are well worth preserving for future reference, will doubtless be perused with considerable interest by all our readers.

(From the *Deseret News*.)

"At a special Conference at Council Bluffs, Iowa, held on the 21st of October, in the year 1848, brother Oliver Cowdery, one of the three important witnesses to the truth of the Book of Mormon, and who had been absent from the Church, through disaffection, for a number of years, and had been engaged in the practice of law, was present and made the remarks here annexed. Brother Orson Hyde presided at the said Conference. Brother Reuben Miller, now Bishop of Mill Creek Ward, was also present at the time and noted what he said, and has furnished us what he believes to be a verbatim report of his remarks, which we take pleasure in laying before our readers:—

'Friends and brethren,—My name is Cowdery—Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils. True it is that the gifts and callings of God are without repentance. Not because I was better than the rest of mankind was I called; but, to fulfil the purposes of God, he called me to a high and holy calling. I wrote, with my own pen, the entire Book of Mormon (save a few pages,) as it fell from the lips of the Prophet Joseph Smith, as he translated it by the gift and power of God, by the means of the Urim and Thummim, or, as it is called by that book, 'holy interpreters.' I beheld with my eyes and handled with my hands the gold plates from which it was transcribed. I also saw with my eyes and handled with my hands the 'holy interpreters.' That book is *true*. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet. It contains the everlasting Gospel, and came forth to the children of men in fulfilment of the revelations of John, where he says he saw an angel come with the everlasting Gospel to preach to every nation, kindred, tongue, and

people. It contains principles of salvation; and if you, my hearers, will walk by its light and obey its precepts, you will be saved with an everlasting salvation in the kingdom of God on high. Brother Hyde has just said that it is very important that we keep and walk in the true channel, in order to avoid the sand-bars. This is true. The channel is here. The holy Priesthood is here. I was present with Joseph when an holy angel from God came down from heaven and conferred on us or restored the lesser or Aaronic Priesthood, and said to us, at the same time, that it should remain upon the earth while the earth stands. I was also present with Joseph when the higher or Melchisedek Priesthood was conferred by the holy angel from on high. This Priesthood was then conferred on each other, by the will and commandment of God. This Priesthood, as was then declared, is also to remain upon the earth until the last remnant of time. This holy Priesthood or authority we then conferred upon many, and is just as good and valid as though God had done it in person. I laid my hands upon that man—yes, I laid my right hand upon his head (pointing to brother Hyde), and I conferred upon him this Priesthood, and he holds that Priesthood now. He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ.'

In the early part of November following, as brother Miller relates, brother Hyde called a High Council in the Tabernacle to consider the case of brother Cowdery. Having been cut off by the voice of a High Council, it was thought that, if he was restored, he should be reentered by the voice of a similar body. Before this body brother Cowdery said—

'Brethren, for a number of years I have been separated from you. I now desire to come back. I wish to come humbly and to

be one in your midst. I seek no station; I only wish to be identified with you. I am out of the Church. I am not a member of the Church; but I wish to become a member of it. I wish to come in at the door. I know the door. I have not come here to seek precedence. I come humbly and throw myself upon the decisions of this body, knowing as I do that its decisions are right and should be obeyed.'

Brother George W. Harris, President of the Council, moved that brother Cowdery be received. Considerable discussion took place in relation to a certain letter which, it was alleged, brother Cowdery had written to David Whitmer. Brother Cowdery again rose and said—

'If there be any person that has sought against me, let him declare it. My coming back and humbly asking to become a member, through the door, covers the whole ground. I acknowledge this authority.'

Brother Hyde moved that brother Oliver Cowdery be received into the Church by baptism and that all old things be dropped and forgotten. Seconded and carried unanimously. We are informed by Elder Phineas H. Young, who was present at his death, that Oliver Cowdery died in Richmond, Missouri, at four o'clock a.m., March 3, 1849. Elder Young says, 'His last moments were spent in bearing testimony of the truth of the Gospel, revealed through Joseph Smith, and the power of the holy Priesthood which he had received through his administration.'

(From a manuscript found in the *Millennial Star* Office, written by Elder D. B. Dille.)

"ADDITIONAL TESTIMONY OF MARTIN HARRIS (ONE OF THE THREE WITNESSES) TO THE COMING FORTH OF THE BOOK OF MORMON.

Sept. 15, 1853.

Be it known to all whom this may concern that I, David B. Dille, of Ogden city, Weber County, Salt Lake, en route to Great Britain, having business with one Martin Harris, formerly of the Church of Latter-day Saints, and residing at Kirtland, Lake County, Ohio, did personally wait upon him at his residence, and found him sick in bed; and was informed by the said Martin Harris that he had not been able to take any nourishment for the space of three days. This, together with his advanced age, had completely prostrated him. After making my business known to Mr. Harris, and some little conversation with him, the said Martin Harris started up in bed, and, after particularly inquiring concerning the prosperity of the Church, made the following declaration:

—'I feel that a spirit has come across me—the old spirit of Mormonism; and I begin to feel as I used to feel; and I will not say I won't go to the Valley.' Then addressing himself to his wife, he said—'I don't know but that, if you will get me some breakfast, I will get up and eat it.'

I then addressed Mr. Harris relative to his once high and exalted station in the Church, and his then fallen and afflicted condition. I afterwards put the following questions to Mr. Harris, to which he severally replied with the greatest cheerfulness:—'What do you think of the Book of Mormon? Is it a divine record?'

Mr. Harris replied and said—'I was the right-hand man of Joseph Smith, and I know that he was a Prophet of God. I know the Book of Mormon is true.' Then smiting his fist on the table, he said—'*And you know that I know that it is true.* I know that the plates have been translated by the gift and power of God, for his voice declared it unto us; therefore I know of a surety that the work is true. For,' continued Mr. Harris, 'did I not at one time hold the plates on my knee an hour-and-a-half, whilst in conversation with Joseph, when we went to bury them in the woods, that the enemy might not obtain them? Yes, I did. And as many of the plates as Joseph Smith translated I handled with my hands, plate after plate. Then describing their dimensions, he pointed with one of the fingers of his left hand to the back of his right hand and said, 'I should think they were so long, or about eight inches, and about so thick, or about four inches; and each of the plates was thicker than the thickest tin.'

I then asked Mr. Harris if he ever lost 3,000 dollars by the publishing of the Book of Mormon? Mr. Harris said—'I never lost one cent. Mr. Smith,' he said, 'paid me all that I advanced, and more too.' As much as to say, he received a portion of the profits accruing from the sale of the book.

Mr. Harris further said—'I took a transcript of the characters of the plates to Dr. Anthon, of New York. When I arrived at the house of Professor Anthon, I found him in his office and alone, and presented the transcript to him, and asked him to read it. He said, if I would bring the plates, he would assist in the translation. I told him I could not, for they were sealed. Professor Anthon then gave me a certificate certifying that the characters were Arabic, Chaldaic, and Egyptian. I then left Dr. Anthon; and was near the door, when he said, 'How did the young man know the plates were there?' I said an angel had shown them to him. Professor Anthon then said, 'Let me see the certificate!'

—upon which, I took it from my waistcoat pocket and unsuspectingly gave it to him. He then tore it up in anger, saying there was no such thing as angels now—it was all a hoax. I then went to Dr. Mitchell

with the transcript, and he confirmed what Professor Anthon had said.

Mr. Harris is about 58 years' old, and is on a valuable farm of 90 acres, beautifully situated at Kirtland, Lake County, Ohio."

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 514.)

(From the *San Francisco Weekly Herald*.)

"The past few years have been rich in the discoveries of the remains of ancient grandeur. How sad the comment upon humble pride are the ruins fast coming to light, that tell us of mighty nations far surpassing us in the splendour of their monuments and the magnitude of their works, that have flourished, disappeared, and left not a record of their existence, save these dumb witnesses of their greatness! The learned have for years been exploring the seats of ancient empires in the East, and wonderful have been the revelations that have rewarded their search. America is as rich, and as yet an almost untried field for the researches of the antiquarian. Monuments everywhere exist, which show that this continent was once peopled by a race of rare attainments, far advanced in the arts, and numerous as the sands of the ocean. Who were they?—what has become of them?—are questions that none can answer."

(From Julius Froebel's "Seven Years' Travel in Central America, Northern Mexico, and the Far West of the United States," published in London, 1859.)

"The place, indeed, [Carrizal, North Mexico,] is full of ruins, and lies on a raised platform consisting of hard red clay, with pebbles and fragments of sandstone, evidently changed by the influence of heat, red porphyry, black scoriaceous lava, yellow and green scoriae, much resembling pumice, and numerous pebbles of chalcedony. . . . The town of Chihuahua derived its ancient wealth and splendour from the rich mines of Santa Eulalia, and the decline of the town has followed that of the mines. . . . The whole design of the town, with its pleasant streets and many noble edifices, marks the past periods of its splendour; and even in its present decay it is far more beautiful, as a whole, than any town of similar pretension in the United States. The reader may form some idea of the vast quantities of silver ore formerly smelted here, when I mention that hundreds of houses and the walls of all the gardens and fields in the environs are built of the scoria, in which, according to trustworthy analysis,

enough silver remains to make fresh smelting, under better and more scientific management, a profitable undertaking. Forty-three millions of marks of silver have been the produce of these mines in 180 years.

. . . . On the Gila, figures and characters ["hieroglyphics"] are cut on rocks which cannot be climbed without difficulty; also on precipitous sides of rocks which could not be reached without mechanical contrivance. It is scarcely to be imagined that men would take the trouble to get at such places, and there to carry out a difficult and laborious work, unless they had some important end in view; and the more so, since rocks and masses of stone abound close by, where the operation might have been effected easily, had it been undertaken merely for amusement. I saw at the summit of a lofty and steep mountain near the Gila, below the region of the lava terraces to which I have above referred, ["A broad terrace of doleritic lava, with perpendicular sections towards the valley,"] the rocks covered with these characters. Old footpaths, in places trodden into the rock, occur in great numbers along the side of the mountains, all leading to the summit. In my opinion, these footpaths could only have been formed during many centuries of constant use; and it is impossible not to draw the conclusion that some important object was connected with them and with the characters carved on those rocks. . . . One of the carvings by the Gila is particularly interesting, as occurring on a rock on the precipitous side of lava terraces, the present position of which, half covered by another mass, hiding part of the carving, proves that the changed position of the rocks, through some natural phenomenon, is of later date than the figures. Other engravings, also taken from the lava walls along the Gila, have more the character of an inscription, or of the communication of connected thoughts, than any other that I saw. A desert covered with pebbles and fragments of granite, porphyry, syenite, greenstone, jasper, &c., &c., extends above the lava terraces, on each side of the Gila."

(To be continued.)

PASSING EVENTS.

GENERAL.—The town of Erzeroum, in Turkey, has been entirely destroyed by a fresh earthquake, which has demolished even the ramparts. The town of Klosterle, in Germany, has been destroyed by fire, which broke out on July 23. A series of fights have taken place between the Austrian, Prussian, and German soldiers forming the garrison at Frankfort. A similar fight took place at Mayence, between the Prussian portion of the garrison on one side, and the Austrian and Bavarian soldiers on the other.

AMERICAN.—There has lately been a terrible tornado in Illinois: as far as heard from, it began in Calhoun County, carrying everything, men, houses, barns, fences, trees, and cattle with it, from Manchester to a distance of twelve miles, directly north-east. To give an idea of the force of the storm, a stone weighing three pounds was lifted up and carried sixty feet, passing through a window four feet from the floor: the floor and partition of a room, twenty by thirty feet, was carried away, with some heavy timber; and all cannot be found within two miles from the place: a windmill was carried over four hundred yards, with pipes, pumps, &c., the small end foremost: there is not a space of ten feet square within the route of the storm that has not rails, boards, &c., stuck in the ground, so that no one can easily pull them out: whole partitions of houses are gone and cannot be found. A man riding in a field was blown from his horse, the saddle torn off and carried about two miles from the place. In Jacksonville, houses, barn, furniture, were torn into shreds; the fences scattered for miles, and numbers of human beings and animals killed, waggons blown to pieces, spokes knocked out of the wheels, and even the tires bent: a horse was found in the neighbourhood dead, with a rail run through him *lengthwise*, so that both ends were visible: every tenement within six or eight miles was swept away. In other neighbourhoods similar disasters were experienced, houses and other buildings being swept away, and hundreds of animals killed. Apart from the destruction of cattle, crops, trees, and orchards, thousands of dollars' worth of property was broken up and scattered in all directions. Peru is still agitated by attempts at revolution and rumours of *pronunciamientos* on all sides. Utah news report "prospects of an abundant harvest," and that "Elder Orson Hyde had counselled the people to commence storing grain for a coming famine."

MEMORABILIA.

ENGLISH DIOCESES.—There are 28 dioceses or bishoprics in England, which are as follow:—Canterbury, York, London, Durham, Winchester, Lincoln, Bangor, Carlisle, Rochester, Bath and Wells, Gloucester and Bristol, Exeter, Ripon, Salisbury, Peterborough, St. David's, Worcester, Chichester, Lichfield, Ely, Oxford, St. Asaph, Chester, Hereford, Manchester, Norwich, Sodor and Man, Llandaff. The Bishops of London, Durham, and Winchester rank next to the Archbishops of Canterbury and York: the rest according to priority of consecration. These of Sodor and Man and Llandaff are not peers of the realm by virtue of their episcopal office.

LYNCH LAW.—This originated in one of the Southern States of America, where a body of farmers, being unable to bring some depredators legally to justice, assembled together and chose one out of their number, named Lynch, as judge, and from the rest selected a jury; and this self-constituted court proceeded to try certain cases and enforce various punishments. Since then, settlements in the Mississippi valley having rapidly increased and the law courts being found too few and unbearably tardy in their movements, the settlers have frequently assembled together, appointed a temporary judge Lynch and jury from among themselves, and summarily convicted and punished (and sometimes hanged) those brought before them.

STEWARDSHIP OF THE CHILTERN HUNDREDS.—The Chiltern Hills are a range of chalk hills dividing the counties of Hertford and Bedford, running from Tring, in Hertfordshire, through the middle of Buckinghamshire, to Henley in Oxfordshire. These hills were formerly covered with beech trees and became the haunts of robbers, from whose depredations it was the duty of a crown officer, called the Steward of the Chiltern Hundreds, (which were Burnham, Desborough and Stoke,) to protect the inhabitants. The actual duties of the stewardship have long since ceased, but the office is still nominally retained, the gift of appointment being in the hands of the Chancellor of the Exchequer, for the acceptance of any member of the House of Commons, who may desire to vacate his seat; which vacation can only be done legally by his taking some office under the Crown.

VARIETIES.

THE MIND has a certain vegetative power, which cannot be wholly idle. If it is not cultivated, it will shoot up weeds or flowers of a wild growth.

GARDENING MEMORANDA.—For manures the following substances will be found of great service:—Night soil, which is a powerful manure, should be laid in alternate layers, with double its bulk of soil, mixing a little quicklime with each layer to remove its offensiveness: by being turned either in winter or in dry weather, it soon becomes pulverised, and may then be spread on the ground, or mixed with the composts for choice flowers; and if some be sown in the drills with onions, its effects will be very conspicuous. Fowl dung is also powerful, but should be used in a fresh state, mixed with soil, and spread thinly. Rabbits' dung is similar. Soot is another powerful manure, whose effects become almost immediately visible, if kept dry and sown with the crops of onions or turnips, besides being disliked by insects. Fresh dung, as that of horses, should always be mixed with a considerable quantity of soil: using the pure dung without this would in many cases produce disease; therefore always add a considerable portion of turfy soil to the dung-heap, and let it be well incorporated together before spreading on the ground. Manure water will be found most beneficial, if judiciously applied: the effects of this will be surprising, if administered to florists' flowers, or to any kind of plants whose range of roots can be ascertained, and where assistance or robust growth is desirable. Dead animals, offal, &c., should have a portion of quicklime added to them, and be covered with a thick layer of soil, until decomposed and fit for spreading. Bones and horn are both powerful and lasting substances, when crushed: they decompose and part with their animal matter so slowly, that they are exceedingly valuable in the formation of rich borders or composts required as permanencies. The former may be used in the soil for a vine with wonderful effect. Fish, which in some counties may be obtained in abundance, are excellent as manure in any state, but are best when dug in, in a fresh state, or covered with soil and spread after a time. Vegetables, as refuse turnips, cabbage, and other green crops which can be readily dug in, should not be allowed to decompose first, but be dug in, in a green state: they then commence a gradual decomposition, becoming immediate food for the succeeding crop.

POETRY.

TIME.

A Sonnet.

Time, fleet-footed, untiring, speeds its way
With matchless regularity; and, say
What mortals or immortals will, its flight
They cannot stop nor alter, day nor night.
'Tis impossible! But is it improved?
Does man—do Saints, by inspiration moved,
Deem hours—aye, and moments too, of value

Norwich.

Great? And their toils, for keys of power, view
With exquisite delight? Small streams run not
In vain, and moments should not fly for naught.
Ah no. They course and bless our native earth;
Plenty abounds, and man's not scourged with death;
But time, that should enrich th' immortal mind,
Neglected, leaves a barren waste behind.

WILLIAM JEFFRIES.

ADDRESSES.—D. Bonelli, 3, Furlong Place, Burslem.
Joseph Stanford, 22, Barclay Street, Monkwearmouth, Sunderland.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 43, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY A. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 35, Vol. XXI.

Saturday, August 27, 1859.

Price One Penny.

WAS JOSEPH SMITH A PROPHET?

That Joseph Smith was a great man, his most virulent enemies confess; that he was the greatest man of his age, many thousands who do not profess "Mormonism" are ready to avow; and that he stands unparalleled in any age as a minister and Prophet of God, the Saints unitedly testify.

Therefore, when we query, "Was he a Prophet?" it is for the purpose of more readily introducing indubitable proofs of his claim to the prophetic character. In an age in which the spirit of prophecy is abundantly poured out upon the Priesthood of heaven, he stands, *par excellence*, **THE Prophet**—the man duly authorized and qualified to open the greatest of all dispensations, even "the dispensation of the fulness of times." Of his character as a leader and legislator we cannot here treat. They are different subjects, and a volume would fail to do justice to his unrivalled abilities. But at his prophetic capacity we can briefly glance, premising that time and space will merely allow a very few plain and pointed predictions to be produced, gleaned from a multitude. Yet these, delivered at a time when their fulfilment was almost beyond the bounds of credibility, duly recorded before their fulfilment, and already chronicled on the page of history as having surely taken place, will be sufficient to stamp him all we have questioned in the heading of this article.

At the very commencement of his

career, he laid claim to that high character which his after-life so nobly sustained. When scarcely eighteen, he announced the visit of an angel, who informed him that "his name should be had for good and evil among all nations, kindreds, and tongues." (See Pearl of Great Price, page 41.) Here was a plain prediction, which the island-continent of Australia, the burning plains of India, the gorgeous soil of Africa, the myriad isles of the ocean, the enlightened lands of Europe, and the vast wings of the American continent amply testify has already been literally fulfilled. To talk of the aspirations of genius prompting the young unlettered boy to make such a statement is simply absurd. No one but a person informed of Him who holds the balance of life and death in his hands could have foretold that existence would have been granted Joseph in this probation for any space of time to carry out the designs vaguely rising before the opening mind of genius. The possession of brilliant talents will inspire their possessor to become famous; but it is rarely that, even after struggles passed through and triumphs obtained, the children of genius will venture to imagine, much less assert, that their names shall be heralded through a world and become a household word in every kindred and in every clime; yet here we have a mere youth, unlearned in the ways of the world—unknown save to his immediate neighbours and as-

quaintances, proclaiming his future position in simple words; and when we find that a quarter-of-a-century suffices to fulfil the scarcely credible assertion, we say—Surely this man did see an angel and was indeed a Prophet of God.

The history of the earlier years of his mission is studded with revelations, some of which have a painful significance, inasmuch as they record a great nation's disgrace in no dubious terms. One or two of these we will notice.

In a revelation given in March, 1831, the following language is used:—"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed." (Doc. and Cov., page 218, sec. 5.) The words "assembled together" show that a body of people is spoken of who should reside "upon the mountains" and there "flourish" and "rejoice." Yet, when this revelation was given, the Church had been organized but a short time, and its members, few in number, were scattered over a large tract of country, with the influence of powerful enemies beginning to bear against them to wipe out of existence the infant Church. The wildest dreams of the most enthusiastic visionary would never have imagined the position here pointed out for that weak, insignificant, and scattered people,—a position which they at present occupy. The trials, persecutions, and scourgings they would be forced to endure from wicked and unjust men were clearly marked out before the inspired mind of the Prophet and duly recorded; but here was a balm for the threatened woe—a solace to cheer them in the hour of trial,—namely, that though they might be driven, God would still protect them and surely guide the faithful to the "place appointed," where they would "flourish upon the hills and rejoice upon the mountains." Let the thousands of Zion, "the pure in heart," now enjoying the blessings of heaven amid the lofty heights of the "lasting hills," bear testimony to the truth of this prophecy.

The seeming impossibility of its fulfilment, when delivered, the means by which it was wrought out, so utterly at variance with the characteristics of the nineteenth century, in even the most bigoted lands of western civilization, by which a free people were driven before the gory monster of persecution, compelled

to flee the homes of their kind and seek an asylum in the only place where they could be secure, and their present condition in that mountain home, still riding triumphant amid every gale, and literally "flourishing upon the hills," are strange and deeply convincing confirmations that the remarkable words were indeed uttered by the spirit of prophecy and with a full understanding of their import. In 1842 the Prophet repeated the same prediction and plainly told the Saints that they would be compelled to take refuge amid the Rocky Mountains.

In a revelation given in September, 1831, the following words are found:—"Zion shall flourish, and the glory of the Lord shall be upon her, and she shall be an ensign unto the people, and there shall come unto her out of every nation under heaven." (Doc. and Cov., page 158, sec. 8.) At this time the principle of the gathering was unknown. The Gospel was not carried beyond the bounds of the United States; and to say that believers should come unto the location of that Church, then but in embryo, from every nation under heaven, was a stretch for the faith of the firmest believer in the Prophet's divine mission to receive. The founder of an ordinary faith might say that converts would be made in every nation, trusting to circumstances for fulfilling or explaining it away. But to say that the faith then introduced should so powerfully act upon its recipients as, despite the known selfishness of mankind, to make them brave the dangers and perils of long and arduous journeys, from the rising to the setting of the sun, break asunder the dearest and strongest ties that bind them to home and fatherland, and go forth, like Abraham of old, strangers in a strange land, leaning on the Lord for assistance, stamps its author as one advanced far above the shallow twittings of human wisdom—one who understood not alone human nature, but also the economy of heaven and the influence of that economy upon humanity. This prophecy is being so plainly fulfilled that comment is unnecessary. The thousands of pilgrims fleeing like doves from the coming storm, across the channels of the mighty deep, are living evidences of its truth, and afford undeniable testimony of the "Great Martyr's" prophetic character. One fact will speak louder than a hundred arguments. In one short

season, over four thousand emigrants passed through the port of Liverpool alone, in fulfilment of this prophecy,—natives of FIFTEEN DIFFERENT COUNTRIES. (See *Millennial Star*, Vol. XVIII., page 377.) In a revelation given in August, 1831, the Saints were plainly told that if certain injunctions were neglected, they should be "scourged from city to city and from synagogue to synagogue," (Doc. and Cov., page 152, sec. 8.) which was contrary to the letter and spirit of that nation's Constitution, and for which the history of a free people offered no precedent. The fearful verification of this prophecy in the subsequent history of the Church is proof positive that its author was indeed a Prophet informed by the inspiration of Heaven. Those of our readers who wish to investigate this prophecy and kindred ones more fully are referred to the pamphlet on the "New Jerusalem," by O. Pratt. Our next extract shall be taken from the writings of an avowed unbeliever in Joseph's mission. On June 3rd, 1834, he said that "the Lord had told him that there would be a scourge come upon the camp, in consequence of the fractious and unruly spirits that appeared among them, and they should die like sheep with the rot; still, if they would repent and humble themselves before the Lord, the scourge in a great measure might be turned away; but, as the Lord lived, the camp would suffer for giving way to their unruly conduct." (*The Mormons, Illustrated*, page 76.) At this time, Joseph, with a small company, was journeying to Clay County, keeping aloof from all society as much as possible, camping on the prairie by night and journeying by day. A spirit of murmuring had seized upon a few unruly individuals; and though the revelation was plain enough, it was not sufficient to humble the stubborn, who, like Korah of old, laboured to bring swift destruction upon themselves. Though the Prophet strove to save them, his efforts were unavailing, until the anger of the Lord burst forth upon them, and there, on the open prairie, the cholera broke out in the camp on the

24th; which raging, unchecked by the power of God, left thirteen of the small company to find their graves under the waving grass of the Plains, (page 79,) while the rest were enfeebled and debilitated: thus awfully verifying the word of the Lord spoken by his Prophet.

But time would fail to relate a tithe of his prophecies already fulfilled or fulfilling. We can only say that they who wish to know the history of the future, to take a glance at the rapidly-evolving events of the nineteenth century, to learn of the overwhelming destruction decreed upon the wicked nations of the earth, and the future glories of that Zion which the great Prophet commenced to build up, should carefully study the history of his life, the revelations contained in the Book of Doctrine and Covenants, the Book of Mormon, and the various records he was inspired to bring forth, together with the writings of those Elders who have treated most plainly on the Divine authority of his mission.

This article cannot be better closed than by recording his last prophecy as it opened with nearly his first. In that trying hour, when going to answer an iniquitous charge, under the safe-conduct of a State Governor, and with reiterated assurances that he should be unharmed, if he appeared to confront his accusers and repudiate their unjust accusation, the spirit that inspired his mind from the commencement of his noble career burned bright and unwavering. While looking forward to his approaching end and the far-off future, he said—"I shall die innocent, and it shall yet be said of me, He was murdered in cold blood." Here, on the verge of a grave yawning to no eye so clearly as to his, while the pulses of the heart beat strong, and hope seemingly might have burned high for a long and a noble future, this great man fully sustained his sacred character, and died, as he had lived, a firm and unswerving defender of right, a philanthropist of the holiest kind, a patriot of the highest order, and, to the last moments of his earthly career, a *Prophet of God*.

S.

USEFUL HINT—If a person swallows poison, or falls into convulsions from overloading the stomach, an instantaneous remedy is a teaspoonful of salt and as much ground mustard, stirred rapidly in a teacup of water, warm or cold, and swallowed instantly. It is scarcely down before it begins to come up; and, lest there be any remnant of poison, let the white of an egg or a teaspoonful of strong coffee be swallowed as soon as the stomach is quiet.

OBEDIENCE.

BY ELDER JOSHUA WILLIAMS.

"Order," says the poet, "is heaven's first law." And this is a great truth; for, without order, heaven would cease to be heavenly. Order is a divine principle; and where it is carried out in the true sense, whether universally or in the more limited sphere of domestic government, it is capable of performing miracles.

But before true order can be established, the principle of practical obedience must be understood and carried out. In fact, without it, there cannot be order. They are kindred terms, and cannot be divided. Wherever the principle of true obedience is understood and practised, in whatever sphere you please, whether in a public body or in the domestic circle, true order is sure to exist, and with it the attendant blessings of peace and happiness.

We have only to look at the history of the past, and we shall find ample proof of the power of obedience. It was under its influence that the Pilgrim Fathers were enabled to overcome difficulties which, had they not attended to the counsel of those men whom they had chosen as their leaders, and carried them out in the true spirit thereof, would certainly have been insurmountable. In various places, history is full of instances where many, acting under the counsel of their leaders, have accomplished great and mighty purposes.

Let us turn our attention to sacred history; and here we have abundance of testimony in favour of this great principle. We can read of an Abraham, who, through his obedience to the commands of Jehovah, obtained great blessings and the promise of far greater. We can read of a Noah and his family, who, through their obedience to the commands of God, were the only persons permitted to escape, when the judgments of the Almighty were poured forth upon the ungodly world. We can read of a Lot and his family, who, for their obedience, were so blessed, that the Almighty sent a heavenly messenger to warn them of impending dangers. And not only have we abundance of testimony in favour of obedience, but we have very forcible examples of the punishment of the disobedient. Although Moses is acknowledged

to have been as great a Prophet as any who have lived on the face of the earth, and in all his actions showed a spirit of honesty and uprightness worthy of his high position, still, for one act of non-obedience, he forfeited his claim upon the promised blessings of the Almighty, and was not permitted to enter into the land of promise. Lot's wife, because she did not attend to the instructions received, met with a severe and singular punishment. The antediluvians, because they did not attend to the voice of their Prophet, paid the penalty of their disobedience. And if we follow the history of the children of Israel through the different circumstances of life in which they were placed, we shall find that whenever they attended to the voice of the servants of God, his blessings rested upon them. But when we find them disregarding the voice of their Prophets, and not attending to their counsels, the Spirit of God was withdrawn, and their enemies were permitted to overcome them. In fact, the whole Bible abounds with lessons showing the rewards of obedience and the severe punishments which were inflicted upon the disobedient. Yet it is a notorious fact that, in the face of all this evidence in favour of that glorious principle, but few of the people of the world feel inclined to act upon it. The consequence is inevitable: they will have to pay the penalty of the disobedient.

But how is it with us who have taken upon ourselves the name of Saints of the Most High, and so far acknowledged ourselves obedient to his will? Did our obedience end when we came up out of the water? or have we endeavoured to carry it out in our daily course through life? It is quite a common thing for the Saints, when expressing their desires and intentions for the future, whether in private or in public fellowship meetings, to express their desires to remain humble and obedient to those placed over them in the Priesthood. In fact, it has become so common, that a testimony would appear unfinished, if closed without expressing such a desire, although some of the Saints who are loudest in their professions are

the first to murmur and exhibit a feeling of disobedience, when any call is made upon them; and instead of taking it up in the proper spirit, they will commence disputing with themselves, or with any one else who may be disposed to listen to them, upon the "justice" of the matter. "I really do not think," says one, "that this measure is right. I do not think that God requires us to do all these things. The brethren must be wrong. Besides, I was once talking to Elder So-and-so, and he said that such and such things were not expected of us; and I do not feel like doing it." It is in this manner that some of these very obedient Saints manifest their obedience to the Priesthood! They seldom comply with the calls made upon them; and when they do, it is done unwillingly.

Again: A great many of the Saints have got an idea that obedience consists in performing some great deed, or in making some mighty sacrifice,—such, for example, as Abraham was called upon to make. They expect that some day they will be tried in like manner, and will tell you that they are willing to make any sacrifice—yea, even of their lives, to show their obedience to the servants of God; while, at the same time, they are actually manifesting a spirit of disobedience in not attending to the instructions of the Priesthood presiding immediately over them.

For instance, we will suppose that the members of the Branch to which they belong are in the habit of meeting twice on the Sabbath for worship. The Saints are requested to attend at a certain hour—say half-past ten. The time arrives; the President is there; but *where are the Saints?* There are perhaps upwards of sixty members in the Branch, and yet not more than half-a-dozen have arrived!

Where are the rest? Do they not intend to come? Oh, yes; but wait awhile until the first hymn is sung and prayer is over; and as soon as the Deacon opens the door, upwards of twenty come in. They do not appear to create the least surprise at coming in late, for it is quite a common thing. No one wonders at it; and the Saints themselves, judging from the free and easy manner in which they go to their seats, do not appear to think that there is anything particularly wrong in it; and no doubt, if it should be a fellowship meeting, those very Saints will stand up and express a desire to "*still* keep humble and obedient to those placed over them in the Priesthood," while at the same time they have just shown their usual disobedience to their President in not attending their meeting at the time appointed.

"But," say 'some, "these are only trifles, and are not so important as other matters that might be mentioned." So thought Saul, when he was sent to destroy the Amalekites. But what said Samuel? Finding that he had not carried out the full instructions given, said he, "Behold, to obey is better than sacrifice; and to hearken, than the fat of rams."

Then let us, who have taken upon ourselves the high position of Saints, endeavour to carry out to their full extent the instructions which are given us from time to time, not only in the letter, but in the true spirit thereof. And let us not, in our endeavours to perform some great feat, overreach ourselves and neglect the performance of these comparatively little works which lie more immediately in our path; but let us remember that it is the discharge of *little* duties like these which make up the *great* work of obedience.

HOPE.

BY ELDER DANIEL BOWELLI.

Among the many God-like attributes, qualities, and powers of the human mind, which become brightened and promoted by the spirit of the great Latter-day Work, *hope* stands prominent, and is in fact one of the great principles which

lead man to that activity whereby he lays the foundation for future happiness. It is one of the heavenly powers permitted to accompany man through the scenes of mortality, bear him onward on the tide of time and events to the great end and

purpose of his life, brighten the fragments of earthly joys which may be allotted to him by revealing the greater ones that await him hereafter, and alleviate the troubles of this life by pointing to the glory for which they mature and prepare him.

That hope is adequate to fulfil such a mission is demonstrated by the influence it daily exercises over us; for the most joyful moments of a happy life need its co-operation to render happiness complete; and without it, our earthly career would be indeed a dreary tragedy. It is the holy influence of a fervid and reasonable hope that enables the Saints of God to follow the dictations of the Holy Spirit, at variance with the course of the world,—the hope that, after a short time of ardent and zealous combat against the prevailing erroneous ideas of men, the present order of things will change, men rise to the dignity of their original worth, the imaginary partitions between man and man fall, the great and lofty ideas of true philanthropy pervade the millions, truth reign, and this cold, uncharitable world be transformed into a glorious paradise.

In worldly affairs, sometimes, hope itself supplies even more pleasure than the realized object of that hope. But as hope is a property of man's eternal spirit, and gives to the transitory things of time that value which they have for us, we can thereby learn that we have within ourselves capabilities of greater joy and happiness than we can at present obtain.

The quality and degree of the hope we enjoy depend greatly and perhaps entirely upon the amount of intelligence we possess and the purity of life we evince. If our affairs are superintended and guided by the Spirit of God, our hopes are bright and glorious, defined and certain.

The believers in the various creeds of modern Christendom lay claim to a great portion of hope as well as faith, but mistake it in its purport; for they lack the Spirit to teach them what to hope for, and are destitute of intelligence concerning their future destiny: their hopes are consequently vague, indistinct, and feeble. It is in them as the common property of the soul; but as far as its workings and applications are concerned—at least, as regards eternal life, they comprehend no more than the longing for

happiness, without the ability to define its capacity. They imagine a heaven entirely void of everything that fellowships this life; they cannot connect eternity and time; they expect eternal life, bliss, and felicity, but understand no principle upon which they must be based, and demolish, heedless of substantial realities, the foundation of their peace, placing their true happiness here and the expected bliss hereafter entirely beyond their reach and control, and depending alone upon the "mercy and grace" of Jesus.

Such hope is fallacious—not worth the relinquishment of any present pleasure—not worth possessing. Its realization would have very little value, for there is nothing in it for which there exists any want in man's organization. Rational deliberation explains this and blights the last vestige of the influence of hope; hence the inconsistencies of religionists, and the disparity and even contradiction between their religion and their lives.

An accurate scrutiny of the ideas of some among God's people occasionally reminds us of the fact that something more has yet to be done before all the vain and unreasonable hopes of sectarianism are eradicated from the minds of all the Saints. Some few cherish ideas and hopes, which the intelligence that dwells in the more enlightened and which will subsequently be given unto them also, that they may make it a part of their faith, will obliterate. May they, then, be honest enough to permit themselves to understand the propounded principles, and so make good to themselves the loss of the time of dreams!

Those who eagerly and readily receive every doctrine of the Church as a sacred truth essential to their salvation know and understand what they can consistently hope; and that knowledge raises them to a high degree of salvation and teaches them to appreciate the blessings which they at present enjoy, but which elude the grasp of those who console themselves with vain hopes. They have no interests separate from those which the Holy Spirit approbates, and labour with undivided and continually increasing power to realize the fair visions of their spirits. Theirs is the unlimited liberty of sublime imagination and glorious hope, by which they compensate themselves for every trial and disappointment of the present,

and which prompts them to engage all the powers which the great God grants them in the work of realization of those hopes which in them have been presentiments of what they would accomplish. They feel within their eternal Father's attributes—the germs of omnipotence; they learn his laws and comprehend his wisdom; and feeling that, they walk in the track of the Gods—they work for eternity and prepare for celestial life.

The genuinely generous, noble, and truly great of God's people,—in fact, all

who will at the end of time be identified with the Church of God, hope for no blessing for which they are not ready to embark; and to them it appears that God has been merciful enough in permitting his people to secure the blessings and exaltations prepared for them in the midst of eternity; and feeling honoured in being privileged to magnify so grand a calling as God has permitted them to possess, they are prepared to continue their exertions through every scene of time until the perfect day.

HISTORY OF JOSEPH SMITH.

(Continued from page 541.)

[July, 1843.]

Sidney Rigdon sworn. Says—I arrived in Far West, Caldwell County, Missouri, on the 4th of April, 1838, and enjoyed peace and quietness, in common with the rest of the citizens, until, the August following, when great excitement was created by the office-seekers. Attempts were made to prevent the citizens of Daviess from voting. Soon after the election, which took place in the early part of August, the citizens of Caldwell were threatened with violence from those of Daviess County and other counties adjacent to Caldwell.

Thus, the August of 1838, I may date as the time of the beginning of all the troubles of our people in Caldwell County and in all the counties in the State where our people were living. We had lived in peace from the April previous until this time; but from this time till we were all out of the State, it was but one scene of violence following another in quick succession.

There were at this time settlements in Clay, Ray, Carroll, Caldwell, and Daviess Counties, as well as some families living in other counties. A simultaneous movement was made in all the counties where settlements were made in every part of the State, which soon became violent; and threatnings were heard from every quarter. Public meetings were held, and the most inflammatory speeches made, and resolutions passed, which denounced all the citizens of these counties in the most bitter and rancorous manner. These resolutions were published in the papers, and the most extensive circulation given to them that the presses of the country were capable of giving.

- This first regular mob that assembled was

in Daviess County, and their efforts were directed against the settlements made in that county, declaring their determination to drive out of the county all the citizens who were of our religion, and that indiscriminately, without regard to anything else but their religion.

The only evidence necessary to dispossess any individual or family, or all the evidence required, would be that they were "Mormons," as we were called, or rather that they were of the "Mormon" religion. This was considered of itself crime enough to cause any individual or family to be driven from their homes, and their property made common plunder. Resolutions to this effect were made at public meetings held for the purpose, and made public through the papers of the State, in the face of all law and all authority.

I will now give a history of the settlement in Carroll County. In the preceding April, as myself and family were on our way to Far West, we put up at a house in Carroll County, on a stream called Turkey Creek, to tarry for the night. Soon after we stopped, a younger man came riding up, who also stopped and stayed through the night. Hearing my name mentioned, he introduced himself to me as Henry Root; said he lived in that county at a little town called De Witt, on the Missouri river, and had been at Far West to get some of those who were coming into that place to form a settlement at De Witt. Speaking highly of the advantages of the situation, and soliciting my interference in his behalf to obtain a number of families to commence at that place, as he was a large proprietor in the town plat, he offered a liberal share in all the profits which might arise from the sale of property there to those who would

aid him in getting the place settled. In the morning we proceeded on our journey.

Some few weeks after my arrival, the said Henry Root, in company with a man by the name of David Thomas, came to Far West on the same business; and after much solicitation on their part, it was agreed that a settlement should be made in that place; and in the July following the first families removed there, and the settlement soon increased, until in the October following it consisted of some seventy families. By this time a regular mob had collected, strongly armed, and had obtained possession of a cannon, and stationed themselves a mile or two from the town. The citizens, being nearly all new comers, had to live in their tents and waggons, and were exerting themselves to the uttermost to get houses for the approaching winter. The mob commenced committing their depredations on the citizens, by not suffering them to procure the materials for building, keeping them shut up in the town, not allowing them to go out to get provisions, driving off their cattle, and preventing the owners from going in search of them. In this way the citizens were driven to the greatest extremities, actually suffering for food and every comfort of life; in consequence of which, there was much sickness, and many died. Females gave birth to children, without a house to shelter them; and in consequence of the exposure, many suffered great afflictions, and many died.

Hearing of their great sufferings, a number of the men of Far West determined on going to see what was doing there. Accordingly we started, eluded the vigilance of the mob, and, notwithstanding they had sentinels placed on all the principal roads, to prevent relief from being sent to the citizens, safely arrived in De Witt, and found the people as above stated.

During the time we were there, every effort that could be was made to get the authorities of the country to interfere and scatter the mob. The Judge of the Circuit Court was petitioned, but without success; and after that, the Governor of the State, who returned for answer that the citizens of De Witt had got into a difficulty with the surrounding country, and they might get out of it, for he would have nothing to do with it; or this was the answer the messenger brought, when he returned.

The messenger was a Mr. Caldwell, who owned a ferry on Grand River, about three miles from De Witt, and was an old settler in the place.

The citizens were completely besieged by the mob: no man was at liberty to go out, nor any to come in. The extremities to which the people were driven were very

great, suffering with much sickness, without shelter, and deprived of all aid, either medical or any other kind, and being without food or the privilege of getting it, and betrayed by every man who made the least pretension to friendship; a notable instance of which I will here give as a sample of many others of a similar kind.

There was neither bread nor flour to be had in the place. A steamboat landed there, and application was made to get flour; but the captain said there was none on board.

A man then offered his services to get flour for the place, knowing, he said, where there was a quantity. Money was given to him for that purpose. He got on the boat and went off, and that was the last we heard of the man or the money. This was a man who had been frequently in De Witt during the siege, and professed great friendship.

In this time of extremity, a man who had a short time before moved into De Witt, bringing with him a fine yoke of cattle, started out to hunt his cattle, in order to butcher them, to keep the citizens from actual starvation; but before he got far from the town, he was fired upon by the mob, and narrowly escaped with his life, and had to return; or, at least, such was his report when he returned.

Being now completely inclosed on every side, we could plainly see many men on the opposite side of the river, and it was supposed that they were there to prevent the citizens from crossing; and, indeed, a small craft crossed from them, with three men in it, who said that that was the object for which they had assembled.

At this critical moment, with death staring us in the face, in its worst form, cut off from all communication with the surrounding country, and all our provisions exhausted, we were sustained as the children of Israel in the desert, only by different animals,—they by quails, and we by cattle and hogs, which came walking into the camp; for such it truly was, as the people were living in tents and waggons, not being privileged with building houses.

What was to be done in this extremity? Why, recourse was had to the only means of subsistence left, and that was to butcher the cattle and hogs which came into the place, without asking who was the owner, or without knowing; and what to me is remarkable is, that a sufficient number of animals came into the camp to sustain life during the time in which the citizens were besieged by the mob. This, indeed, was but coarse living; but such as it was, it sustained life.

From this circumstance the cry went out that the citizens of De Witt were thieves

and plunderers, and were stealing cattle and hogs. During this time, the mob of Carroll County said that all they wanted was that the citizens of De Witt should leave Carroll County and go to Caldwell and Daviess Counties.

The citizens, finding that they must leave De Witt or eventually starve, finally agreed

to leave; and accordingly preparations were made, and De Witt was vacated.

The first evening after we left, we put up for the night in a grove of timber. Soon after our arrival in the grove, a female who a short time before had given birth to a child, in consequence of exposure, died.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, AUGUST 27, 1859.

THE RESOURCES OF THE CHURCH.—We set great value upon our faithful brethren and sisters as means for the accomplishing of God's purposes. Though they are principally of the working classes, they are of more value as means for the establishing of the mighty kingdom of the last days and the producing of the great results connected with its rise and destiny than they would be, were they not of the working classes. Indeed, we set upon the working classes, as means for the accomplishment of any purpose, a much higher value than upon any other class, and especially prefer them for the building up of the great Latter-day Kingdom and the working out of its destiny. Of course, it should be stipulated that they must be, to use a transatlantic expression, of the right "stripe" of the working classes,—for instance, of such a "stripe" as our own faithful brethren and sisters of this Mission, who are full of faith and devotion to the cause, and who but live to seek first the interests of God's kingdom and to work out its purposes and destiny.

We have ever considered this Church rich, and its resources immense,—rich in the most valuable of means, and abounding with the most wonder-working resources. She has not been rich in money-wealth, excepting that which her working members have produced and exhausted in their necessities of life and their emigrations, settlements-founding, &c.; but she has been rich in her tens of thousands of hard-working Saints, rich in her labourers in the Priesthood, and rich also in the bone and sinew of national greatness and strength. But especially has she been rich in her Priesthood, whose numbers are thousands, and composed generally of the working classes, which are, especially among the Anglo-Saxon races, superior to all other classes. Moreover, this Priesthood not only possess the general virtues of their class, but are even by our bitterest enemies considered to be characterized by industry, energy, indomitable perseverance and courage, faith so transcendent that our enemies term it fanaticism, and heroism so astounding that an admission is sometimes forced from them that the Saints are "a nation of heroes," whose men are only to be equalled by their heroic women. These same virtues are partaken of by the whole community of Saints as well as characterizing their Priesthood. Then the Saints are self-sacrificing, full of devotion to the cause, wonderful in enterprise, sometimes undertaking movements which even astound the people of England and America, the great representatives of enterprise and invincibility. Then to this might be added the fact that the Priesthood, in common with the members, not only do the work, but also find the materials; and thus is the kingdom of God built up and the work accomplished. It is in possessing tens of thousands of Saints of such a "stripe,"

with their naked personal accompaniments, and not their gold, that constitutes the riches of the Church; and in these she is wonderfully rich. Indeed, we are persuaded that the resources of this Church and the powers of the Saints to bring about results have never been fully realized. Nor even have the Saints fully realized the resources of the Church, nor their own powers, nor what they can bring about. Indeed, they are only beginning to realize how immense are her resources, what a quantity of mind-force as well as physical sinew she possesses, how much her well-directed energies will amount to, and how great the results that they can create, when moved by faith, directed by knowledge, and supported by the miracle-working power of *will* to accomplish, under Divine aid and blessing, the parts given them to perform.

The Church, we strongly maintain, possesses immense resources in her tens of thousands of working Saints of the "stripe" named, and so also does this great Mission as a branch of the Church. Aye, and this Mission is a *great* Mission, powerful and immense in resources, and miracle-working in its capabilities to bring about results; and when it has not appeared thus, it has been because we have been ignorant of our resources, poor in practical faith, and unacquainted with our powers, and because we have not put forth our energies and used our resources. It is true the Church has not much gold to heap together in strong iron chests; and, providing that gold would rust, the Church has too much to accomplish to let either her gold or her Saints rust for lack of using. It is true also that she has not many, and perhaps not any, who can rank as men of capital like the great capitalists of England, nor many with more than the working man's means earned from day to day;—she has but few men of property and less of souls created in the image of money-bags, or made in the likeness of money-chests. Thank God for this; and we thank him also that he has given all so much to do in building up his kingdom and passed the Saints through such scenes as to effectually prevent them from getting very rich. Thank God for this, we repeat; for if the Saints had grown rich, there is but little question that the Church would have grown too poor to be acceptable to her Lord, the Saints very poor Saints and very fit for the burning; and that community which has been so rich to produce results, so strong to lift mighty burdens, so forceful to move, as it were, mountains, and so strong in their union and brotherhood, would have become too poor to do anything for God, too rotten in their bonds to keep together, and too worthless to be of much use to each other. But as it is, the Church is truly and immensely rich; and it could be very pertinently said of the Saints—Blessed are the poor, for unto them is given to build up the kingdom of God and to accomplish purposes so vast, and to perform works so wonderful, and to roll on movements so numerous and rapid, that all the force of mere gold could not produce, nor all the wealthy men of the earth undertake. Even those portions of the work which they could undertake, such as building up cities and temples, founding settlements, emigration, &c., they would give to the working men to perform, and grow richer out of the undertakings. It would be the working classes, then, who would in reality produce the resources and do the work. Now, the Church has all the essential resources, for she has all working men, numbering tens of thousands,—*all* in fact working, whether originally of the working classes or not,—all producing the means, or performing the labour, or directing the labourers. Is not the Church, then, rich? and are not her resources immense? And is it not also the case with this Mission?

This Mission is indeed rich, and her resources are immense. This great fact we are beginning to realize. Have we not composing it, leaving out children and those who count for nothing, over ten thousand "Mormon" bees? Are we not of that class and

race that have made England wealthy and powerful and filled the land with cities and wonderful works, and of that class and race that have built up nations in the New World and covered the vast West with settlements and cities and innumerable signs of wonderful enterprise? Then are we not, above all this, Saints? and are not even our worst enemies compelled to acknowledge that we are superior to our English and American countrymen in enterprise and power to astonish the world by our doings and undertakings,—so much so that it has been known for a bitter American “own correspondent” of the *Times* to grow admiring and rhapsodical in his admiration, proclaiming the Saints a nation of heroes? And havenot many others been forced to say as much? This Mission, then, has over ten thousand Saints upon whom we can count, leaving out those who count for nothing. Then the *kind* of Saints now in the Mission! Why, though we have been accustomed for years to dwell with loving admiration over the Saints generally, we are uncommonly proud of our brethren and sisters now in these lands. This Mission is a great Mission and a powerful Mission, and full of resources, and rich in the choicest of wealth, and capable of undertaking anything, equal to any movement, and powerful to bring forth numerous and wonderful results. This will become more apparent every year, providing the Saints do not become poor Saints, whining and complaining because they have to do and to move on purposes and to *work* out the interests and destiny of the kingdom. That such will be their fallen condition, there is no likelihood. Thank God, his people are honoured and blessed by him with the privilege to do and to move and to work out his designs and purposes. Show faithful Saints how they can work for the interests of God’s kingdom, or where they can best serve those interests, and they are willing, ready,—aye, even joyful to have the privilege to do it. And when, for instance, it is to accomplish a work so important and evidently conducive to the interest of the whole Church as the home manufacturing movement, that Saint must indeed be a poor Saint, and little alive to the best interests of the whole community, who would not cheerfully enter into the work. But such is not the “stripe” of many in these lands. The Saints composing this Mission, we again say, we are proud of, and believe that the Mission every year will appear greater, and more powerful, and more wonder-working, and richer in the choicest of resources. Yours be the work, Saints, to make this appear, until all the Church shall acknowledge this Mission great indeed and wonderful in its doings, and our Prophet bless and approve us all, and the Lord pronounce the plaudit, Well done, good and faithful ones!

THE VISITOR.

ANOTHER VISIT TO THE BRITISH SAINTS.

According to promise, British Saints, I have come again to visit you.

Suppose, by fancy, we multiply the *personae* of your visitor, and imagine that he has just entered the home of each and now grasps every British Saint affectionately by the hand. Yes, I can imagine myself linked hand in hand with every one of you, giving to and receiving from each that peculiar grip of Saints which, though not characterized by anything like Masonic peculiarities, but, by various and sponta-

neous expressions of hand-language, makes known as unmistakably as though revealed by chosen signs that one grasps a brother or a sister by the hand. What a situation to imagine oneself in!—linked in a brotherly grip with every true-hearted British Saint in the Mission. From my heart the warm current flashes love-language through those mystical, though natural communicators—the hands; and from the hearts of thousands of true British Saints run into mine currents of

the same language as those communicators are agitated by affectionate shakes. What a situation, I say! Were it possible to grasp at the same moment and shake the hand of every true-hearted Saint in Britain, it would be a moment of heaven that would be worth a lifetime to live for. Aye, 'tis heaven-foretasting, and fills the soul with emotions, even to imagine myself in such a situation with you, my brethren and sisters.

"Welcome, brother!—welcome!" I hear, in fancy, every true-hearted British Saint exclaim in that language of unrestrained affection so peculiar to our people, and which to my ear makes the most delightful music. Peace be with you for ever, is my fervent salutation to the British Saints.

We will imagine ourselves seated and prepared for an evening's chat upon an important subject, and one also in which we are all interested. Of course, you are waiting now for me to state the subject of our interview.

Well, British Saints, the subject of our conference together is to be the internal growth of Zion, and our particular considerations are to be made upon the establishing of home manufactures in the territory of the Saints.

"Good! The subject is important. I like it. Yes, we certainly are interested in the matter!"

Such are the abrupt remarks of an experienced brother of one of the manufacturing districts. He does not seem disposed, however, to take up the subject at this point, but rather to interject his remarks in the style of a "hear, hear!" at the same time drawing his chair closer up and falling into an attitude of deeper attention.

"The internal growth of Zion is a matter which not only the Saints in Utah are interested in, but one in which all Saints are deeply interested; and if our brethren and sisters in their mountain home (aye, and is it not *our* mountain home?) are interested in the subject of home manufactures, or any movement whatever, *we*, British Saints, are also interested in the matter. But let us also take a broader view of the subject. The subject of Zion's internal growth is not only an interesting view for our minds to dwell upon, but that internal growth itself is necessary to the up-building and destiny of the kingdom; and the bringing about that internal growth will

rapidly build up the kingdom and travel with long strides towards its destiny. This being the case, then, British Saints, the internal growth of Zion is not only an interesting subject for our minds to dwell upon and our imaginations to play with as something very desirable, while fondly dreaming of the matter as a reality that *is to be*; but that internal growth is a matter that we all should practically take hold of, and, by creative efforts, make it *more* than a reality that is to be. As fast as possible, we all should endeavour to unfold the internal growth of Zion. Have not all Saints in their inspired moments dreamt of Zion's prosperity, greatness, and nationality? And what Saint has not often fervently prayed for these results to be realized? Well, then, the case stands thus: The Saints, under God, have to make such prosperity, greatness, and nationality facts; and as British Saints most certainly do *not* stand as the noughts among Saints, but *do* count as something among the figures of the kingdom, why, it follows that they have to contribute their share to make up the sum of that prosperity, to contribute their share of efforts to bring about that greatness, and to add their number and variety of parts to constitute that nationality, with all its branches of social development. Neither is it just to us, brethren and sisters, to pass over this point without observing that the deep love of British Saints for the cause, coupled with their proud honour and enterprising minds, claims no small portion as their share of doings to make up the sum of Zion's prosperity—as their share of efforts to contribute to the greatness of the kingdom—as their share of parts to constitute the nationality of the Saints, including every branch of social growth, and indeed all the internal growths which that nationality involves.

Have I stated the case correctly, brethren and sisters?"

"Yes," replies one of the thoughtful brethren. "Yes, I see the case clearly and agree with the view taken."

"What is your view of the matter, Elder D.?"

Now, I am personally acquainted with Elder D., and know his views and peculiarities. He abominates politics, but delights in sociology, or social science. He holds that the internal and social growths and prosperity of the people contribute more to the greatness and stability

of the nations than all their politics, governments, or armies. He will be sure to set a high value on the internal growth of Zion and home manufactures.

"What is your view of the matter, Elder D.," I observe, addressing him; at which our experienced manufacturing brother already noticed draws himself up by way of preparation, feeling that his say on home manufactures in Zion is at hand.

"Well, brother Visitor," replies Elder D., "You know how highly I rate internal growths and good social systems and social prosperity. I feel deeply interested, therefore, in the internal growth and social prosperity of Zion; but I am more deeply interested in the matter, because the internal growth and prosperity of Zion is a *heart*-question. But, besides this general importance attached to such a subject as the social growths and internal prosperity of the territory of Saints, and besides the fact that such is a heart-question with all true British Saints, allow me to briefly state several particular views that I take upon the subject.

1st. Though God's work among the nations will be greatly manifested through missionary operations and those various means and forms belonging to our Church, I believe that, under the government of God and his Priesthood, nine-tenths of the destiny of the great Latter-day Work will be reached through the internal development of the community of Saints and the social growth of the kingdom. Of course, involved in these will also be found domestic relations and growths. We are not, then, interested in this matter simply as one of the parts among many to make up the destiny of the work; for it contains so many parts of that destiny.

2nd. I believe that the work of God has reached that stage where a greater internal growth of the territory of Saints becomes absolutely necessary.

3rd. I believe that the Saints have reached that stage of their destiny where the people of Zion must become self-dependent—where they must go beyond

mere settling, building of houses and cities, and agricultural pursuits, and enter into those higher stages of social and national development, and especially in home manufacturing operations and internal commerce with each other.

4th. I believe that the destiny of that great future Latter-day Kingdom to which all Saints look forward with such fervour has reached that stage where it can go no further without the internal and social growth of Zion, particularly meaning home manufactures, with internal commerce growing out of her agricultural and home manufacturing operations. Moreover, I believe that the agricultural interests of Zion must be greatly multiplied, and that the operations of the Saints in Utah in that primary branch of social growth must in future extend marvellously hand in hand with home manufacturing operations, and that a corresponding development of internal commerce will naturally attend them.

5th. I believe that without these internal growths and operations in Zion, the Saints cannot even reach that national maturity to which they aspire, and that the Church cannot put on the garments of the Kingdom. Moreover, I also believe that the internal growth and prosperity of Zion in these matters will greatly affect the work among the nations.

6th. I believe, then, that if the Saints—British Saints and all Saints on earth or in heaven—desire to see the kingdom of God reach its high destiny and Israel become a mighty nation, they must enter into the movements before us with earnestness and vigorous efforts."

"Such are also my views, Elder D.," I observe; and seeing that our manufacturing brother is about to catch up his favourite "home manufactures," I hasten to interrupt with—"But, by-the-bye, brethren and sisters, we must not crowd too much the *Millennial Star*; and though we can spend another hour together, suppose we cut our report here. Only a minute, brother C. (the home manufacturing advocate): your turn has come. Just wait while I write—

"(To be continued in our next)."

NEW DISCOVERY.—A curious apparatus is described in the *Philosophical Magazine* of this month, illustrating a new mode of producing motion by heat. The development of this new scientific fact is the result of experiments recently made by a Mr. Gore, who some time ago discovered a mode of producing motion by means of electricity.

COMMUNICATION FROM THE UNITED STATES' ATTORNEY- GENERAL TO THE UTAH JUDGES.

Attorney-General's Office,

May 17, 1859.

Gentlemen,—The President has received your joint letter on the subject of the military force with which the Court for the Second District of Utah was attended during the term recently held at Provo City. He has carefully considered it, as well as all other advices relating to the same affair, and he has directed me to give you his answer.

The condition of things in Utah made it extremely desirable that the Judges appointed for that Territory should confine themselves strictly within their own official sphere. The Government had a District-Attorney, who was charged with the duties of a public accuser, and a Marshal, who was responsible for the arrest and safe-keeping of criminals. For the Judges there was nothing left except to hear patiently the causes brought before them, and to determine them impartially according to the evidence adduced on both sides. It did not seem either right or necessary to *instruct* you that these were to be the limits of your interference with the public affairs of the Territory; for the Executive never dictates to the Judicial department. The President is responsible only for the appointment of proper men. You were selected from a very large number of other persons who were willing to be employed on the same service, and the choice was grounded solely on your high character for learning, sound judgment, and integrity. It was natural, therefore, that the President should look upon the proceedings at Provo with a sincere desire to find you in all things blameless.

It seems that on the 6th of March last, Judge Cradlebaugh announced to the commanding officer of the military forces that on the 8th day of the same month he would begin a term of the District Court at Provo, and required a military guard for certain prisoners, to the number of six or eight, who were then in custody, and would be triable at Provo. The requisition mentions it as a probable fact that "a large band of organized thieves" would be arrested; but the troops were asked for without reference to them. Promptly responding to this call, the Commanding-General sent up a company of Infantry, who encamped at the Court House, and soon afterwards ten more companies made their appearance in sight, and remained there during the whole term of the Court. In the meantime, the Governor of the Territory, hearing of this military demon-

stration upon a town previously supposed to be altogether peaceful, appeared on the ground, made inquiries, and, seeing no necessity for the troops, but believing, on the contrary, that their presence was calculated to do harm, he requested them to be removed. The request was wholly disregarded.

The Governor is the supreme Executive of the Territory. He is responsible for the public peace. From the general law of the land, the nature of his office, and the instructions he received from the State Department, it ought to have been understood that he alone had power to issue a requisition for the movement of troops from one part of the Territory to another,—that he alone could put the military forces of the Union and the people of the Territory into relations of general hostility with one another. The instructions given to the Commanding-General by the War Department are to the same effect. In that paper a "*requisition*" is not spoken of as a thing which anybody except the Governor can make. It is true that in one clause the General is told that if the Governor, the Judges, or the Marshal shall find it necessary to *summon directly* a part of the troops to aid either in the performance of his duty, he (the General) is to see the *summons* promptly obeyed. This was manifestly intended to furnish the means of repelling an opposition which might be too strong for the civil posse, and too sudden to admit of a formal requisition by the Governor upon the military commander. An officer finds himself resisted in the discharge of his duty, and he calls to his aid first the citizens, and, if they are not sufficient, the soldiers. This would be directly summoning a part of the troops. A *direct summons* and a *requisition* are not convertible terms. The former signifies a mere verbal call upon either civilians or military men for force enough to put down a present opposition to a certain officer in the performance of a particular duty; and the call is to be always made by the officer who is himself opposed upon those persons who are with their own hands to furnish the aid. A *requisition*, on the other hand, is a solemn demand in writing made by the supreme civil magistrate upon the Commander-in-Chief of the military forces for the whole or part of the army to be used in a specified service. In a Territory like Utah, the person who exercises this last-mentioned power can make war and peace when he pleases, and holds in his hand the issues of life and death for thousands.

Surely it was not intended to clothe each one of the Judges, as well as the Marshal and all his deputies, with this tremendous authority. Especially does this construction seem erroneous when we reflect that these different officers might make requisitions conflicting with one another, and all of them crossing the path of the Governor.

Besides, the matter upon which Judge Cradlebaugh's requisition bases itself was one with which the Judge had no sort of official connection. It was the duty of the Marshal to see that the prisoners were safely kept and forthcoming at the proper time. For aught that appears, the Marshal wanted no troops to aid him, and had no desire to see himself displaced by a regiment of soldiers. He made no complaint of weakness, and uttered no call for assistance. Under such circumstances, it was a mistake of the Judge to interfere with the business at all.

But, assuming the legal right of the Judge to put the Marshal's business into the hands of the army without the Marshal's concurrence, and granting also that this might be done by means of a requisition, was there in this case any occasion for the exercise of such power? When we consider how essentially peaceable is the whole spirit of our judicial system, and how exclusively it aims to operate by moral force, or at most by the arm of civil power, it can hardly be denied that the employment of military troops about the courts should be avoided as long as possible. *Inter arma silent leges*, says the maxim; and the converse of it ought to be equally true, that *inter leges silent arma*. The President has not found, either on the face of the requisition or in any other paper received by him, a statement of specific facts strong enough to make the presence of the troops seem necessary. Such necessity ought to have been perfectly plain before the measure was resorted to.

It is very probable that the Mormon inhabitants of Utah have been guilty of crimes for which they deserve the severest punishment. It is not intended by the Government

to let any one escape against whom the proper proofs can be produced. With that view, the District-Attorney has been instructed to use all possible diligence in bringing criminals of every class and of all degrees to justice. We have the fullest confidence in the vigilance, fidelity, and ability of that officer. If you shall be of opinion that his duty is not performed with sufficient energy, your statement to that effect will receive the prompt attention of the President.

It is very likely that public opinion in the Territory is frequently opposed to the conviction of parties who deserve punishment. It may be that extensive conspiracies are formed there to defeat justice. These are subjects upon which we, at this distance, can affirm or deny nothing. But, supposing your opinion upon them to be correct, every inhabitant of Utah must still be proceeded against in a regular, legal, and constitutional way. At all events, the usual and established modes of dealing with public offenders must be exhausted before we adopt any others.

On the whole, the President is very decidedly of opinion—

1. That the Governor of the Territory alone has power to issue a requisition upon the Commanding-General for the whole or part of the army:

2. That there was no apparent occasion for the presence of the troops at Provo:

3. That if a rescue of the prisoners in custody had been attempted, it was the duty of the Marshal, and not of the Judge, to summon the force which might be necessary to prevent it:

4. That the troops ought not to have been sent to Provo without the concurrence of the Governor, nor kept there against his remonstrance:

5. That the disregard of these principles and rules of action has been in many ways extremely unfortunate.

I am, very respectfully, yours, &c.,

J. S. BLACK.

Hon. J. CRADLEBAUGH, } Associate Judges,
Hon. C. E. SINCCLAIR, } Supreme Court,
Utah.

PASSING EVENTS.

GENERAL.—The Emperor Napoleon has granted an amnesty to all Frenchmen suffering punishment or under surveillance for crimes of a political character. A French agricultural journal says that, taking the whole country together, the harvest of 1859 will be below an ordinary one, and all the surplus of the two preceding years will not be too much to make up the deficiency. Disturbances have again taken place in Candia, and some *gendarmes* straggled and put to death. It appears from the *Vienna Gazette* that the Austrian Government does not intend to allow the Italian people to nullify the compact of Villafranca made at their expense; but, by fair means or foul, is resolved to force upon Tuscany and Modena their ex-sovereigns.

VARIETIES.

According to the rules of war, the stopping of a cannon ball is punished with immediate death!

A PETRIFIED SNAKE.—“A gentleman informs us that a party of miners at work near Stanhope's Ferry discovered the fossil remains of a large rattlesnake. He was found imbedded in the centre of a large boulder, which had been broken. The form of the snake was perfect, even down to the rattles, of which there were nine. The most curious circumstance about this stony reptile is, that a part of its form is composed of quartz, while the boulder in which he was found so snugly fastened is granite. About nine inches were taken from the boulder, and is now in the possession of Mr. Stanhope, where it can be seen by the scientific and curious. How the serpent came to be entombed in such a sarcophægus, or at what remote period of time he crept o'er the earth a thing of life, are questions interesting and unanswerable.”—*Trinity Times*.

POETRY.

TRUTH AND FALSEHOOD.

As Truth was out walking one beautiful day,
He called on a friend in a neighbourly way;
And being invited with kindest smile,
He seated himself and then chatted awhile.
The news was talked over, the weather discussed,
And the wet rain invoked to lay the dry dust.
Says Truth, “I've with *politics* little to do,
But the state of the crops engrosses my mind;
The season is backward, and wheat is back, too;
Yet it troubles me most this moment to find
That while the *wheat* droops in so sickly a state,
The *weeds* will grow up at a very quick rate.”
Then just at the point of his touching the wrong,
A rival of Truth's came stepping along:
He seemed in great haste; but as he was dry,
He called at our friend's to ask for a drink;
When, seeing Truth there, he appeared rather shy.
“How do, Mr. Truth? Quite a stranger, I think?”
“Why, yes, Mr. Falsehood, it must be confessed,
I'm not often welcome where you are a guest.”
“Not welcome?” quoth Falsehood, in tones of surprise;
“It's wonderful how such mistakes can arise!
Why, really, my friends all speak highly of you,
And I'm sure they'd be glad of your company too.”
“Perhaps,” replied Truth, “there *maybe* a mistake:
Let us hope that there is, for charity's sake.
But as to your friends, though their number is great,
I hope I may just be permitted to state
That none of them know me, except by repute;
And while they profess for me veneration,
Whenever they see me, they call me a brute,
And such beautiful names as ‘ugly old elf.’

I, therefore, for them have no estimation,
Any more than—excuse me—I have for yourself.”
“Ah, now,” replied Falsehood, “I think I can tell
How 'tis between us this coolness arises.
That you always disliked me, I know full well:
But you should not indulge in such surmises.
That candour and bluntness, in you such propriety,
Is not often seen in genteel society.
Hence, my friends, whilst respecting your honoured name,
I have never supposed that you are the same.
But for this mistake I'll make ample amends;
So now, my dear sir, let's shake hands and be friends.”
“Detestable compound of lies and deceit,
Do you think I'd shake hands with a snivelling cheat?”
And Truth drew himself up, majestic in ire,
His voice giving thunder, his eye flashing fire:—
“You can't deceive me, for I know you too well,
You live by confounding the terms good and evil:
While preaching of heaven you savour of hell,
And fain would disown your old father the Devil:
You've stolen my garb to hide deformity;
Assuming my name, all my credit you'd take,
And, railing at virtue, laud enormity,
And this, you would tell me, is all a mistake!
But I'll tear off the mask you so long have worn:
Your insolence will not much longer be borne.
Begone, vile impostor!—get out of my sight,
And return to thy kin in regions of night!”
They parted, Truth calmly pursuing his way,
And they've never been friends to this very day.

JAMES BOND.

ADDRESSES.—Jabez Woodard, *chez* M. Banot, Rue du Lac, 34 B, Geneva.
Charles C. Shaw, 25, Norton Street, Grantham, Lincolnshire.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 86, NEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 61, SOUTH JOHN STREET, LIVERPOOL.

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No. 36, Vol. XXI.

Saturday, September 3, 1859.

Price One Penny.

IS BRIGHAM YOUNG A PROPHET?

Having treated on the prophetic character of Joseph in a former article, it is but a continuation of the subject to glance at the motive power manifested in his successor. Doubtless the question, "Is Brigham Young a Prophet?" may seem strange to the Saints who are in the habit of bearing that testimony to the affirmative which they are conscious of possessing. But as there are many who doubt it, and still more who disbelieve it, in the world, and as we should be able at all times to give a reason for our faith, we will proceed to show some of the grounds we have for believing him to be not only a prophet, but a Prophet of God in the truest and fullest sense of the word.

The eye that can scan the horizon of the future, and from the marks which slowly unfold themselves can describe somewhat of the great beyond, may well give its possessor a claim to be ranked among the wisest of earth's mighty ones. But the mind that can pass beyond the limits of the present, traverse the boundless expanse that rises in silent majesty before it, and, bearing away its treasured secrets, unfold the glorious panorama to our wondering gaze, to study and profit by, as well as to comfort and forewarn us, ought to command our attention as one of Heaven's choicest favoured ones.

If consummate wisdom displayed under circumstances the most trying and peculiar,—if ability to lead, guide, and govern

a great and growing people, commanding unanimity of thought and action unparalleled in the history of the world,—if a clear and unclouded foresight, enabling its possessor to pilot that people through mazes of intricacy, duplicity, and fiendish scheming, be deemed sufficient to stamp a man truly great and noble, then Brigham Young stands without a parallel among living men. But though all these displayed in the superiority of his course mark him as the subject of inspiration, we can still adduce evidence of a more positive nature to prove him a Prophet of God. There have been few men who have occupied the position he holds who have given more direct utterance to the prophetic spirit that accompanies his calling than he has done. More direct evidence could be adduced to prove Brigham a Prophet, and Heber has oftener given utterance to the voice of prophecy in direct terms. Nay, he often calls Heber his Prophet, and the fact of the latter magnifying his prophetic calling as greatly as he does, while his testimony is ever plainly uttered of his noble leader's position as "Prophet, Seer, and Revelator," is of itself sufficient to convince any candid and honest mind that Brigham is of a verity what our heading queries.

But we will introduce one or two plain predictions, the fulfilment of which having taken place will sufficiently prove what we desire.

In the spring of 1852, President Young

told the Saints in Deseret to build forts, in which they could defend themselves and property from attacking enemies, stating plainly that war was gathering thick over the world and would needs begin at the house of the Lord.

Shut up within the bulwarks of the mountains, and far from the bloodthirsty mobocrats who had driven them so often, they seemed so secure from enemies of every kind that many were unwilling to believe the word of the Lord unto them. But when, a few short months after, the shrill war-whoop of the savage red man echoed through the valleys and canyons of their mountain homes, and the Saints were falling under the deadly rifles of their Indian foes, they realized that God had a Prophet upon the earth, whose warning voice should not be despised nor treated lightly. Having realized for themselves the truth of the prediction in part, they waited with confidence its entire fulfilment and turned their expectant gaze towards the East. The printing press, steam, and mail-carriers soon furnished them with the looked-for information that five of the most powerful nations on the earth were engaged in a deadly struggle. While but a short time before, at a congregation of the subjects of these same powers in the "World's Fair," poems of peace were loudly chanted by a popular poet, and echoed throughout the land in the following language:—

"Glory to the God of heaven!
Peace on earth; towards men goodwill!
Now shall honours due be given
To the best of human skill.
Always will we deal with others
As we would they dealt with us,
And rejoice as men and brothers
To befrend each other thus."

The fires of war lit when that struggle commenced have burned with fierceness since, and the Prophet's words have thus far been fulfilled to the very letter, despite the negations of the world's united wisdom.

On the 31st of July, 1853, speaking on the same subject and the troubles incurred through disobedience to the counsel given, when again urging the propriety of building forts, he used the following plain and emphatic language:—

"Brother Brigham, do you really think we shall ever need them?" "Yes, I do. All the difficulties there are in the com-

munity this year is not a drop in comparison to the heavy shower that will come." (*Journal of Discourses*, Vol. I., page 170.)

The words were plain and could not be misunderstood; yet how they could be fulfilled surpassed human wisdom to understand. They, as a people, were daily becoming more powerful; their enemies among the Indians were daily becoming less so. Eleven hundred miles of undulating prairie, untenanted save by the savage buffalo and various animals of the plains, with a few red hunters, stretched its wavy bosom between them and the confines of civilization, where discord and rapine fraternized for unhallowed purposes. Hidden away in their new-made homes, there was not the remotest prospect of any mightier foe arising than those they had conquered. The people believed, yet could not understand. But four years later, when the sound of armed hosts marching to invade them burst upon their ears, they recollected the words of the Prophet then pronounced and subsequently repeated, and testified to their literal verification.

For six years had plenty blessed the homes of Israel. Their lands gave forth an abundant increase, and the smiles of Heaven cheered their arduous labours.

But plenty often makes us forget our poverty and look with thankless gaze on the kind hand that has blessed us, while the favours we enjoy are lightly thought of. So it was with many of the Saints. Instead of using the blessings they enjoyed as wise stewards for their Lord and Master, and storing them up for trying times, as commanded, they commenced to trade them off to the very men who desired their destruction. This unwise conduct called forth the reprobation of the Lord, and his servant gave attestation to the voice of inspiration in the following words:—

"I tell you, in the name of the Lord God, I know the gate of plenty will be shut down, and your wheat and corn will be blasted, if this people do not appreciate their blessings and improve upon them." (*Millennial Star*, Vol. XV., page 131.)

Many believed, but placed it far in the future, while some doubted, till the myriad swarms of grasshoppers swept like a fierce cloud over the land; the earth radiant with life and variegated vegetation before it; behind it, the dry red

clod mocked the labourer's cares; while the chastened people owned the correcting hand of a wise parent in the trying famine that ensued. These predictions and their subsequent fulfilment, though few, are significant, and prove the prophetic spirit of the man who now leads the destinies of Israel; and as a faithful watchman gazing over the illimitable expanse of the future, he warns of approaching danger, and points out a refuge to the confiding and obedient. His sermons and speeches contain many plain and pointed prophecies, partly fulfilled and fulfilling, which prove him acquainted with the position, movements, and destiny of the nations, and forcibly recall the language of Amos—"Surely the Lord God doeth nothing, but he revealeth his secrets to his servants the prophets."

The superhuman wisdom displayed in the movements of the Saints, falsifying all the calculations of the world, and producing results the very opposite of those anticipated, may be placed to the account of anything that shallow-brained hierarchs and their followers may please; but to every one possessing the spirit of truth, they are evidences of the plainest character that God leads his people by the voice of prophecy. While the scathing judgments threatened upon the nations, and so plainly approaching, cause the hearts of the honest to thrill with gratitude that the Almighty has deigned to inspire a man who can safely guide the honest in heart where they can find shelter, "while the overflowing scourge passes over."

S.

HAPPINESS.

BY ELDER JOHN LINDSAY.

There is a feeling or desire in the organization of man that prompts him to lively action through life, even "from the cradle to the grave," or from the time he begins to understand anything about his own existence and the existence of things around him. He seems to have an intense desire in all his pursuits through life to obtain a certain object, and that object is happiness. He manifests this desire in all his prominent actions; and this fact is well demonstrated in the history of almost every son and daughter of Adam. Although it is more intense in some than in others, still all manifest it to a greater or less degree. Look at the busy world around us, rich and poor, merchant and mechanic, king and mendicant, all—all are labouring hard, both physically and mentally, to obtain this great object.

This feeling is not confined to man only: the lower orders of creation manifest also to a certain degree the same instinctive desire. They also have their sense of happiness or comfort, and they often show great sagacity and use much physical exertion to secure the same; and if man will do anything that will add to or assist them to accomplish this object, what

will they not do to serve him? If you prove by actions of kindness to certain species of the animal creation that you wish to befriend and treat them well, and succeed in impressing this upon them, they will endure all kinds of fatigue, face every kind of danger, and will even lay down life to save you,—thus showing gratitude for anything done that adds to their happiness or comfort.

Now, we think that no one, after having reflected upon the matter, will dispute that this desire has been implanted in man by an allwise and munificent Creator, and that, too, for a great and glorious purpose. The question may be asked, then, Has the great Father of our spirits made provision for the same? We answer in the affirmative. There is not a desire implanted in man but can be amply satisfied, if he will only take a legitimate course. We do not pretend, however, to say that all his heaven-born desires will be satisfied at once; for as one righteous desire is satisfied another is created; and so on he will go from one degree to another, ever following in the track of his great Leader.

Although, however, it is common to all

men to have this desire, they do not all take the same course to gratify it, but rather the opposite of this. Every one chooses his own course, and almost every one's course is opposed to that of his neighbour's. The miser, for instance, seeks it in gold and silver, and what he considers to be the precious things of the earth. These he hoards up and stores away in some secure place; and when all the world around him are in silent repose, he winds his way with stealthy steps to glut himself over his ill-gotten wealth. But here he is disappointed in his anticipations. He does not realize the happiness he expected. There is still a great vacancy in his insatiable soul. In fact, instead of adding to his happiness, it tends in many cases to produce the opposite effect. Hence despair takes hold of him. After all his toils and labours, and perhaps crime too, he still finds himself without the object for which he started. He begins to think that happiness is beyond his reach, and the stern realities of life are looking into his greedy eyes. Again: The desperate speculator, whose fortunes are wrecked, and who has not the moral courage to battle through, finds that life to him has become a blank, or a load too heavy to carry. The monster idea then enters his brain to put an end to the existence that God has given him, thinking thereby to put an end to all his trials and sorrows. But here again he is disappointed; for he will wake up in the spirit-world and find to his horror and dismay that he has increased them tenfold, and will be called upon to render unto his Creator an awful account for the deeds done in the body.

This is the course that thousands and tens of thousands of our fellow-creatures are taking. If they do not, miser-like, place their happiness on gold and silver, they do it upon something else that is equally worthless in its nature. Every one builds up an idol in his own mind, thinking that if he can only obtain possession of that, his happiness will be complete. But even if successful in obtaining it, he finds out, after all, that he has only been deceiving himself, and this drives him to madness. Hence the many suicides that occur among all classes of society; and we are bold to assert that society never will arrive at a happier state so long as men will persist in a course of this kind. We admit, however,

that the "good things of this life" will undoubtedly tend greatly to our comfort and happiness. It must be very evident to every reflecting mind that this was the very end that the Lord had in view in creating them, and that they are conducive to this object; but they of themselves will never fill up the vacancy which men feel. We therefore do not condemn men for trying to obtain possession of the things of this world. What we object to is the great error which they have fallen into in allowing their whole time and attention to be taken up with them, and neglecting to nourish, strengthen, and cultivate the nobler qualities of their nature, by the cultivation of which they would rise in the scale of intelligence and become noble and dignified beings, having wisdom within them to know how to rule and govern all their feelings and desires, and power and wisdom to guide and direct them in that channel that would bring joy and satisfaction to them at all times.

Before man can well accomplish this object, however, it is indispensably necessary that he should comply with the conditions of the Gospel; and through a strict obedience to those conditions, he will receive the promise of the Father—namely, the gift of the Holy Ghost,—which gift will enlighten his mind, quicken his understanding, and enable him to see and comprehend the great plan of redemption that the Lord has provided for his children. He will also begin to realize the true relationship that he bears to his Father in heaven, which will create a renewed desire in him to be more faithful and diligent in trying to bring forth and develop the noble attributes of his nature; and not only so, but he will begin to contemplate the fallen condition of the human family; and if called upon, he will become a powerful instrument in the hand of God in doing good upon the earth, in helping to bring to pass the great "restitution of all things," which God hath spoken by the mouth of all his holy prophets since the world began; and if he will continue in this God-like course, he will attain that position which the Lord had in view in sending him upon the earth—namely, to become a sacred and exalted being, having overcome all evil and secured thrones, principalities, and powers in the eternal worlds.

PRAYER.

"But when ye pray, use not vain repetitions as the heathen do; for they think they shall be heard for their much speaking." "Ye ask and receive not, BECAUSE YE ASK AMISS."—JESUS.

Perhaps on no principle of our holy religion are we less united than in the manner of presenting our petitions to our heavenly Father. How often do we hear Elders, when called upon to pray in our public assemblies, constantly making use of the personal pronoun *I*, when they are or ought to be the mouthpiece for the whole. Again: How many, when called to officiate, will use the exact words they have probably used for the last ten or fifteen years; so that all who have been accustomed to hear them know almost to a word what they will say and when they will have done! Is it not high time to do away with this stereotyped and parrot-like system, and that all should endeavour to pray with the spirit and the understanding also, that we may approach our heavenly Father in a way and manner that will be acceptable to him, in order that we may receive those blessings for which we pray? Jesus, on one occasion, told his disciples that they received not, because they asked amiss. How highly important it is, then, my brethren, that we should know how to ask aright.

Again: How often is it the case, when a number of the Priesthood are called upon to lay on hands in the ordinance for the healing of the sick, and one is called upon to be mouth, that the sick person will at the same time hear two or three muttering their prayers after their own fashion! Here is a division of faith at once; whereas he that is chosen as mouth should have the concentrated faith of the whole, and the lips of the rest should be silent until the general "Amen" is given at the close, so that this oneness of faith and voice may draw down those blessings which the sick stand in need of.

And again: We are not one in our mode of calling upon the Lord to bless the emblems of the body and blood of our Lord and Master. Sometimes we can hardly tell whether the officiating Elder or Priest is blessing his daily food, or not! Another will ask God the eternal Father to bless the emblems to the souls of all who may partake of them, that they may have his Spirit to be with them to the

end; but omit altogether the very person whose sufferings and death they are met to remember! "Do this in remembrance of me," was the injunction of the Saviour.

Now, there is no need for any doubt on this important ordinance, if we only make ourselves acquainted with the commandments and covenants given by Christ to his Church. For the information of those Elders who have not possessed themselves of a copy of the Doctrine and Covenants and the Book of Mormon, I beg to submit the following quotations for their consideration:—

"And the Elder or Priest shall administer it [the sacrament]; and after this manner shall he administer it: He shall kneel with the Church and call upon the Father in solemn prayer, saying—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him and keep his commandments which he has given them, that they may always have his Spirit to be with them. Amen. The manner of administering the wine. He shall take the cup also, and say—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them; that they may witness unto thee, O God the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (*Doc. and Cov.*, p. 73.)

Without infringing further upon your valuable space, I hope my brethren who cannot buy can borrow the above-named works; and I would also refer them to the *Book of Mormon*, page 551.

If these broken remarks should be of use in bringing us more to a spirit of unity in these things, to God shall be ascribed the glory, through Jesus Christ.

H. H. C.

HISTORY OF JOSEPH SMITH.

(Continued from page 557.)

[July, 1843.]

A grave was dug in the grove, and the next morning the body was deposited in it without a coffin, and the company proceeded on their journey, part of them going to Daviess County, and part into Caldwell. This was in the month of October, 1838.

In a short time after their arrival in Daviess and Caldwell Counties, messengers arrived, informing the new citizens of Caldwell and Daviess that the mob was marching to Daviess County, with their cannon with them, threatening death to the citizens, or else that they should all leave Daviess County. This caused other efforts to be made to get the authorities to interfere. I wrote two memorials, one to the Governor and one to Austin A. King, Circuit Judge, imploring their assistance and intervention to protect the citizens of Daviess against the threatened violence of the mob.

These memorials were accompanied with affidavits, which could leave no doubt on the mind of the Governor or Judge that the citizens before mentioned were in imminent danger.

At this time things began to assume an alarming aspect both to the citizens of Daviess and Caldwell Counties. Mobs were forming all around the country, declaring that they would drive the people out of the State.

This made our appeals to the authorities more deeply solicitous as the danger increased, and very soon after this the mobs commenced their depredations, which was a general system of plunder, tearing down fences, exposing all within the field to destruction, and driving off every animal they could find.

Some time previous to this, in consequence of the threatenings which were made by mobs, or those who were being formed into mobs, and the abuses committed by them on the persons and property of the citizens, an association was formed, called the Danite Band.

This, as far as I was acquainted with it, (not being myself one of the number, neither was Joseph Smith, senior,) was for mutual protection against the bands that were forming and threatened to be formed for the professed object of committing violence on the property and persons of the citizens of Daviess and Caldwell Counties. They had certain signs and words by which they could know one another, either by day or night. They were bound to keep those

signs and words secret, so that no other person or persons than themselves could know them. When any of these persons were assailed by any lawless band, he would make it known to others, who would flee to his relief at the risk of life.

In this way they sought to defend each others' lives and property; but they were strictly enjoined not to touch any person, only those who were engaged in acts of violence against the persons or property of one of their own number, or one of those whose life and property they had bound themselves to defend.

This organization was in existence when the mobs commenced their most violent attempts upon the citizens of the before-mentioned counties; and from this association arose all the horror afterwards expressed by the mob at some secret clan known as Danites.

The efforts made to get the authorities to interfere at this time was attended with some success. The Militia were ordered out under the command of Major-General Atchison, of Clay County, Brigadier-Generals Doniphan, of Clay, and Parks, of Ray County, who marched their troops to Daviess County, where they found a large mob; and General Atchison said, in my presence, he took the following singular method to disperse them:

He organized them with his troops as part of the Militia called out to suppress and arrest the mob. After having thus organized them, he discharged them and all the rest of the troops, as having no further need for their services, and all returned home.

This, however, only seemed to give the mob more courage to increase their exertions with redoubled vigour. They boasted, after that, that the authorities would not punish them, and they would do as they pleased.

In a very short time their efforts were renewed with a determination not to cease until they had driven the citizens of Caldwell and such of the citizens of Daviess as they had marked out as victims from the State.

A man, by the name of Cornelius Gilliam, who resided in Clay County, and formerly Sheriff of said county, organized a band, who painted themselves like Indians, and had a place of rendezvous at Hunter's Mills, on a stream called Grindstone. I think it was in Clinton County, the county west of Caldwell, and between it and the west line of the State.

From this place they would sally out and

commit their depredations. Efforts were again made to get the authorities to put a stop to these renewed outrages, and again General Doniphan and General Parks were called out with such portions of their respective brigades as they might deem necessary to suppress the mob, or rather mobs, for by this time there were a number of them.

General Doniphan came to Far West; and, while there, recommended to the authorities of Caldwell to have the Militia of said county called out as a necessary measure of defence, assuring us that Gillum had a large mob on the Grindstone, and his object was to make a descent upon Far West, burn the town, and kill or disperse the inhabitants; and that it was very necessary that an effective force should be ready to oppose him, or he would accomplish his object.

The Militia were accordingly called out. He also said that there had better be a strong force sent to Daviess County to guard the citizens there. He recommended that, to avoid any difficulties which might arise, they had better go in very small parties without arms, so that no legal advantage could be taken of them. I will here give a short account of the courts and internal affairs of Missouri, for the information of those who are not acquainted with the same.

Missouri has three courts of law peculiar to that State—the Supreme Court, the Circuit Court, and the County Court; the two former about the same as in many other States of the Union. The County Court is composed of three Judges, elected by the people of the respective counties. This court is in some respects like the Court of Probate in Illinois, or the Surrogate's Court of New York; but the powers of this court are more extensive than the courts of Illinois or New York.

The Judges (or any one of them of the County Court of Missouri) have the power of issuing Habeas Corpus in all cases where arrests are made within the county where they preside. They have also all the power of Justices of the Peace in civil as well as criminal cases. For instance, a warrant may be obtained from one of these Judges by affidavit, and a person arrested under such warrant.

From another of these Judges, a Habeas Corpus may issue, and the person arrested be ordered before him, and the character of the arrest be inquired into; and if, in the opinion of the Judge, the person ought not to be holden by virtue of said process, he has power to discharge him. They are considered conservators of the peace, and act as such.

In the internal regulations of the affairs

of Missouri, the counties in some respects are nearly as independent of each other as the several States of the Union. No considerable number of men armed can pass out of one county into or through another county, without first obtaining the permission of the Judges of the County Court, or some one of them; otherwise they are liable to be arrested by the order of said Judges; and if in their judgment they ought not thus to pass, they are ordered back from whence they came; and, in case of refusal, are subject to be arrested or even shot down in case of resistance.

The Judges of the County Court (or any one of them) have the power to call out the Militia of said county, upon affidavit being made to them for that purpose by any of the citizens of said county, showing it just, in the judgment of such Judge or Judges, why said Militia should be called out to defend any portion of the citizens of said county.

The following is the course of procedure: Affidavit is made before one or any number of the Judges, setting forth that the citizens of said county (or any particular portion of them) are either invaded or threatened with invasion by some unlawful assembly, whereby their liberties, lives, or property may be unlawfully taken.

When such affidavit is made to any one of the Judges, or all of them, it is the duty of him or them before whom such affidavit is made to issue an order to the Sheriff of the county, to make requisition upon the commanding officer of the Militia of said county to have immediately put under military order such a portion of the Militia under his command as may be necessary for the defence of the citizens of said county.

In this way the Militia of any county may be called out at any time deemed necessary by the County Judges, independently of any other civil authority of the State.

In case that the Militia of the county is insufficient to quell the rioters and secure the citizens against the invaders, then recourse can be had to the Judge of the Circuit Court, who has the same power over the Militia of his judicial district as the County Judges have over the Militia of the county. And in case of insufficiency in the Militia of the judicial district of the Circuit Judge, recourse can be had to the Governor of the State, and all the Militia of the State called out; and if this should fail, then the Governor can call on the President of the United States.

I have given this *expose* of the internal regulations of the affairs of Missouri, in order that the Court may clearly understand

what I have before said on this subject, and what I may hereafter say on it.

It was in view of this order of things that General Doniphan, who is a lawyer of some celebrity in Missouri, gave the recommendation he did at Far West, when passing into Daviess County with his troops, for the defence of the citizens of said county.

It was in consequence of this that he said that those of Caldwell County who went into Daviess County should go in small parties and unarmed; in which condition they were not subject to any arrest from any authority whatever.

In obedience to these recommendations, the Militia of Caldwell County was called out, affidavit having been made to one of the Judges of the county, setting forth the danger which it was believed the citizens were in from a large marauding party, assembled under the command of one Cornelius Gillum, on a stream called Grindstone.

When affidavit was made to this effect, the Judge issued his order to the Sheriff of the county, and the Sheriff to the commanding officer, who was Colonel George M. Hinkle; and thus were the Militia of the county of Caldwell put under military orders.

General Doniphan, however, instead of going into Daviess County, soon after he left Far West returned to Clay County with all his troops, giving as his reason the mutinous character of his troops, whom he

believed would join the mob, instead of acting against them, and that he had not power to restrain them.

In a day or two afterwards, General Parks, of Ray County, also came to Far West, and said that he had sent on a number of troops to Daviess County to act in concert with General Doniphan. He also made the same complaint concerning his troops that Doniphan had, doubting greatly whether they would render any service to those in Daviess, who were threatened with violence by the mobs assembling; but, on hearing that Doniphan, instead of going to Daviess County, had returned to Clay, followed his example and ordered his troops back to Ray County; and thus were the citizens of Caldwell County and those of Daviess County, who were marked out as victims by the mob, left to defend themselves the best way they could.

What I have here stated in relation to Generals Doniphan and Parks were conversations had between myself and them, about which I cannot be mistaken, unless my memory has betrayed me.

The Militia of the county of Caldwell were now all under requisition, armed and equipped according to law. The mob, after all the authorities of the State had been recalled, except the force of Caldwell County, commenced the work of destruction in earnest, showing a determination to accomplish their object.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 8, 1859.

A PRESENT WORK—CONCENTRATION OF EFFORTS.—The Church has many interests, and many parts are comprehended in the work to be accomplished. These interests will be gradually unfolded in due progression, answering to the purposes which the Lord is about to bring to pass; and the parts will be given to the Saints to perform, according to his wisdom and contingent circumstances. Those interests are not only many at the present period of the work, but they are multiplying and are constantly varying consistently with the Divine will, answering to surrounding circumstances and to meet present wants.

The parts of the work for present and direct operation are not always the same, nor are the Saints required to operate always on the same point. There will be a changing of the parts under active operation, and variation in the interests of the cause. Indeed, each day will bring its own work, answering not only to the general standing interests, but also to the wants of the day and the peculiar interests of the present time. The reasons for this variation and modification of interests, and this alternate changing, or bringing up of new parts for operations, are easily understood. Circumstances change, and all the

world are moving and altering their relative positions. They are passing through changing scenes, showing varying phases of human growth, re-producing old acts, and making up new passing events peculiar to this momentous and mysterious age. This is not only true of the Saints, but also of all mankind; for all mankind seem to be now on the move, and old nations that have remained unchanged for thousands of years are now passing through a series of changes and becoming subjects of revolutions. Now, the Lord shapes and unfolds and varies and prepares his work to answer to all this universal moving, so that as events come round his growing kingdom may be ready to embrace them, until the great consummation is brought about.

Then, again, when any part of the work is completed, if done well, it has not to be done over again, but merely preserved and kept in good order. Other parts are then brought before the workers, and their energies, faith, and skill directed to those prominent points. The work of yesterday is performed, the labour of to-day is here, and the greater parts of to-morrow are fast approaching. Thus the purposes of God move on; and as he unfolds them his people are required to receive them, and, measuring themselves thereby, fit their operations to the work given to be performed.

Now, as soon as the Lord, in the course of his unfolding purposes, has brought up the work of each present day, it is the duty of the presiding men to enter into the matter with masterly judgment and determined forcefulness, to the accomplishment of that given to be performed. In order to effect this, they must direct the faith and energies of the Saints to the parts uppermost, and point them out as the work of the present day, upon which they are required to specially operate, until some other parts are brought uppermost. To thus take hold of some particular work as it comes round, and, making it the work of the present day, concentrate the efforts of the Saints specially to that point, is not only the duty of the Presiding Elders, but it is also the wisest course which they can pursue. For if there is no particular work for the operations of a present time, and the imaginations and desires of the Saints are allowed to run over the ground of a thousand years to find a work to perform, it is evident that their minds will be distracted and little will be accomplished, because their energies would be paralyzed by uncertainty.

Acting upon these views, we have from the first endeavoured to find for the Saints a work for each day, and to create in them a present interest for a present work. Such movements as wisdom seemed to suggest as necessary for the wants of the time and best for the general interests of the cause we have aimed to point out, measuring our general operations and varying the subjects of our Editorials to meet those present wants. Moreover, the whole Priesthood of the Mission have invariably been directed to the same work, and the combined efforts of the Saints in Europe concentrated upon present movements. In our Editorials and general action we have also dwelt upon those movements, for we were persuaded that much cannot be effected by passing touches, nor anything of weight moved without a concentration of efforts. The presiding men of the Mission have ably seconded these endeavours and entered into every movement pointed out with much forcefulness, while the efforts and co-operation of officers and members generally are unequalled in the history of the Mission. Under the favour of Heaven, to this concentrated power upon a chosen work laid down for the action of the present time much of the past success is due.

DEPARTURE.—The ship *Emerald Isle*, Captain Corbish, cleared on the 18th of August and sailed on the 20th for New York, having on board fifty Saints from the Swiss and Italian Mission, and four from England, under the Presidency of Elder Henry Hug.

THE VISITOR.

ANOTHER VISIT TO THE BRITISH SAINTS.

(Concluded from page 561.)

In visiting all the British Saints at one time, some difficulties have presented themselves. Of course, I could have confined my visit to some brother's house, and made a report, and solicited its publication for others to read; but I desired to visit *all* the British Saints, because all were concerned *directly* in the object of the visit. Of course, this could not be done *personally*, and therefore I summoned to my aid the magician Literature, to transport me to your presence, through the *Star*. But even magicians cannot do impossibilities; and in this case the magician invoked has been apparently conquered by time and the limited space in the *Star*, where it was arranged that my visit should be made to all the British Saints. To overcome this, one of the difficulties in our way, he desires us all to be oblivious to time and space, and imagine our meeting continued, and Elder C. about to take up the subject of home manufactures.

"There, brother C., I have made the matter all straight for you. Now, then, we will have your favourite home manufactures."

"Well, brother Visitor!—well, British Saints!" Here there is a moment's pause, and then Elder C. starts directly into his subject with—

"Now, I do not profess to have studied society and its growths and conditions philosophically; but I believe that most thinking Englishmen in the manufacturing and commercial towns and cities have considerable practical knowledge upon such subjects as internal development and home manufactures. As you know, I reside in a manufacturing district, and have, especially since I entered the Church, been a thinking man. Upon the strength of my practical every-day experience, then, I fully agree with Elder D. upon the importance of Zion's internal development. I take as Gospel his statement that 'the Saints have reached that stage of their destiny where the people of Zion must become self-dependent.' It seems to me quite clear that this Church must not be dependent on any but God and its own vitality and seeds of growth.

The building up of the kingdom, and the welfare of Zion, and the destiny of the Saints must not be dependent upon the Devil and our enemies, nor even upon our outside well-wishers. The Church must not depend for its life or its means of living and flourishing upon his Satanic Majesty, or any of his army; nor must the Saints trust the purposes of their Master and the growth and destiny of the Latter-day Kingdom into the hands of any people, no matter whether bitter avowed enemies or kind friends—friends kind enough to trade with us and sell us their merchandize at the trifling consideration of our gold and large profits. Now, I have no objection to commerce and manufactures, but quite the reverse, and believe, with Elder D., that Zion, to grow and advance even as much as another step towards its hoped-for future, must now increase and flourish in those great fields of social existence and activity—namely, commerce and manufactures. It is not commerce and manufactures and merchandize, then, that I object to. My objection is against our being dependent upon either the Devil and our avowed enemies on the one hand, or our friendly merchants and speculators on the other hand. Utah wants commerce, manufactures, and general merchandize; but it is internal commerce and home manufactures and a general self-dependence that is so desirable. God has given the building up of his kingdom and the destiny of his great work into the hands of the Saints. They must not commit it or any part of it into the hands of any other people, whether they be our enemies, headed by his Satanic Majesty, or our friends, headed by merchants and speculators and accompanied by Utah military expeditions. Do any of us, British Saints, feel satisfied to trust the life and wellbeing of God's cause into such hands? I do not think that you do, and I know that I do not. Would you trust the life of the Church and the life of the Saints, as a community, into such hands? Have not the Devil and his agents, and tens of thousands of both men and women from the very infancy of

the Church thirsted for that life—aye, literally thirsted for the blood of the Saints? Have they not many times sought to destroy the life of the Church, to break up the community of Saints, and even to shed their blood? And how much have our friends, with the merchants, speculators, editors, priests, governments, and armies done to prevent such a solution of "Mormonism?" It is not necessary that I should inform the British Saints how much these have done for us, and the kind of doings that we owe to them. You are sufficiently acquainted with these matters. And what has the past experience of this Church, brethren and sisters, taught us? It has taught me that we cannot trust the interests of the kingdom into the hands of any but the Saints themselves, under God, and that the only trustworthy co-operators with us in the work are our invisible brotherhood, whose all, like ours, is bound up in the destiny of this work, and who in other spheres move step by step with us. Even if the Master was willing for his Saints to throw their sacred trust to others, the experiment is dangerous; and if they do not take all the interests of the work into their own hands and undertake all the parts of the upbuilding of the kingdom themselves, those interests are not safe in the hands of others; and if we leave our enemies or even trading friends to do any of the parts of the work, the Saints will get buffeted for it. If they go to the Gentiles or to the Devil's kingdom for aids and nurses and physicians to build up Zion and keep the community of Saints alive, Zion certainly never could become mighty and long-lived. Now, as I take it, we do not want aids, nor nurses, nor physicians from the Gentiles, whether they be priests, or editors, or merchants, or manufacturers, or their operatives, or speculators, or teamsters, or armies. The Church has plenty of aids and operatives, and men capable of conducting manufacturing operations, and enterprising minds to make commerce flourish in the mountain home of the Saints, without going outside of herself; and the Church has enough vitality in it to live, grow, and flourish, without asking the Gentiles for physicians of any kind, whether priestly, editorial, administrative, commercial, military, or mobocratic,—especially when we consider the amount and kind of physic they do give us. Now, as I take it, then,

the Saints must more than ever turn their attention to internal growth, and no longer let any of the great interests of the Church and the wellbeing of Zion be entrusted to the hands of others, nor leave any part of the kingdom for the alien to build up. Whether it be our spiritual growth and Church operations, or our social and domestic growths and arrangements, or our agricultural, commercial, manufacturing, or operative interests, the Saints must take all into their own hands, build up every part of the kingdom themselves, and be the only repositories of the interests of the cause. The Church, in fact, must become self-dependent; and her members must be her farmers and manufacturers and commercial men and operatives."

"Yes, Elder C.," I observe, "your doctrine of self-dependence is very solid; and, as you have intimated, it is not only the proper foundation for the Church to stand upon, but, as experience has shown us in very strong language, it is the only *safe* foundation. Moreover, it can easily be understood how much it must tend to the growth of Zion and the general interests of the community to produce our raw material, manufacture that which we consume, and be generally a self-dependent people. Indeed, I believe, with you, brethren, that the time has come when Zion *must* be self-dependent. Realizing this fact, and knowing how much home manufacturing operations will tend to render her self-dependent, the efforts which President Calkin called upon us to make for the interests of home manufactures in Zion seemed to me like a special call from Heaven. I believe that I am not generally unwilling to serve the interests of the kingdom, but this movement seems to be a special providence, and the act of rolling it on more a privilege than a duty. Perhaps I am enthusiastic; but I certainly could shout, Glory to God! at the anticipation of the establishment and successful operation of home manufactures in Zion; and believe me, Saints, I honestly thank Him for letting me contribute my mite to it."

"That is just as I feel, Elder B.," remarks the manufacturing brother. "I never felt so well over anything in my life."

"Nor I," joins in Elder F.

"Nor I," quickly adds Priest B.

Just here I can fancy hearing the voices

of thousands of British Saints making a perfect rush to have *their* say. I cannot, of course, name them all, nor can I separate their exclamations; but from the tongue of each I seem to hear—

“Nor I!” “Nor I!” “Nor I!”

“Capital!” ejaculates Elder D., rubbing his hands with satisfaction. “But how could we feel otherwise in a matter that touches so deeply the interests of the kingdom?”

Here darts in a warm-hearted faithful sister, who is quite a “Mormon” spur, with—

“I’ll not own those for brethren and sisters who *do* ‘feel otherwise.’ They don’t deserve to be called British Saints. I won’t acknowledge them as such.”

And sister looks full of indignation at

the very thought of there being any one bearing the name of British Saint who *could* “feel otherwise.”

“So we shall do our part, British Saints. We will claim our share in bringing out the internal growth of Zion, and for the success of her home manufactures.”

“We will!” “We will!”

Are not such the heart out-burstings of all true British Saints? And do not the voices of the sisters join in the chorus with as much enthusiasm as the brethren? I am satisfied upon the point. True British Saints will always do their part and claim their share.

God bless you, British Saints! Thus I take my leave.

CORRESPONDENCE.

ENGLAND.—SOUTH PASTORATE.

Bristol, August 8, 1859.

President Calkin.

Dear Brother,—As I am about leaving the South Pastorate, I embrace the present opportunity of informing you of the condition of the same. The Saints generally are labouring diligently and faithfully to roll on the work by generously responding to all calls that have been made, by attendance to meetings and other duties devolving upon them.

The Travelling Elders have been warning the people by tracting and open-air preaching, as well as attending to the interests of the Saints entrusted to their care.

The Presidents of Conferences, without an exception, have been united with me in carrying out the instructions we have received from the Presidency, and are good faithful men. I feel to part from them with considerable regret, having laboured with them without a single misunderstanding. All has moved along in peace and love, labouring with perfect harmony and good feeling.

During the last twelve months the book debt of the Pastorate has decreased considerably. The June quarter of 1858 showed a debt of £231 2s. 10½d. on the

Pastorate; but in the June quarter of 1859 the debt is £65 2s. 10½d., which I feel sanguine will be cleared off before the end of the present quarter.

I have travelled amongst the Saints in this Pastorate with considerable satisfaction; and being acquainted with their condition, I feel satisfied that, with but few exceptions, they have done their best, according to the circumstances under which they have laboured; and I feel that they will continue to improve as they manifest an interest in the advancement of the kingdom of God by their *faith and works*.

Baptisms have not been very numerous. The Gospel has been preached extensively for some years, and has met with considerable opposition, and the Saints have been very wickedly misrepresented, which has caused a great deal of prejudice to exist in the minds of the people; so that the few who are baptised are generally very good people, and far superior to those who have been in the Church a number of years, but who require continually labouring with to influence them to live their religion.

We held a Pastoral Conference on the 7th instant, which was well attended. We were blessed with the presence of President J. D. Ross, from whom we

have received many wise counsels and instructions.

The brethren of the south desire to join me in kind regards to the Presidency

and all in the Office. I have the honour to remain yours very faithfully in the everlasting covenant,

GEORGE TRABDALE.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 546.)

(From J. Carver's Journal of Travels in North America, published in London in 1778.)

"One day, having landed on the shore of the Mississippi, some miles below Lake Pepin, whilst my attendants were preparing my dinner, I walked out to take a view of the adjacent country. I had not proceeded far before I came to a fine, level, open plain, on which I perceived, at a little distance, a partial elevation that had the appearance of an entrenchment. On a nearer inspection, I had greater reason to suppose that it had really been intended for this many centuries ago. Notwithstanding it was now covered with grass, I could plainly discern that it had once been a breastwork of about four feet in height, extending the best part of a mile, and sufficiently capacious to cover five thousand men. Its form was somewhat circular, and its flanks reached to the river. Though much defaced by time, every angle was distinguishable, and appeared as regular and fashioned with as much military skill as if planned by Vauban himself. . . . From the depth of the bed of earth by which it was covered, I was able to draw certain conclusions of its great antiquity."

(From Mangi's MS. "Diary" of a Visit to the Ruins on the Gila in the year 1694; extracted in Schoolcraft's "History, Condition, and Prospects of the Indian Tribes.")

"There was one edifice, with the principal room in the middle of four stories, and the adjoining rooms on its four sides of three stories, with the walls two yards in thickness, of strong mortar and clay, so smooth and shining within that they appear like burnished tables, and so polished that they shone like the earthenware of Puebla. At the distance of an arquebuss shot, twelve other houses are to be seen, also half fallen, having thick walls, and all the ceilings burnt, except in the lower room of one house, which is of round timbers, smooth and not thick, which appeared to be of cedar or savin, and over them sticks of very equal size, and a cake of mortar and hard clay, making a roof or ceiling of great ingenuity. In the environs are to be seen many other ruins and heaps

of broken earth, which circumscribe it two leagues, with much broken earthenware of plates and pots of fine clay, painted of many colours, and which resemble the jars of Guadalajara, in Spain. It may be inferred that the population or city of this body politic was very large; and that it was of one government is shown by a main canal which comes from the river by the plain, running around for the distance of three leagues, and inclosing the inhabitants in its area, being in breadth ten varas, [about 27 feet,] and about four in depth; through which, perhaps, was directed one-half the volume of the river, in such a manner that it might serve for a defensive moat, as well as to supply the wards with water, and irrigate the plantations in the adjacencies."

(From "Father Pedro Font's [MS.] Journal from Orcasitas, in Sonora, to Monterey, California, in 1775, '76, '77;" extracted in Schoolcraft's "History, Condition, and Prospects of the Indian Tribes.")

"The Commandant determined that we should rest to-day, and thus we had an opportunity to examine the large building called Montezuma's House [with 'its ruins'], situated at the distance of one league from the river Gila, and three leagues E.S.E. of the Laguna. . . . The ruins of the houses which composed this town extend more than a league towards the east and other cardinal points; and all this land is partially covered with pieces of pots, jars, plates, etc., some common, and others painted of different colours—white, blue, red, etc.; which is a sign that this has been a large town inhabited by a distinct people from the Pimos of the river, who do not know how to manufacture such earthenware. We made an exact survey of this edifice and of its situation, which we measured in the meantime with a lance; and this measure I afterwards reduced to geometrical feet, which gave a little more or less than the following result. The house forms an oblong square, facing exactly to the four cardinal points—east, west, north, and south; and round about it there are ruins indicating a fence or wall, which surrounded the house and other

buildings, particularly in the corners, where it appears there has been some edifice like an interior castle or watch-tower; for in the angle which faces towards the south-west there stands a ruin, with its divisions and an upper story. The exterior wall extends from north to south 420 feet, and from east to west 260 feet. The interior of the house consists of fine halls; the three middle ones being of one size, and the two extreme ones longer. The three middle ones are 26 feet in length from north to south, and ten feet in breadth from east to west. The two extreme ones measure twelve feet from north to south, and 38 feet from east to west."

(From an American publication.)

"The antiquities of America extend from the eastern shores of Maine and Massachusetts to the Pacific, and from the great lakes and British dominions to Peru and La Plata, in South America,—in fact, throughout the extent of both continents. Immense forests grow over the ruins of large cities, and the gigantic size of the trees, with indications that other generations of trees sprung up and grew before them, prove that the ruins were in existence before the Christian era. In every portion of the United States, interesting ruins have been discovered. In the State of New York have been found sculptured figures of one hundred animals of different species, executed in a style far superior to anything exhibited by any of the existing tribes of Indians. The State of Ohio abounds in ruins of towers and fortifications, with extensive mounds and pyramids. At Marietta, in this State, beautiful pottery, silver and copper ornaments, and pearls of great beauty and lustre have been dug up from the earth. In the caves of Tennessee and Kentucky, mummies have been found in a high state of preservation, clothed with clothes and skins of various texture, inlaid with feathers. Like discoveries have been made at Carrolton, near Milwaukee, in the State of Wisconsin: ruins of huge fortifications appear. Similar ruins appear in the State of Missouri. On the south side of the Missouri River, in the western portion of this State, is an inclosure of some 500 acres, which includes the ruin of a building (no doubt ancient tower,) with walls 150 feet high, and 80 feet wide at the base; attached to which are a redoubt and a citadel, with work much resembling the structure of a tower in Europe. But it is in the south of Mexico that magnificent and beautiful ruins present themselves in great abundance. . . . The most extensive ruins are to be found at Uxmal and Palenque, in the south-east of Mexico. At Uxmal are immense pyramids, coated with stone, and quadrangle stone edifices and

terraces. The highest of these pyramids is 130 feet, and on the summit it supports a temple; and on the facades of the temple are four human figures, cut in stone with great exactness and elegance. The hands are crossed upon the breast, the head is covered in something like a helmet, about the neck is a garment of the skin of an alligator, and over each body is a figure of death's head and bones. At Palenque are immense ruins—a city of great extent, with the remains of a royal palace. One temple, that of Copan, was 520 feet by 650, and supposed to have been as large as St. Peter's at Rome. Another temple of great dimensions is here, having an entrance by a portico 100 feet long and 10 feet broad; it stands on an elevation of 60 feet. The pillars of the portico are adorned with hieroglyphics and other devices. Different objects of worship have been found—representations of the gods who were worshipped in this country. These temples, with fourteen large buildings and many other objects of curiosity, stand here as monuments of ancient greatness, to remind us of the remote origin of a mighty empire. This city has been described as the Thebes of America, and travellers have supposed that it must have been 60 miles in circumference, and contained a population of three millions of souls. Centuries must have elapsed and dynasties succeeded each other before such orders of architecture were introduced, and a length of time must have passed before an empire would become sufficiently powerful to erect such temples and possess a city of such vast extent. In looking back to the past, we feel interested in the imagination that this people was once in the noon-day of glory, enjoying all the fruits and luxuries of an advanced civilization. . . . In this country is exhibited the largest pyramid in the world—that of Cholula, near Puebla. It covers 40 acres, and is about 200 feet high. On its summit was a temple, and in the interior has been discovered a vault, roofed with beams of wood, containing skeletons and idols. Several smaller pyramids surround this large one. It appears to have been formed by cutting a hill into an artificial shape. Its dimensions are immense, being nearly three miles in circumference, and about 400 feet high. It is divided into terraces and slopes, covered with platforms, stages, and bastions, elevated one above the other, and all formed with large stones skilfully cut and joined without any cement. In some respects the style of architecture resembles the Gothic, being massive and durable; in other respects it resembles the Egyptian; yet the general construction, manner, and style of architecture is different from anything hitherto described in the world. As in Egypt,

hieroglyphics on stone denote remarkable events, which no man has yet been able to decipher. Architecture, sculpture, painting, and all the arts that adorn civilized life have flourished in this country at a period far remote. There is evidence sufficient to prove that those cities were in ruins at least 16 or 18 hundred years ago. In Palenque is the remains of an altar, over which grows an immense cedar, whose powerful roots en-

shrine it. The whole city is overgrown with mahogany and cedar trees of enormous size. The cocentric circle of some of these trees—the well known cycles for a year—have been counted, which showed that they were more than 1,800 years old; and there were indications of another generation of trees having sprung up before them. How few reflect on the fact that America is an old dominion, the seat of an ancient mighty empire!"

(To be continued.)

PASSING EVENTS.

GENERAL.—The accounts from Lisbon of the olives are very bad, and a very short crop is expected: the vine disease is worse than ever, and the loss in money to the farmers and to the country generally will be very great. From Oporto, letters, in which every credence can be placed, describe the state of the vineyards as most disastrous. A general massacre of Christians is reported to have taken place in two towns of a district in Borneo. A letter from Vienna states that a complete re-organization of the Austrian army, particularly of the Artillery, is about to take place. The Viceroy of Egypt is considerably increasing his army. The work of serf liberation in Russia is still going on, and it is expected that serfdom in the whole of the Czar's dominions will ere long have ceased to exist. From eight to ten thousand of the late East India Company's European troops have signified their desire to avail themselves of the opportunity of taking their discharge: Government has already chartered two vessels for the conveyance of 1,200 of them.

VARIETIES.

HINT TO OUT-DOOR PREACHERS.—"Any person may preach out of doors with as much ease as in a chapel, if he will only stand in such a way as to have the people between him and some high building."—*Wesley.*

HOW TO KEEP FLIES FROM AN APARTMENT.—Flies will not pass through the meshes of a net, even though those meshes are more than an inch in diameter. Therefore suspend a net made of light-coloured thread to the outside of the window; and although every mesh is large enough to admit not only one fly, but several flies, with expanded wings, to pass through at the same moment; yet, from some inexplicable dread of venturing across the mesh-work, these insects will be effectually excluded. The cost of a thread net is very trifling, and the trouble attending its use is small. It may be firmly secured on the outside of the window as soon as the flies begin to be troublesome, and allowed to remain till the cold weather; or, what is better for those who admit the comfort of frequent window-cleanings, it may be stretched to a slight outer frame of wood, and in that manner easily fixed to the window or removed from it. A substitute might even be found for a net by fixing small nails round the window-frame at the distance of about an inch from each other, and stretching threads across, both vertically and horizontally. It is necessary to state that, in order for this plan of excluding flies to succeed, it is essential that the light enter the room on *one side only*; for if there be an opposite or side-window the flies pass through the net without scruple. It is said that it is not even necessary to have a net, or threads arranged vertically and horizontally so as to resemble one, but that if threads be stretched in a horizontal direction only across the openings of windows, at the distance of about an inch from each other, even this will be sufficient to keep out the flies.

CATHOLIC CONFIRMATION AT SUTTON.—"On Sunday morning last, a confirmation took place, by the Catholic bishop, of upwards of 100 children and adults. The newly-confirmed, each holding a lighted candle, surrounded the altar, which was itself illuminated with upwards of seventy lights. He enlarged on the advantages of the scapular and the rosary of the Virgin. He asked those who had obtained scapulars to exhibit them, which they did,—all the newly-confirmed appearing to have them. He then proceeded to explain the meaning of their three colours—viz., blue for purity, red signifying the blood of Jesus, and brown being the Virgin Mary's chosen colour. He told them to put them over

their necks, after he had repeated some Latin words. They accordingly put them on, the females having previously removed their bonnets. He stated that these scapulars would preserve them from committing sin. If a person, for instance, wanted to fight, he would feel that he could not do it until he took it off. They would also preserve from other dangers. In a town that was on fire, it had been found that the houses of those who wore the scapular were not burned. The reverend father strongly urged the repetition of the rosary of the blessed Virgin as frequently in the day as possible, but at least every morning and evening. He mentioned a case of a man who, when imprisoned for some offence, daily repeated his prayers to the Virgin, and vowed to reform, if she would rescue him from his present danger. As soon as he had made the vow, he found himself safe outside the prison. He said that in France there was a girl named Lucy: one day she was devoutly saying her rosary before a stone image of the Virgin. The infant Jesus came down into her arms,—not a stone image, but *LIVING*. She took him with joy to her home, where he remained with her for three days and nights, during which time she ate nothing; but at the end of that time she fell asleep. When she awoke, he was gone, and the stone image was restored to the arms of Mary. In conclusion, he exhibited the crucifix to the children, and said he was sure none of them would be so wicked as to throw stones at it, or even throw dust in its eyes; and to sin even little sins would be doing so.”—*From St. Helena Intelligencer.*

POETRY.

PRESENT PROSPECTS.

Oh, a feeling of dread o'er the people is creeping;—
The cloud-covered future is threat'ning and dark;
Old Death's sable legions prepare for the reaping,
And rich is the harvest now ripe for their work.
For the souls of the blood-loving, long since departed,
On a mission from Hades have gleefully started,
To enslave the ambition of rulers black-hearted,
And fan up the embers of rapine and war.

With the sweet bait of "Liberty," monarchs are angling;

The poor human gudgeons the hook ne'er behold;
While they struggle and bleed for the bait that is dangling,

A strong net is round them their rights to enfold.
Giant Treachery lurks in the highest of stations,
And weakness is seen in the strongest of nations,
Their statesmen will break the most sacred relations,
To gain popularity, places, or gold.

"No confidence" law-makers have in each other:
No wonder the people repose none in them!
Their brilliant orations, all froth, wind, and bother,
Are made but to flatter, deride, or condemn;
While a black sea of crime o'er the nation is surging,
And Want to foul vices the millions is urging,
And the ship of the State on a whirlpool is merging,
With naught but their speeches its torrents to stem.

The young plants are growing in hot-beds of evil,

Inhaling an air of blasphemy and sin,
And blossoming fast for the use of the Devil;

For the sap that he loves is engendered within.

Ah, loathsome indeed is the fruit they are bearing;
Their young lips are bitter with cursing and swearing,
For thieving and lying, and fighting and tearing,
From all generations the prize they will win.

Yet parsons will tell how the Gospel is spreading,

And how Christianity blesses mankind,
While fast the broad road to perdition they're treading,

And leaving famed Sodom a long way behind.
Then, Saints, lift your voices, and ne'er think of tiring;

Behold, here's a world that with sin is expiring;
While angels and Gods, your devotion admiring,
Shall help you the truth-loving remnant to find.

Oh, Zion, thou nation to virtue devoted,
Thy far-scattered children are longing to come;
O'er thy fancied destruction the wicked have gloated,
But still thou dost flourish, our beautiful home!
Fair Freedom has fled to thy rock-begirt dwelling;
The fate of the kingdoms their present is telling;
Arise in thy splendour, earth's night-cloud dispelling,
And drive into chaos its blackness and gloom.

CHARLES W. FENNER.

ADDRESSES.—Frederick W. Blake, 1, Great Charles Street, Birmingham.
Edward Phillips, at William Biddle's, Long Street, Walsall, Staffordshire.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 37, Vol. XXI.

Saturday, September 10, 1859.

Price One Penny.

THE SECOND ADVENT.

BY ELDER CHARLES W. PENROSE.

Professed Christians of all denominations believe in the second coming of Christ; but while all agree that he will appear "the second time without sin unto salvation," they disagree about the manner, the place, and the time of his appearance.

The popular opinion is that he will come in a spiritual manner and reign in the hearts of his people; that his presence will be universally and simultaneously felt when all the world has been converted through the preaching of the word.

Now, against this doctrine there have been many objectors. Some have declared that he would come "travelling as a man" and commence again to preach to the world; others have even contended that he would appear "in the form of a woman." Various places have been fixed upon as the spot where he would appear; the very "day and hour" of his coming have been proclaimed to the world; and the periods were as various as the localities.

The Latter-day Saints have their peculiar views upon this important subject, founded, however, not upon mere speculation, popular opinion, or mystical interpretations of ancient prophecy, but upon God's word revealed in these latter times, corroborated by the plain and pointed declarations of "holy men of God who speak by the Holy Ghost." It is the design of this article to briefly explain some of

these views for the benefit of the general reader.

Before the Lord made his first appearance among men on earth, notwithstanding that the ancient seers had predicted his appearance, he sent a Prophet to prepare the people for his coming. Therefore it is reasonable to suppose (though the old Prophets and Apostles have spoken many things concerning his second advent,) that he should send some one to prepare the world for that event; and the necessity of this is obvious when we consider the uncertainty and differences of opinion that prevail upon the subject.

Now, although the ancient Jews had the writings of the Prophets and the presence of John the Baptist; yet but a few, comparatively speaking, would believe that Jesus of Nazareth was the Messiah. His forerunner was put to death, and he himself was crucified; and though the people of this generation have the Old and New Testaments, and though the Lord has sent a messenger to prepare the world for his second advent, the same ignorance exists and the same spirit now prevails which caused the death of John the Baptist and Jesus the Christ.

Joseph Smith, like John the Baptist, came to a sectarian generation to "prepare the way" before the Messiah. Like him, he preached "the baptism of wa-

penitance for the remission of sins," and, like him, he was persecuted, imprisoned, and slain. But those who have received his testimony and obeyed the principles of righteousness which he proclaimed have received from God a light which enables them to "discern the signs of the times" and to see the day quickly advancing when the Lord shall come. The false alarms which startle the world at intervals have no terrors for them, for they have "a more sure word of prophecy."

Through the preaching of the Gospel of Christ, as revealed through Joseph Smith,—namely, faith, repentance, baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, &c., many among all nations will be led to forsake the traditions of their fathers and become numbered with the people of God. These will gather to one place to prepare themselves for the appearance of the Saviour, by learning through his inspired servants the things which are pleasing to him and purifying themselves from all things which he hates. They will build unto him a holy Temple. Of necessity some form of government must be set up among them, as they will exist in a national as well as an ecclesiastical capacity. This government will be a theocracy, or, in other words, the kingdom of God. The laws, ordinances, regulations, &c., will be under the direction of God's Priesthood, and the people will progress in arts, sciences, and everything that will produce happiness, promote union, and establish them in strength, righteousness, and everlasting peace.

On the other hand, through the rejection of this Gospel, which "shall be preached to all the world as a witness" of the coming of Christ, the world will increase in confusion, doubt, and horrible strife. As the upright in heart, the meek of the earth, withdraw from their midst, so will the Spirit of God also be withdrawn from them. The darkness upon their minds in relation to eternal things will become blacker, nations will engage in frightful and bloody warfare, the crimes which are now becoming so frequent will be of continual occurrence, the ties that bind together families and kindred will be disregarded and violated, the passions of human nature will be put to the vilest uses, the very elements around will seem to be affected by the national and social convulsions that will agitate

the world, and storms, earthquakes, and appalling disasters by sea and land will cause terror and dismay among the people; new diseases will silently eat their ghastly way through the ranks of the wicked; the earth, soaked with gore and defiled with the filthiness of her inhabitants, will begin to withhold her fruits in their season; the waves of the sea will heave themselves beyond their bounds, and all things will be in commotion; and in the midst of all these calamities, the master-minds among nations will be taken away, and fear will take hold of the hearts of all men.

The Jews, still in unbelief that Jesus was the Christ, will separate themselves from among the Gentiles and gather to their fatherland. Events will be so controlled by the God of Israel, that they shall possess the land again and build the Temple in its former place: they will increase and multiply in numbers and in riches, and practise the rites of the Mosaic law, looking for the coming of Messiah to reign over them as king. The bankrupt nations, envying the wealth of the sons of Judah, will seek a pretext to make war upon them, and will invade the "holy land" to "take a prey and a spoil."

We may consider the inhabitants of the earth at the time immediately preceding the coming of Christ under three general divisions:—

First, the Saints of God gathered to one place on the western continent, called Zion, busily preparing for his appearance in their midst as their Redeemer, who had shed his blood for their salvation, now coming to reign over them and to reward them for their labours in establishing his government:

Second, the Jews gathered to Jerusalem and also expecting the Messiah, but not believing that Jesus of Nazareth was the Son of God, and being in danger of destruction from their Gentile enemies:

Third, the corrupt nations and kingdoms of men, who, rejecting the light of the Gospel, are unprepared for the Lord's advent and are almost ripe for destruction.

Among the first-mentioned of these three classes of men the Lord will make his appearance first; and that appearance will be unknown to the rest of mankind. He will come to the Temple prepared for him, and his faithful people will behold his face, hear his voice, and gaze upon his glory. From his own lips they will

receive further instructions for the development and beautifying of Zion and for the extension and sure stability of his kingdom.

His next appearance will be among the distressed and nearly vanquished sons of Judah. At the crisis of their fate, when the hostile troops of several nations are ravaging the city and all the horrors of war are overwhelming the people of Jerusalem, he will set his feet upon the Mount of Olives, which will cleave and part asunder at his touch. Attended by a host from heaven, he will overthrow and destroy the combined armies of the Gentiles, and appear to the worshipping Jews as the mighty Deliverer and Conqueror so long expected by their race; and while love, gratitude, awe, and admiration swell their bosoms, the Deliverer will show them the tokens of his crucifixion and disclose himself as Jesus of Nazareth, whom they had reviled and whom their fathers put to death. Then will unbelief depart from their souls, and "the blindness in part which has happened unto Israel" be removed. "A fountain for sin and uncleanness shall be opened to the house of David and the inhabitants of Jerusalem," and "a nation will be born" unto God "in a day." They will be baptised for the remission of their sins, and will receive the gift of the Holy Ghost, and the government of God as established in Zion will be set up among them, no more to be thrown down for ever.

The great and crowning advent of the Lord will be subsequent to these two appearances; but who can describe it in the language of mortals? The tongue of man falters, and the pen drops from the hand of the writer, as the mind is rapt in contemplation of the sublime and awful majesty of his coming to take vengeance on the ungodly and to reign as King of the whole earth.

He comes! The earth shakes, and the tall mountains tremble; the mighty deep rolls back to the north as in fear, and the rent skies glow like molten brass. He comes! The dead Saints burst forth from their tombs, and "those who are alive and remain" are "caught up" with them to meet him. The ungodly rush to hide themselves from his presence, and call upon the quivering rocks to cover them. He comes! with all the hosts of the righteous glorified. The breath of

his lips strikes death to the wicked. His glory is a consuming fire. The proud and rebellious are as stubble; they are burned and "left neither root nor branch." He sweeps the earth "as with the besom of destruction." He deluges the earth with the fiery floods of his wrath, and the filthiness and abominations of the world are consumed. Satan and his dark hosts are taken and bound—the prince of the power of the air has lost his dominion, for He whose right it is to reign has come, and "the kingdoms of this world have become the kingdoms of our Lord and of his Christ."

"The people of the Saints of the Most High" will dwell on the earth, which shall bring forth her strength as in the days of her youth; they will build cities and plant gardens; those who have been faithful over a few things will be made rulers over many things; Eden will bloom, and the fruits and flowers of Paradise display their loveliness as at the first; Jesus shall reign "in Mount Zion and in Jerusalem and before his ancients gloriously," and all created things shall "praise the Lord."

In answer to questions put by his Apostles, Jesus spoke of certain events which were to be taken as signs of his advent. These things are *now taking place*: therefore we are living in the day of his coming.

The "Gospel of the kingdom," restored to earth by revelation, is being preached as a special "witness" of his appearing; his people are gathering together; already the foundations of his kingdom are being laid in the mountains; Zion is being built up; a Temple is being reared for his reception; the spirit of gathering is brooding over the Jews, and wealthy and influential men among them are exerting themselves for the re-establishment of Jerusalem; barren parts of that land are beginning to blossom, and streams there long since dried up begin again to flow. The spirit of contention increases in every department of society, and the nations feel impelled by an invisible influence to prepare themselves for war. Horrible inventions are continually being brought out for the purpose of destroying the lives of men. Incapacity among law-makers and rulers is seen to a most humiliating degree. We hear of earthquakes, tornadoes, storms, and all kinds of appalling disasters; and though

the earth still brings forth an abundance of her fruits, thousands pine for the want of natural nourishment. Crime increases at a fearful rate; the religion of the great mass of mankind is nothing but a mockery and a sham; the cords that hold together society are snapping and loosening, and all feel that "there's something at hand!"

These are some of the tokens of his coming. "*Behold the Bridegroom cometh. Go ye out to meet Him!*" The "wise virgins" are awaking; their lamps are trimmed; they walk not in the dark, but, with "a light to their feet and a lamp to their path," they are hastening to the place appointed; for it is written, "The Redeemer shall come to Zion."

The time is close at hand. The events we have been considering will follow each other in rapid succession. God will cut

his work short in righteousness. The day and hour are not revealed; but "when the Lord hath built up Zion, then will he appear in his glory."

O ye children of men, put away your sins—repent of your evil doings. The Spirit of the Lord has whispered in your hearts, and you have *felt* your iniquities, when alone in the silent night you have been sleepless. Heed not the gibe and the sneer of the corrupt and evil-minded, but come forth and be buried with Christ in baptism; receive the rich gift of the Spirit of God, and help, with the Saints, to prepare the kingdom for the Son of Man, that when he shall come you may be looking for his appearance, and that the "day of the Lord" may not come upon you unawares, "like a thief in the night."

GOVERNMENT VERSUS AUTHORITY.

BY ELDER JAMES L. CHALMERS.

Man's disposition to govern and control his fellow-man and also the lower creations of God that are around him is in itself righteous. The development of it, however, has but too often shown his incapacity to exercise rule in such a way as to be creditable to himself and beneficial to those around him. How often is it the case that, in the hurry to gain pre-eminence, the exercise of authority is mistaken and applied as government; the consequence of which is that an unjust control, which becomes both tyrannical and oppressive, is substituted for that which would otherwise be a blessing.

In the government of nations, laws are enacted which, if they affect the general community at all, are seldom of any benefit. In fact, there are several classes of the community (and those, too, which form the bone and sinew of society,) that are entirely out of the reach of the Legislature. It cannot be that there is a deficiency of officials, for the nations swarm with them of all kinds, both civil, military, and ecclesiastical. Yet, with all this power of administration, there are millions of human beings whose intelligence is allowed to accumulate and mud-

dle together, till by its own inherent power it develops itself in such a way that nothing but the strong arm of law and police force is anything like able to keep it from becoming a pestiferous curse, instead of being a blessing.

There is not a stronger proof that a government is defective than is to be found in the fact that crime and pauperism are on the increase. Crime and pauperism, as they exist in the nation of Great Britain, have their mainspring in the misgoverned and neglected intelligence of the millions of its subjects.

Nor is this incapacity manifested in the government of nations only; for if we jump from the grand councils of the state to the family circle, the same incapacity is visibly manifested. It is too often the case that it is the first and only consideration with parents, in relation to their children, how they can best be turned to advantage for the present time; and often, without the least consideration of their capabilities or adaptation to any particular pursuit in life, they are driven to occupations in which their intelligence is not at all likely to shine; consequently, a dislike towards and a desire to disobey

the wishes of the parents is begotten in the children at an early age, which is generally put into execution as soon as they become masters of themselves. The strongest proof that family government is miserably defective is found in the fact that families disorganize of themselves. They remain together and are only known as a little community so long as their incapacity and helplessness compel them; but, through the misgovernment of the parents, they are allowed to grow with dividing interests; and so soon as the several members of the family can manage for themselves, they separate; and the idea that there are the interests of a little kingdom to be seen after is about the last thing thought of. Exercise of parental authority may serve to compel children to go to school, but it takes government to so manage a family that as they grow in years their interests will remain one.

The above are a few of the more evident evils resulting from that kind of government carried out by man. Let us now view, as far as we can, the government of God and the principles upon which it is carried out.

The Gospel of Jesus Christ is termed in the Scriptures the "Gospel of the kingdom." Its first principle of action is repentance. John, the forerunner of Christ, came crying "Repent, for the kingdom of heaven is at hand." This proclamation of John's was not designed to act upon the minds of the people so as to create fear in their hearts, but simply to prepare themselves by repenting of their sins, that they might be able to act in union with the King who was about to make his appearance. Thus we see that the purpose of God in the setting up of his kingdom was to plant in the hearts of the people the principles of that government he designed to carry out; and that it was his purpose to wait for the development of those principles is abundantly evidenced by the practice and sayings of Christ and his Apostles. When asked, on one occasion, if he designed to set up a kingdom, he answered, "My kingdom is not of this world," implying that they had no need to fear him as a seditious person, for the principles upon which he designed to set up his kingdom were not like those upon which the kingdoms of this world are established. There is not much of the world's history that will inform us upon the government of God,

only that its non-exercise of coercive authority and physical force, which constitute the power and durability of worldly governments, is abundantly attested, which is quite sufficient for the present article. Revelation informs us that in worlds where the government of God is fully developed, the millions of beings that surround him worship and adore him. Worship and adoration, such as are paid to the Almighty, can only spring from the development of principles in the worshippers such as dwell in the bosom of God himself. The universal control which the Almighty has over his redeemed sons and daughters does not arise from the fact that by his superior knowledge he has gained power over them and could thereby destroy them, if they did not render him homage. No: it is in the individual development of the grand principles of his government by all his subjects that the authority of God has its leverage.

If man would, in the exercise of authority, study to imitate the Almighty in this particular, pre-eminence might be slowly made visible; but its foundation would be sure and firm as the throne of God.

Government is the capability to arrange so as to increase and use to advantage whatsoever is under our control. Its design in the Priesthood of God is to develop and to increase in that which is Godlike. Authority gives the right to dictate; and whether that authority springs from a legal or an illegal source, it carries no more with it than that. The simple fact that authority is legally conferred on any one will never add any particular virtue to his government, for authority and government are two separate and distinct things; and if his government be a mal-administration, the simple fact of his having received it from a legal source will never sanctify it, as many have supposed; for, under cover of legal authority, some of the blackest deeds recorded in history have been done. It has been a failing in some of the greatest men the world has seen, that when their own ambitious desires have prompted certain acts, which no principle of virtue would sustain or sanctify, they have endeavoured to draw sanctity for their deeds from the fact that they were God's anointed. Kings and priests have played this game; but their history has plainly shown that the exercise of authority,

whether legal or illegal, has no virtue in it for acts committed beyond the bounds of their legitimate government, the end and design of which are the benefit and exaltation of not one man only, but the whole

community. A wisely-exercised government may beget an increase of authority, but the mere exercise of authority will never beget government, but is more likely to prove the opposite.

HISTORY OF JOSEPH SMITH.

(Continued from page 572.)

[July, 1843.]

Far West, where I resided, which was the shire town of Caldwell County, was placed under the charge of a Captain by the name of John Killian, who made my house his headquarters. Other portions of the troops were distributed in different places in the county, wherever danger was apprehended. In consequence of Captain Killian making my house his headquarters, I was put in possession of all that was going on, as all intelligence in relation to the operations of the mob was communicated to him. Intelligence was received daily of depredations being committed not only against the property of the citizens, but their persons; many of whom, when attending to their business, would be surprised and taken by marauding parties, tied up, and whipped in a most desperate manner.

Such outrages were common during the progress of these extraordinary scenes, and all kinds of depredations were committed. Men driving their teams to and from mills where they got grinding done would be surprised and taken, their persons abused, and their teams, waggons, and loading all taken as booty by the plunderers. Fields were thrown open, and all within exposed to the destruction of such animals as chose to enter. Cattle, horses, hogs, and sheep were driven off, and a general system of plunder and destruction of all kinds of property carried on, to the great annoyance of the citizens of Caldwell and that portion of the citizens of Daviess marked as victims by the mob.

One afternoon a messenger arrived at Far West calling for help, saying that a banditti had crossed the south line of Caldwell and were engaged in threatening the citizens with death, if they did not leave their homes and go out of the State within a very short time,—the time not precisely recollected; but I think it was the next day by ten o'clock; but of this I am not certain. He said they were setting fire to the prairies, in view of burning houses and desolating farms; that they had set fire to a wagon

loaded with goods, and they were all consumed; that they had also set fire to a house, and, when he left, it was burning down.

Such was the situation of affairs at Far West at that time, that Captain Killian could not spare any of his forces, as an attack was hourly expected at Far West.

The messenger went off, and I heard no more about it till some time the night following, when I was awakened from sleep by the voice of some man apparently giving command to a military body. Being somewhat unwell, I did not get up. Some time after I got up in the morning, the Sheriff of the county stopped at the door, and said that David W. Patten had had a battle with the mob last night at Crooked River, and that several were killed and a number wounded; that Patten was among the number of the wounded, and his wound supposed to be mortal. After I had taken breakfast, another gentleman called, giving me the same account, and asked me if I would not take my horse and ride out with him and see what was done. I agreed to do so, and we started, and, after going three or four miles, met a company coming into Far West. We turned and went back with them.

This mob proved to be that headed by the Reverend Samuel Bogard, a Methodist preacher; and the battle was called the Bogard battle. After this battle, there was a short season of quiet; the mobs disappeared, and the Militia returned to Far West, though they were not discharged, but remained under orders until it should be known how the matter would turn.

In the space of a few days, it was said that a large body of armed men were entering the south part of Caldwell County. The County Court ordered the military to go and inquire what was their object in thus coming into the county without permission.

The military started as commanded, and little or no information was received at Far West about their movements until late the next afternoon, when a large army was descried making their way towards Far

West. Far West being an elevated situation, the army was discovered while a number of miles from the place.

Their object was entirely unknown to the citizens as far as I had any knowledge on the subject; and every man I heard speak of their object expressed as great ignorance as myself. They reached a small stream on the south side of the town, which was studded with timber on its banks, and for perhaps from half-a-mile to a mile on the south side of the stream, an hour before sundown.

There the main body halted; and soon after, a detachment under the command of Brigadier-General Doniphan, marched towards the town in line of battle. This body was preceded probably three-fourths of a mile in advance of them by a man carrying a white flag, who approached within a few rods of the eastern boundary of the town and demanded three persons, who were in the town, to be sent to their camp; after which, the whole town, he said, would be massacred. When the persons who were inquired for were informed, they refused to go, determined to share the common fate of the citizens. One of those persons did not belong to the Church of Latter-day Saints. His name is Adam Lightner, a merchant in that city.

The white flag returned to the camp. To the force of General Doniphan was the small force of Caldwell Militia, under Colonel Hinkle, opposed, who also marched in line of battle to the southern line of the town. The whole force of Colonel Hinkle did not exceed three hundred men; that of Doniphan perhaps three times that number. I was no way connected with the Militia, being over age; neither was Joseph Smith, senior.

I went into the line formed by Colonel Hinkle, though unarmed, and stood among the rest to await the result, and had a full view of both forces, and stood there. The armies were within rifle shot of each other.

About the setting of the sun, Doniphan ordered his army to return to the camp at the creek. They wheeled and marched off. After they had retired, it was consulted what was best to do. By what authority the army was there, no one could tell, as far as I knew. It was agreed to build, through the night, a sort of fortification, and, if we must fight, sell our lives as dear as we could. Accordingly, all hands went to work; rails, house-logs, and waggons, were all put in requisition, and the south line of the town as well secured as could be done by the men and means, and the short time allowed, expecting an attack in the morning.

The morning at length came, and that day passed away, and still nothing done

but plundering the cornfields, shooting cattle and hogs, stealing horses, and robbing houses, and carrying off potatoes, turnips, and all such things as the army of General Lucas could get, for such in the event they proved to be; the main body being commanded by Samuel D. Lucas, a deacon in the Presbyterian Church. The next day came, and then it was ascertained that they were there by order of the Governor.

A demand was made for Joseph Smith, senior, Lyman Wight, George W. Robinson, Parley P. Pratt, and myself, to go into their camp. With this demand we instantly complied, and accordingly started.

When we came in sight of their camp, the whole army was on parade, marching towards the town. We approached and met them, and were informed by Lucas that we were prisoners of war. A scene followed that would defy any mortal to describe: a howling was set up that would put anything I ever heard before or since at defiance. I thought at the time it had no parallel, except it might be in the perdition of ungodly men. They had a cannon.

I could distinctly hear the guns as the locks were sprung, which appeared, from the sound, to be in every part of the army. General Doniphan came riding up where we were, and swore by his Maker that he would hew the first man down that cocked a gun. One or two other officers on horseback also rode up, ordering those who had cocked their guns to uncock them, or they would be hewed down with their swords. We were conducted into their camp and made to lie on the ground through the night.

This was late in October. We were kept here for two days and two nights. It commenced raining and snowing until we were completely drenched; and being compelled to lie on the ground, which had become very wet, the water was running round us and under us. What consultation the officers and others had in relation to the disposition which was to be made of us, I am entirely indebted to the report made to me by General Doniphan, as none of us were put on any trial.

General Doniphan gave an account, of which the following is the substance, as far as my memory serves me: That they held a Court-martial and sentenced us to be shot at eight o'clock the next morning, after the Court-martial was holden, in the public square, in the presence of our families: that this Court-martial was composed of seventeen preachers and some of the principal officers of the army. Samuel D. Lucas presided. Doniphan arose and said that neither himself nor his brigade should have any hand in the shooting; that it was nothing short of cold-blooded murder; and

left the Court-martial and ordered his brigade to prepare and march off the ground.

This was probably the reason why they did not carry the decision of the Court-martial into effect. It was finally agreed that we should be carried into Jackson County. Accordingly, on the third day after our arrest, the army was all paraded; we were put into waggons and taken into the town, our families having heard that we were to be brought to town that morning to be shot. When we arrived, a scene ensued such as might be expected under the circumstances.

I was permitted to go alone with my

family into the house. There I found my family so completely plundered of all kinds of food, that they had nothing to eat but parched corn, which they ground with a handmill, and thus were they sustaining life.

I soon pacified my family and allayed their feelings by assuring them that the ruffians dared not kill me. I gave them strong assurances that they dared not do it, and that I would return to them again. After this interview, I took my leave of them and returned to the waggon, got in, and we were all started off for Jackson County.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 10, 1859.

WHAT THE SAINTS HAVE DONE.—It must be truly gratifying to the Saints as a community to realize what they *have* done. This gratification may be shared by the Saints in every land, and those in this Mission merit the gratification scarcely less than those in the land of Zion. What the Saints *have* done! Why, in the very infancy of the community, they accomplished what powerful and rich communities could not have accomplished. In its special religious character and in its missionary operations, this Church has outdone churches numerous in members and extensive in an influential and learned ministry, clothed in venerable garments woven by long-departed ancestors and bowed down to by the children generally with as much awe and reverence as the heathen bow down to their gods. Yet, we say, this Church in its very infancy in its missionary operations far outdid in efforts and undertakings long-established and powerful communities. Yes, it is a fact that not only has the *success* of the "Mormon" missionary labours been great, as none doubt, though many regret, but the efforts made, with the operations and the extensiveness of those operations and the energies and force which they exhausted, have been *equal to that success*. This Mission, in its history of twenty-two years and in its present existence, is a monument of wonder of the "Mormon" missionary operations, and speaks volumes of what the Saints *have* done in this department of God's work.

Neither is this the end of their doings, nor have they merely outdone religious communities. In their social growths and doings, and in their emigrations, settlements, and general eventful history, they have been as wonderful as in their more special religious and missionary character. This Church, as a social community, in its stripling youthfulness, has overcome, lived through, and grown under difficulties and doings that would have crushed the social life out of gigantic and matured communities. Look at the Saints in their day of solemn adversity—in their day of mourning for their martyred Prophets. See them also mourning for hundreds of relatives and friends sent by their enemies to untimely graves. Mark them, worn out, sick, and weary with physical suffering personally, and weary and fainting as a community, from the suffering and toil of many scenes during the twice seven years of the Church's infancy and tender youth. Mark a little further on, and we find

them worn down and under circumstances painful to dwell upon, even were they not too numerous to name, driven by their enemies into the wilderness to find a home where the foot of white man had scarcely made a track, nor anything human dwelt to welcome them, except the wild children of the forest. Yet they lived through and bore the burden of the day; and in a few years we find them a thousand miles from civilization, with their marvellous journey in the wilderness accomplished, established in their mountain home, possessing settlements and cities, and grown into a prosperous Territory. This exodus and their rapid growth to Territorial nationality has formed subject for even our enemies generally to dwell upon with wonder and forced admiration, and our friendly unbelievers to accord respect and goodwill. But though much has been said and written of those wonderful doings and events, it yet remains for some future historian to do full justice to those doings and events, or some powerful pen to describe that part of the Saints' history, and some philosophic mind to weigh their force and meaning and sum up their results.

Again: Look at them in times of famine and general destitution, surviving what could not have been borne up against, even by wealthy England, without the starvation of thousands and almost a total disorganization of her society. Yet the Saints were a thousand miles from civilization, far away in the wilderness, where no helpers but God and angels could hear their cries of distress, and where they were cut off from external supplies. Yet they lived! That part of our history also yet remains for some powerful pen to deal with. It was a wonderful event, and shows strikingly the doings of the Saints, and the *kind* of doings, and their reliance on God, and their self-sacrifice for the public good. Let but famine, as foretold by Prophets, come upon the nations, and it will be bitterly appreciated what the Saints have done in battling with famine under such remarkable circumstances, without loss of life, without social and religious disorganization, and with comparatively very little suffering and actual want. Then let our minds run through the recent difficulties connected with the Utah Expedition, passing through that wonderful exodus from the principal cities of the Territory, not forgetting the pulling up of stakes in San Francisco and elsewhere, to concentrate the Saints in the mountains, and at every step down to the present period we find fresh and striking marks of what the Saints have done. In their poverty, they have accomplished more than others could have done with all their wealth, and perhaps more than they themselves could have done, were they wealthy, instead of being God's noble poor.

In taking a running view of a few things that the Saints have done, the wonderful emigration operations of this Mission to Zion should not be forgotten. The English nation has seen her people lack employment and in great distress from depression of trade and other causes. To doubt that the Government would gladly have grappled with the difficulty, were they able, would be too great a libel on both the humanity and good sense of English statesmen; for, after all, it would not be policy to let an English people become wolfish with hunger, or to send them to the slaughterhouse in times of difficulties. Indeed, the Government have not only desired to do something to meet such difficulties, but have at times very warmly advocated and seconded emigration policy. Now, an emigration policy, next to thorough and radical social regeneration, is the very best that could be devised, and under any circumstances is not unworthy to be the handmaid of the most radical reform. Yet the English Governments, coupled with the Brights and social reformers of the nation, who have seen in emigration the door of emancipation for down-trodden and distressed peoples, have not been able to grapple with the emigration policy in that masterly and successful manner which has been shown in the emigration operations of this Church.

In those operations, under the chief directorship of Brigham, and carried out by his agents on behalf of the Church, the Saints have outdone a powerful Government backed by a host of reformers belonging to a nation of boundless wealth and professed philanthropy. Such facts may surely give cause to the Saints to be proud of what they have done.

But, Saints, shall we stop here? Shall we rest contented over what we have done? Or rather, shall we not rise up in our strength, relying on the strength given from God, and in his name set forward to see what the Saints can do? To cheer us in all the works of our Divine Master in the future, we have all the works that we have done teaching us what the Saints can do when they trust in the Lord and willingly go forth to perform his services and to undertake that which he deals out to them. And, above all this, we all have the consolation to know that we can rely on the arm and providence of our Master, and know that he has supported us and made us equal to all our days. Moreover, Saints, do we not all know from experience that not only has the Lord never failed us when we trusted in him, nor ever required of us that which we have found ourselves, after faithfully trying, not able to perform, but that he has blessed us in our doings and rewarded us for our trust in him?

In closing, we may ask, What have the Saints before them now to do? We reply, More now than ever; and the work to be done will increase just in proportion as the kingdom grows, through the work done. One of the principal works before the Saints for doing is the establishment and successful operation of home manufactures in Zion. The importance of the movement is difficult to overvalue, and among her temporal affairs scarcely anything will tend more to the development of the kingdom and her power and notoriety upon the earth. Those who have read the *Journal of Discourses* must have often been struck with the earnest desire and efforts, especially of Brigham and Heber, to urge upon the community the necessity and importance of establishing and carrying out successful home manufacturing operations in Zion. From the first this object has been urged and the people encouraged and called upon to perform this important duty. Doubtless, now the Saints can again turn their attention to internal development, urged on by much experience of various kinds, this movement will become a thorough and successful one, and ere long contribute to the wonderful things that the Saints have done. God prosper home manufacturing operations in Zion! But, European Saints, shall it be said that you gave merely prayers and good wishes to this great and most desirable undertaking? Or rather, shall it not be said that you also contributed to make the successful issue of home manufacturing operations in Zion another evidence of what the Saints have done, and another sign of what they can do?

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

In my visit to the British Saints, I came with professions of love towards them. To their interests I also professed to be particularly alive, and over their honour to be very sensitive. Of course, it will be remembered how my cynical friend received me with an ironical "So, so! You are the visitor that loves the British Saints! Peculiarly alive to their interest and honour," &c.

But I did not feel at all punished by his hit, and no black choler stormed within my breast, threatening a hurricane to overwhelm the assailant. The fact is, he was a favourite of mine, and one can manage to take a blow from a friend and

favourite. It will be remembered with what a gracious smile I took his hit, and that my manner plainly said, "Hit away, old friend; I'm case proof." And, no doubt, everybody imagined with what an air of unconcern I hung up my hat on the extra hat-peg, took a chair, felt at home, and then, throwing my right leg across its helpmate, fell into that easy at-home attitude which seemed to saucily challenge my host to make himself also at home—at home in his own house! Cool, that, of course! But then it served him right for hitting me. And this was my only revenge on my cynical friend for receiving ironically my professions of love for the British Saints and zeal for their interests. But, as I intimated at the time, he is a sterling man, and would be sure to do his duty. Indeed, I may here parenthetically observe that, in the matter concerning which I visited him, he has more than done his duty—that is to say, he has done more than he was asked to do. This conduct is not only characteristic of the man, but is also eminently characteristic of the true "Mormon" spirit; for that often rises above mere duty and manifests a noble love for the cause and its prosperity.

It is not the cynical turn of my friend and his "little ways" that make him a favourite of mine, but because he shows the characteristic described and possesses many other virtues, that I am partial to him, in spite of his peculiarities,—which, indeed, serve as sauce to his excellent character. The sauce is a little mustardy, it is true; but it is mixed with his many solid virtues, and the whole is very relishable.

Moreover, perhaps others received my visit, accompanied by professions of love, &c., at first rather ironically. Well, I must admit that professions are oftentimes cause for one to be on his guard, especially when, having introduced the "care for your interest" as a feeler, the kind friend deals you out such expressions as "duty," &c. I was not at the time unconscious that, in visiting the British Saints, professing love and zeal for their interests, I was laying myself open a little and provoking such remarks as came ironically from my friend; yet my professions were genuine; and in visiting the Saints, to encourage them to nobly put forth their efforts to lift a burden, and thus also give force to a great move-

ment, I was in reality best serving their personal and temporal interests in addition to their eternal good. There are solid reasons for believing that the British Saints viewed the matter in the same light, for I am exceedingly gratified in knowing that the movement for the interest of home manufactures in Zion has gone off among the British Saints generally in the spirit of love, many of them doing like our sterling brother—namely, more than they were asked.

During my visit to the British Saints, closed in the last Number, I scarcely touched upon the point of their personal interests, but dwelt almost wholly upon the interests of the kingdom and of the Saints in a general sense. Indeed, I would not so lower my character as a British Saint, or so insult British Saints as to make personal interest the charm of an appeal. No. Duty and love are the magic words that best move the hearts of British Saints. But seeing that they have so nobly performed their duty and manifested their love, I invite them to accompany me in my purposed visit, the report of which will extend over several weeks; and perhaps we shall see that the establishment of home manufactures in Zion is greatly to the interests of British Saints. As for him who four weeks ago received my visit with "Umph! You love us British Saints so much that you could take us in and do for us," &c., I don't at all care for his company. But all you who are truly British Saints, come along with me to visit our manufacturing brother with whom we have already made acquaintance, and on our road we will call for Elder D.; for perhaps we shall want some of his sociological views.

Let us imagine that we have started on our road to visit brother Capacity; and as we go along I will give a few particulars about him.

Now, it must be known that brother Capacity is not only employed in a large manufacturing establishment, but he is also his employer's right-hand man. Mr. Prosperous places great confidence in brother C., who has been in his service as boy and man over thirty years. Indeed, Mr. P. has been heard to say that to brother Capacity's directing ability, experience, and energy, coupled with his great integrity and faithfulness, much of his own prosperity is due; and as far as the practical operations are concerned,

Mr. P. affirms that brother C. has done more to make his factory that flourishing and extensive concern which it is than even he (Mr. P.) has done himself.

Brother Capacity has been in the Church now about twelve years, and would have been in Zion with his interesting family several years ago, had it not been for various ties and obstacles that helped to bind and keep him in this land. One of the obstacles was the interruption of emigration just as he had made up his mind to gather to Zion in spite of ties and consideration of interest. The chief ties that bound him previously to this determination were those that held him to his employer and the establishment that he had so long conducted. From a factory boy, the master had made him in due time his right-hand man, for he had early noticed his directing talents and pushing energy, which *will* make things succeed, and which often elevates the operatives either to the position of managing men or masters. These talents of brother Capacity's, coupled with his integrity and faithfulness, induced Mr. Prosperous, when he gave up the practical management of his establishment, (for he had begun with the small things in life, and brother C. was one of the first boys in his employ,)—when, I say, Mr. P. gave up the management of his factory and took his rank among the larger manufacturers, he made brother Capacity his right-hand man, and now, from his long service and usefulness, treats him as a friend rather than as a servant. Of course, brother C. was attached to his friend-employer and also to that flourishing establishment which he had seen grow under his own and master's direction, from the infant concern that it at first was, to the extensive concern that it now is. These, then, were some of the ties that bound him to this land. Besides, there were other considerations and influences that held him. When he used to tell his friend-employer that he must leave him to go to Zion with the Saints, the master, who is by no means unfriendly to the Saints, would say—

“Remain with me a year or two longer, John, until your energetic and industrious people go into home manufacturing operations in good earnestness and open a field for extensive internal commerce. Then will be the time for you to go; then you will be marketable; then you

will find a field for your energies, talents, and enterprise, and be of some advantage to yourself and to your community.”

Of course, brother C. would not receive as gospel all that his friendly employer urged, and on such occasions would give him to understand that duty and God's commandments stood with him before interest; and brother Capacity was preparing to emigrate, when the Utah Expedition suddenly closed the door of emigration and prevented him. He intends, however, to go next year; and, as we have seen in my visit to the British Saints, he considers the call for the interests of home manufactures in Zion like a special providence; and he feels that the day of opportunities for himself and the British Saints generally has now come. So his employer also thinks; for, as Mr. P. observes, as soon as a field for commerce becomes open, and home manufacturing operations begin to be extensive and flourishing, the Saints from England, Wales, and Scotland will become of immense value to Utah, and their value will increase in proportion as home manufactures and commerce flourish amongst our people. He no longer urges brother Capacity to remain in his employ, but bids him go, hoping that he will be as successful in manufacturing operations in Utah for the good of himself and community as he has been during the last twenty years that he has been manager of his manufactory.

Now, there are many of our brethren in the British Isles who, like brother Capacity, stand as the right-hand men of their employers, or, at least, many who are among the responsible and principal men. Of course, Mr. Prosperous is right in saying that their day comes when commerce and home manufactures flourish in Utah, and so will the day of opportunities of the British Saints generally. Cannot the miners, colliers, iron workers, weavers and spinners, and manufacturing brethren and sisters generally of England, Wales, and Scotland understand this. By far the majority of British Saints have been the whole of their lives connected with some of the numerous branches of manufacturing operations, or with commerce and trade. Can they not all understand, then, that their day of opportunities comes in with Zion's internal growth and prosperity in the matters in question? Can they not strongly feel how much they

have been labouring for their own interests in the efforts just made by them? Is it not evident that the reward is sure and near at hand?

But we have now arrived at Elder D.'s. We will call in for him, and take this opportunity to suspend our report until next week.

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 579.)

(From J. R. Bartlett's "*Personal Narrative of Explorations and Incidents in Texas, New Mexico, California, Sonora, and Chihuahua*," published in 1854.

"Towards evening, when the sun began to lose its force, I took my sketch-book and went to the base of the bluff [river Gila] where I had noticed, as we passed, a number of inscribed rocks. I found hundreds of these boulders covered with rude figures of men, animals, and other objects of grotesque forms, all pecked in with a sharp instrument. Many of them, however, were so much defaced by long exposure to the weather and by subsequent markings, that it was impossible to make them out. Among these rocks I found several which contained sculptures on the lower side, in such a position that it would be impossible to cut them where they then lay. Some of them weighed many tons, and would have required immense labour to place them there, and that too without an apparent object. The natural inference was that they had fallen down from the summit of the mountain after the sculptures were made on them. A few only seemed recent; the others bore the marks of great antiquity. . . . In order to examine some sculptured rocks of which I had heard, I left camp at five o'clock, p.m., accompanied by Doctor Webb, in advance of the train. After crossing a plain for about five miles, we reached the object of our search, which consisted of a pile of large boulders, heaped up some forty or fifty feet above the plain, and standing entirely alone. Such of these rocks as present smooth sides are covered with sculptures, rudely pecked in, of animals and men, as well as of various figures, apparently without meaning. There are hundreds of them so ornamented, showing that the place has long been the resort of the Indians for this purpose; for there seems to be nothing else to attract them here. Many of the inscriptions, like those before described, bear the stamp of great age, others having been made over them repeatedly, rendering it impossible to trace out either the early or the later markings. I selected thirteen, of which I made copies.

By this time the shades of night were falling about us; and the train having already passed, it was necessary to hasten on to overtake it. I regretted that I could not spend the day in this interesting locality, in order to copy more of the sculptures, as well as to make a closer examination of the many recesses among the rocks. I do not attempt any explanation of these rude figures, but must leave the reader to exercise his own ingenuity in finding out their meaning, if any. . . . We continued our course due east up the river, towards some singular piles of rocks with fantastic tops, appearing like works of art. For some time we all imagined these rocks to be the ruined buildings of which we were in search—the 'houses of Montezuma,' as our Indian friends called them. . . . On our way we saw many traces of ancient irrigating canals, which were the first evidences that the country had been settled and cultivated. But on reaching the plateau, we found remains of buildings,—all, however, in shapeless heaps. Not an erect wall could be seen. A little mound, conical or oblong, designated the character of the building. In many places I traced long lines of fallen walls, and in others depressions, from which the soil had been removed to make the adobe. On the plain, in every direction, we found an immense quantity of broken pottery, metate stones for grinding corn, and an occasional stone axe or hoe. The ground was strewn with broken pottery for miles. It was generally painted in a variety of geometric figures. The predominant colours were red, black, and white. The quality of the ware was very fine, more so than that made by the Pimos. I noticed, too, that much of it was painted on the inside, while at the present time all the pottery of the Indians and Mexicans is painted on the outside. . . . A ride of a mile brought us to the table-land, when we made for a large mound or heap which arose from the plain. In crossing the bottom, we passed many irrigating canals; and along the base of the plateau was one from 20 to 25 feet wide, and from four to five feet deep,

formed by cutting down the bank—a very easy mode of construction, and which produced a canal much more substantial than if carried across the bottom. It must have extended many miles. The whole of this broad valley appeared to have been cultivated, though now overgrown with mezquit shrubbery. On reaching the great pile, I found it to be the remains of an adobe edifice from 200 to 225 feet in length, by from 60 to 80 feet wide, its sides facing the cardinal points. Portions of the wall were visible only in two places; one near the summit at the south end, where, from the height of the pile, it must have originally been three or four stories high; and the other at the northern extremity on the western side. These remains just projected above the mass of rubbish and crumbled walls. The rest formed rounded heaps of various heights and dimensions, worn into deep gullies by the rain; the whole presenting a striking resemblance to the mounds which mark the site of ancient Babylon. The higher walls seen in the sketch probably belonged to an inner portion of the building. Near this is a conical hill, formed, doubtless, by the crumbling away of the higher portion or tower. Near the wall, which projects from the lower portion at the northern end, are some large masses of this wall which have fallen. The adobe is still very hard—so much so, that I could not break it with the heel of my boot. Several broken metates, or corn-grinders lie about the pile. I picked up a stone pestle and some small sea-shells. Along the eastern side are the remains of a long wall, extending beyond the building, now but a rounded heap, which seemed to have formed an inclosure. On the western side is an excavation about four feet deep, and extending from sixty to eighty feet from the main heap, and along its entire length; from which I suppose the mud and gravel to have been taken to make the adobe. To the north-east, at a distance of two or three hundred feet, are the ruins of a circular inclosure. This was not large enough for a corral; nor could it have been a well, as it is too near the margin of the plateau where the canal ran, which would always furnish a supply of water. At the south, 200 yards distant, are the remains of a small building, with a portion of the wall still standing. From the summit of the principal heap, which is elevated from 20 to 25 feet above the plain, there may be seen in all directions similar heaps; and about a mile to the east, I noticed a long range of them running north and south, which the Indians said were of a similar character to that on which we stood. In every direction, the plain was strewn with broken pottery,

of which I gathered up some specimens to show the quality as well as the style of ornamentation. I also found several of the green stones, resembling amethysts, which the Indians, after heavy rains, come here in search of. They are highly prized by them. . . . Mr. Leroux informed me that on the banks of the San Francisco are similar heaps to these, and other ruins, the walls still standing. . . . There is no doubt that this valley, as well as that of the Verde and Gila Rivers were once filled with a dense population, far enough advanced in civilization to build houses of several stories in height, surrounded with regular outworks, and to irrigate their lands by canals extending miles in length; but they seem to have left no trace or tradition by which we can tell who they were or what was their fate. I made frequent inquiries of the Pimos and Coco-Maricopas as to the builders of these and the ruins on the Gila, but could obtain no other than the ever-ready *Quien sabe*. These, as well as the ruins above the Pimo villages, are known among the Indians as the "houses of Montezuma," an idea doubtless derived from the Mexicans rather than from any tradition of their own. We asked our Indian guide who Montezuma was. He answered, 'Nobody knows who the devil he was. All we know is that he built these houses.' . . . Another mile brought us to the building of which we are in search, rising above a forest of mezquit. For two or three miles before reaching it, I had noticed quantities of broken pottery, as well as the traces of ancient acequias, or irrigating canals, along the bottom land, portions of which we occasionally crossed on our left. . . . The 'Casas Grandes,' or Great Houses, consist of three buildings, all included within a space of 150 yards. The principal and larger one is in the best state of preservation, its four exterior walls and most of the inner ones remaining. A considerable portion of the upper part of the walls has crumbled away and fallen inwards, as appears from the great quantity of rubbish and disintegrated adobe which fills the first story of the building. Three stories now stand, and can plainly be made out by the ends of the beams remaining in the walls, or by the cavities which they occupied; but I think there must have been another story above, in order to account for the crumbling walls and rubbish within. The central portion or tower rising from the foundation is some eight or ten feet higher than the outer walls, and may have been several feet, probably one story, higher when the building was complete. The walls at the base are between four and five feet in thickness: their precise dimensions could not be ascertained, so much having

crumbled away. . . . From the charred ends of the beams which remain in the walls, it is evident that the building was destroyed by fire. . . . The southern front has fallen in in several places, and is much injured by large fissures, yearly becoming larger, so that the whole of it must fall ere long. The other three fronts are quite perfect. The walls at the base, and particularly at the corners, have crumbled away to the extent of twelve or fifteen inches, and are only held together by their great thickness. The moisture here causes disintegration to take place more rapidly than in any other part of the building; and in a few years, when the walls have become more undermined,

the whole structure must fall and become a mere rounded heap, like many other shapeless mounds which are seen on the plain. A couple of day's labour spent in restoring the walls at the base with mud and gravel would render this interesting monument as durable as brick, and enable it to last for centuries. How long it has been in this ruined state is not known. We only know that, when visited by the missionaries a century ago, it was in the same condition as at present. . . . On the south-west of the principal building is a second one in a state of ruin, with hardly enough of the walls remaining to trace its original form.

(To be continued.)

PASSING EVENTS.

GENERAL.—An earthquake has taken place at Sorcia, in Italy: 200 persons were killed, and a great number injured. Cholera is said to be spreading all along the shores of the Pacific. The high price of corn in Naples has given rise to great excitement and agitation among the people, and the Government has ordered 100,000,000 ducats' worth to be purchased abroad. Fresh arrests were made at Naples on the 30th ult. Popular riots have occurred at Falmouth, in Jamaica, which resulted in the calling out of the troops: some persons were shot dead; others were seriously wounded.

AMERICAN.—An extensive silver mine has been discovered and opened in California. A new gold digging has also been found at Fraser River. The Mexican cabinet has been dissolved by Miramon, General Wood defeated, and General Maguire reinstated. A meeting of the "Secret Association" has been held at White Sulphur Springs, Va.; the propositions discussed being "The conquest of Mexico and the establishment of negro slavery there, the dissolution of the Union, &c.

VARIETIES.

THE COQUETTE.—A coquette is a rose from which every lover plucks a leaf. The thorns are reserved for her husband.

NATIONALITY.—"Parentage, not the place of birth, decides the nationality. A person born in England of Irish parents is Irish. A man born of English parents in Scotland, or Ireland, or anywhere else, is an Englishman. As a matter of course, families may lose, in process of time, their peculiar nationality, by sojourning in foreign lands and intermarrying with the denizens thereof; so that a family, originally English, may become American, or French, or Spanish."—*Reynolds's Miscellany*.

"Opposition is seldom injurious; yea, it commonly befriends a cause, and does this in four ways. First, as it calls forth sympathy; for there is generally a disposition in men to take part with those who seem to be assailed and opposed. The depreciations and the misrepresentations also that have been circulated by journalists have drawn forth attestations and commendations which would otherwise have been unknown. Secondly, by producing vigilance and circumspection in our means and modes of proceeding, lest we should inadvertently do anything exceptionable, and cause our good to be evil spoken of. Thirdly, by affording proof that something considerable has been done; for this opposition principally arises from success. While you are doing nothing, or doing very little, the enemy sleeps. It is your exertion that rouses him; it is your energy that awakes him: it is when there is a great and an effectual door opened, that there are, as the Apostle Paul says, many adversaries. Lastly, it inflames zeal and increases diligence; and thus, as it is a proof of good, so it is a pledge for good. "Let not your heart be troubled, neither let it be afraid." You have not had too much opposition, generally speaking, in this country; you have only enough to enliven you, and awaken you, and improve you,—enough to show that you have not hitherto laboured in vain, and to apprise you that, as you have done much, your enemies fear you will yet do more."—*Jay*.

WHY PEOPLE STAND UP IN HANDEL'S "HALLELUJAH CHORUS."—When this piece was first performed, the audience were exceedingly struck and affected by the music in general; but when the chorus reached the passage, "For the Lord God Omnipotent reigneth," they were so transported that they all, with the King, who was present, started up and remained standing till the chorus was concluded. Hence it became the practice in England for the audience to stand while that part of the music is performing.

WORMS.—Recent investigations have confirmed former conjectures that the use of swine's flesh is productive of worms in the human body. Dr. Weinland has lately published an Essay on Worms in the human system, showing among other things the connection between measles in the hog and the tapeworm, by proving the measles in that animal to be the tapeworm itself; so that when measles pork is taken into the human stomach, (as often is the case,) that detestable worm is often hatched and developed; from which dire effects follow.

POETRY.

NIL DESPERANDUM.

(Selected.)

Courage! oh, fainting heart, be brave!
Drown not God's blessed sunshine in thy tears;
Swiftly thy life is flowing, wave on wave,
Into the cold, dark bosom of the grave;
Swiftly and surely nears
The earthly end of all thy hopes and fears.
Courage! God knows what is the best
For us in this blind life of anxious care;
Do what thou canst for good, and leave the rest
To Him whose name is ever to be blest.
Courage! Oh, why despair?
Trust, and believe, and pray. Action is prayer!

Up, ere the dew of youth be gone:
Work, ere the frost of death thy pulses chill;
Let the brave sword of truth be boldly drawn,
And in the name of right walk firmly on;
So shall life's very ill
Bow to the triumph of thy conquering will.
Over the cross shineth the crown!
Better than thou for truth have sought and died;
Bravely bear up, though earthly hope go down;
Stand to thy faith, though the world scoff and frown.
Angels are on thy side,
And heaven about thee, let what will betide.

MONEY LIST, AUGUST 4—31, 1859.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 25, NEWIN STREET, CHURCH, AND ALL BOOK SHOPS.

PRINTED BY S. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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No. 38, Vol. XXI.

Saturday, September 17, 1859.

Price One Penny.

DIVINELY-DELEGATED AUTHORITY.

BY ELDER JOHN REED.

Notwithstanding all that is in the Bible and all that has been written by this Church on the subject of Priesthood, there still appears to be a great misunderstanding in the world as to what Priesthood is, or whether it is really anything at all. Indeed, there are comparatively few that care to think about it; or, if it is thought of by them, it is at most in a very off-handed manner.

An objection to this subject is an idea in some minds that Priesthood is merely a sort of ladder by which ambitious men have climbed to power under the sacred names of God and religion; and those who are termed the thinking portion of mankind have, and perhaps reasonably so, a perfect horror of anything in the form or character of Priests, believing that they have been the sole cause of the great amount of bloodshed and misery that have befallen the world in almost every age. But it does not follow, because evils have arisen through institutions called Priesthood, that there is no truth in Priesthood as a principle, and that as a true and really Divine order it never did exist; but, on the other hand, the origin of the mischievous systems referred to may be traced to the fact of there having been once a true order, which man—ever ready to take or usurp authority over his fellow-beings for his own aggrandizement—perverted, and (instead of letting God

govern and manage his own affairs,) took upon himself not only to govern himself, but also to exercise the same authority over his fellows; which assumption of power, without a Divine calling, God has never acknowledged. Hence have arisen *perverted* forms of government, religious and political, or priestly and kingly, and, following in their wake, the serfdom of the people, with the innumerable evils that have been practised and which now exist in the nations.

That kings were anciently set up without Divine permission is evident from the language of Hosea—"They have set up kings, but not by me; they have made princes, and I knew it not." (Chap. viii. verse 4.) That, on the other hand, there was authority given to men anciently for the purpose of appointing rulers over the people, is also clearly seen in the lives and acts of Samuel and other Prophets.

We therefore state that Priesthood is the authority to act in the name of and for the Almighty. In other words, it is the *power* of God delegated to man to speak and act in His name. How far this is consistent with God's doings we shall see by reference to the Bible concerning his past dealings with the children of men; for we can only arrive at any conclusion by analogous reasoning and facts as related in the history of the past.

We learn from Gen. xiv. 18—20, that

Melchisedec had power invested in him to bless Abraham; and he is called the Priest of the Most High God; and Paul, speaking of this same person, (Heb. v. 6,) says there was an order of Priesthood named after him, of which order Christ was also a Priest. And that God really attached importance to these men is evident from his approval of their acts.

Moses also established, by command of God, another order of Priests—Aaronic or Levitical—to administer to and be in direct communion with the mass of the people. That this order also was separate and apart from the people is seen in the history of the Jewish Prophets.

There is one remarkable instance on record in which a nation of the Jews were saved from destruction; and a word of counsel then given shows that God honoured the men he chose as his servants. It appears that the king and people, with their little ones, had assembled together and implored the assistance of the Lord to preserve them from their enemies. After receiving encouragement from Jehaziel, king Jehoshaphat exclaimed—"Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." (2 Chron. xx. 20.) In the history of the Jewish Prophets these words are everywhere confirmed; for never were a people so prospered as when they did this, and never were a people so cursed as when they rebelled against this authority; and justly so, for God told them, as early as the days of Moses, that he intended to make them a nation of kings and priests, that they should become the head and not the tail of the nations, and should be a royal Priesthood.

This delegated power also existed under the Christian dispensation. Christ and the Apostles attached importance to it as the Prophets before them had done. Christ speaks of it as something conferred—not taken by men themselves as they might feel inclined. Said he, addressing the Apostles, "Ye have not chosen me, but I have chosen you," &c. In Matt. x. 1, we are informed of the power given to these Apostles; and in Matt. xviii. 19 and 20, we find that a commission was given them to "Go and teach all nations," &c. From these and many similar passages it appears the Divine calling was the same, and the only difference in administration between these Apostles and the old Prophets was, that

the leading Prophets exercised an authority to anoint and set up kings, which the Apostles did not. And this is easily accounted for from the fact that Christ's people did not then exist as a separate nation, and so never pretended to exercise any control over the civil authorities. When Christ left them, having fulfilled his then present mission upon earth, he gave them additional power to *preach* and *teach* the word, and the keys of power of the kingdom of heaven, which was a further confirmation of Divine appointment, saying, "Whosoever ye bind on earth shall be bound in heaven," &c. We are also informed by Paul that when Christ ascended up on high, he gave gifts unto men; some, Apostles; some, Prophets, &c. (Eph. iv.) These offices or callings, he says, were for the work of the ministry, the perfecting of the Saints, and the bringing of the people of God to a unity of the faith, &c.

We are also informed that this Priesthood was to have an *eternal* existence, and not merely to last during the time of the Apostles; neither was it to die out with any man's life upon the earth. Paul informs us that it was an eternal order, being "without beginning of days or end of years," and that Christ was a Priest after this order *for ever*. If, then, as already seen, Christ conferred this order upon others, it is only reasonable to believe that they also would *ever remain Priests*. The Prophet Malachi tells us that Priests are *again* to offer an acceptable offering unto the Lord. And John saw a company, a part of whose theme and song of rejoicing was that Christ had made them kings and priests unto God. (Rev. v. 10.) He also heard a promise made that they should be "*priests of God and of Christ*." (Rev. xx. 6.) It appears, then, from these quotations, that there are not only to be *Priests*, but that they will also be *kings*, and both offices will be in *one*, the same as Melchisedec held them. He was king of Salem and Priest of the Most High. This will indeed be the case when God's government shall be fully set up. Prior to that time, however, kings will probably be called to act under those who hold the keys of Priesthood, the same as it was among the Lord's people anciently. However, the fact is here clearly stated that the Priesthood, with which is incorporated the kingly authority, is an eternal order, and is to exist when sancti-

red millions shall have been redeemed and shall stand in the congregations of the heavenly hosts.

We have seen that there was a power delegated to man, from God, and that men holding this power were called Priests after certain orders; that they not only existed with the Jews, but were continued under the Christian dispensation;

and that Christ himself was a Priest for ever after the *highest and holiest order*. Also that in the Priesthood is embodied the governing power of the Almighty upon earth, and which is also to exist in heaven; and among those redeemed will be found *kings and Priests of the Most High*. Then shall we realize that *He is King of kings and Lord of lords*.

ADMINISTRATIONS OF THE PRIESTHOOD.

God's house is a house of order. There is no confusion in any of his works. All things in the universe which are under the direct control of the Almighty indicate the perfect regularity of his plans and the invariable order of their execution. If this be the case in relation to the physical objects of creation, why should not the same order and regularity prevail in those things that pertain to the salvation of mankind?

In performing a chemical experiment, if all the necessary substances are properly prepared and combined, the required results are certain to be produced; and should there be a failure, the fault is in no instance to be ascribed to any irregularity in the operations of the laws of science, but to the improper performance of the experiment. Why should there not be the same certainty in the science of religion? We make bold to say that there is, and that God is not the author of the confusion that prevails upon theological matters, but that the cause of all the uncertainty in these things is ignorance of God's laws or negligence in attending to them.

If men and women desire to obtain the blessings of God, they must be just as particular in attending to his required conditions as they would be in working a mathematical problem or a philosophical experiment. Many of the blessings of God are given to man through certain ordinances which he has instituted. Now, in attending to any of these ordinances, all the directions given by the Lord must be strictly complied with: then his promises are certain to be verified; and if the wished-for blessing is not obtained, then it is certain that the fault lies in the improper manner of its reception or administration.

While the Saints of God should give diligent heed to the preparation and conditions necessary in attending to his ordinances, it is also requisite for the Priesthood to properly understand and administer them. By a careful perusal of the Book of Doctrine and Covenants, they may become acquainted with many things which will assist them in their administrations.

Every one who has reflected upon this subject must be struck with the freedom which prevails in the ceremonies of the Church of Christ, when compared with the stiff, unbending forms in the churches of men. "Where the Spirit of God is, there is liberty;" but to this liberty there are certain limits, and these will never be passed over while the dictates of the Spirit are heeded.

On some ceremonies the Lord has given expressed *formulae*. With these the Priesthood should be well acquainted. No arguments need be used to prove that they are better than any which man can invent; and the fact that God has revealed them is enough to prove the necessity for their use.

Upon the ordinance of baptism the following instructions are given:—

"Baptism is to be administered in the following manner unto all those who repent:—The person who is called of God, and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name, Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Then shall he immerse him or her in the water, and come forth again out of the water." (See Doc. and Cov., p. 78.

These instructions are identical with

those given to the Nephites, when the Lord visited them after his resurrection. (See Book of Mormon, page 457.) From these we learn that both the baptiser and the candidate for baptism shall go into the water; *the words to be used are given*; and immersion is plainly taught.

Concerning the blessing of the bread in the sacrament, the Lord says:—

"The Elder or Priest shall administer it, and after this manner shall he administer it: He shall kneel with the Church and call upon the Father in solemn prayer, saying—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son, and witness unto thee, O God the eternal Father, that they are willing to take upon them the name of thy Son, and always remember him, and keep the commandments which he has given them, that they may always have his Spirit to be with them. Amen."

Also the blessing of the wine:—

"He shall take the cup also, and say—O God the eternal Father, we ask thee, in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do it in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee, O God the eternal Father, that they do always remember him, that they may have his Spirit to be with them. Amen." (Doc. & Cov., page 73.)

By comparison with the Book of Mormon, page 551, it will be seen that the same form, *word for word*, was given to the ancients. Therefore, in administering these ordinances, instead of praying for many things and using a multiplicity of words, the Lord's plan should be attended to, and the forms given should be as closely as possible observed. Nor should the words be gabbled over like a school-boy's lesson; but, as the Lord has directed, the Elder or Priest should "*kneel with Church and call upon the Father in solemn prayer.*"

When no expressed form is given by written revelation, the proper manner of attending to the administration of ordinances can be learned by a strict attention to the example and instructions of the authorities of the Church and the whisperings of the Spirit of truth.

A few remarks here upon administering to the sick will perhaps not be out of

place. This is an ordinance that the Priesthood are called upon to attend to very frequently, and sometimes unnecessarily. All the faithful Saints can claim the privileges of this ordinance, and they should always do so when circumstances render it necessary. But a scratch on the finger, or other ailments as simple, and almost unnoticeable, do not warrant a call upon the Elders for their ministrations.

All the ordinances of God are sacred, and should be attended to with due solemnity. Trifling with them is displeasing to God and annoying to his servants.

Oil that has been consecrated, or made "holy," should be kept for *holy purposes*—not used for every purpose that oil can be put to, but preserved clean and pure for anointing.

Sometimes our brethren seem afraid lest the oil should *grease* the persons to whom they administer: it would seem so, by their apparent anxiety to drop the smallest quantity possible upon the sick person's head. They should remember that the sick are to be "*anointed*," and they need not fear that the oil will hurt them. When they lay on hands and seal the anointing, rebuking the disease and commanding it to depart, their *faith, prayers, and thoughts* should be *one*—not divided or estranged, but concentrated entirely upon the object of their ministration.

Everything should be done in the name of Jesus Christ; for all the blessings of Heaven vouchsafed to the inhabitants of this fallen planet come through him. He stands between us and the Father. All business transacted pertaining to salvation is done for him, and his name is a key-word of power. When it is used in faith by his ambassadors, evil spirits tremble and flee away, disease departs, the angel of health approaches, and the springs of life flow joyously. The revelations of the Eternal Father, remission of sins, the gift of the Spirit, life, light, resurrection, exaltation, thrones, crowns, principalities, eternal lives, all come through Jesus Christ: therefore all the ordinances of the Church should be administered in his name.

We would earnestly call the attention of parents in the Church to the following words contained in Doc. and Cov., page 73.

"Every member of the Church of Christ having children is to bring them unto the Elders before the Church, who are to lay

their hands upon them in the name of Jesus Christ, and bless them in his name."

Also to page 160 :—

"And again, inasmuch as parents have children in Zion, or in any of her Stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ, the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of hands, when eight years old, the sin be upon the heads of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her Stakes which are organized; and their children shall be baptized for the remission of their sins, *when eight years old*, and receive the laying on of hands; and they shall also teach their children to pray and to walk uprightly before the Lord."

Every father and mother in the Church should avail themselves of the privileges offered to their children to be blessed and named by the agents of Christ, and to have their names recorded among those of God's people; and all who neglect to prepare their offspring for further ordinances by the time they arrive at the years of understanding incur upon themselves a fearful responsibility.

Solemnity in receiving or administering any of the ordinances of God is an indispensable condition. By solemnity we do not mean an unnatural elongation of the countenance, a drawing speech, or a doleful intonation of voice, but a becoming

gravity, an absence of levity, and an avoidance of unseemly mirth. The Lord delights in a glad heart and a cheerful countenance; but he declares that "much laughter" when waiting before him "is sin."

As the "law is made for transgressors," so the foregoing instructions are intended for those who have not diligently attended to the requirements of Gospel ordinances. We know that the administrations of the Priesthood in the Church of the last days are eminently successful, and that hundreds of thousands have, through them, received blessings that will affect their future condition worlds without end. But we also feel persuaded that many would profit by a more careful adherence to the plans and revelations of God, when administering in his name.

In baptisms, confirmations, administrations to the sick, blessings, consecrations, and all other ordinances, let the administrator remember that he is acting for and in behalf of the Lord; and let those who receive the administration remember that they are in the presence of God (in the person of his representative): then, by attending to those conditions which belong to the ordinance on hand, the blessings of Heaven and the presence of the Spirit will be experienced, and the promised results are as sure to flow as is a full stream upon the opening of the flood-gates.

HISTORY OF JOSEPH SMITH.

(Continued from page 588.)

[July, 1843.]

Before we reached the Missouri river, a man came riding along the line apparently in great haste. I did not know his business. When we got to the river, Lucas came to me and told me that he wanted us to hurry, as Jacob Stollings had arrived from Far West with a message from General John C. Clark, ordering him to return with us to Far West, as he was there with a large army. He said he would not comply with the demand, but did not know but Clark might send an army to take us by force. We were hurried over the river as fast as possible, with as many of Lucas's army as could be sent over at one time, and sent hastily on; and thus we were taken to

Independence, the shire town of Jackson County, and put into an old house, and a strong guard placed over us.

In a day or two they relaxed their severity. We were taken to the best tavern in town, and there boarded and treated with kindness. We were permitted to go and come at our pleasure without any guard. After some days, Colonel Sterling G. Price arrived from Clark's army with a demand to have us taken to Richmond, Ray County. It was difficult to get a guard to go with us. Indeed, we solicited them to send one with us, and finally got a few men to go, and we started. After we had crossed the Missouri, on our way to Richmond, we met a number of very rough-looking fellows, and as rough-acting as they were looking. They

threatened our lives. We solicited our guard to send to Richmond for a stronger force to guard us there, as we considered our lives in danger. Sterling G. Price met us with a strong force, and conducted us to Richmond, where we were put in close confinement.

One thing I will here mention, which I forgot. While we were at Independence, I was introduced to Burrell Hicks, a lawyer of some note in the country. In speaking on the subject of our arrest and being torn from our families, he said he presumed it was another Jackson County scrape. He said the Mormons had been driven from that county, and that without any offence on their part. He said he knew all about it: they were driven off because the people feared their political influence. And what was said against the Mormons was only to justify the mob in the eyes of the world for the course they had taken. He said this was another scrape of the same kind.

This Burrell Hicks, by his own confession, was one of the principal leaders in the Jackson County mob.

After this digression, I will resume. The same day that we arrived at Richmond, Price came into the place where we were, with a number of armed men, who immediately on entering the room cocked their guns; another followed with chains in his hands, and we were ordered to be chained altogether. A strong guard was placed in and around the house, and thus we were secured. The next day General Clark came in, and we were introduced to him. The awkward manner in which he entered and his apparent embarrassment were such as to force a smile from me.

He was then asked for what he had thus cast us into prison? To this question he could not or did not give a direct answer. He said he would let us know in a few days; and after a few more awkward and uncouth movements, he withdrew. After he went out, I asked some of the guard what was the matter with General Clark, that made him appear so ridiculous? They said he was near-sighted. I replied that I was mistaken if he were not as near-witted as he was near-sighted.

We were now left with our guards, without knowing for what we had been arrested, as no civil process had issued against us. For what followed until General Clark came in again to tell us that we were to be delivered into the hands of the civil authorities, I am entirely indebted to what I heard the guards say. I heard them say that General Clark had promised them, before leaving Coles County, that they should have the privilege of shooting Joseph Smith, senior, and myself; and that Gene-

ral Clark was engaged in searching the military law to find authority for so doing, but found it difficult, as we were not military men and did not belong to the Militia; but he had sent to Fort Leavenworth for the military code of law, and he expected, after he got the laws, to find law to justify him in shooting us.

I must here again digress to relate a circumstance which I forgot in its place. I had heard that Clark had given a military order to some persons, who had applied to him for it, to go to my house and take such goods as they claimed. The goods claimed were goods sold by the Sheriff of Caldwell County on an execution, which I had purchased at the sale.

The man against whom the execution was issued availed himself of that time of trouble to go and take the goods wherever he could find them.

I asked Clark if he had given any such authority. He said that an application had been made to him for such an order; but he said, "Your lady wrote me a letter requesting me not to do it, telling me that the goods had been purchased at the Sheriff's sale; and I would not grant the order."

I did not, at the time, suppose that Clark in this had barefacedly lied; but the sequel proved he had; for, sometime afterwards, behold there comes a man to Richmond with the order, and showed it to me, signed by Clark. The man said he had been at our house and taken all the goods he could find. So much for a lawyer, a Methodist, and a very pious man at that time in religion, and a Major-General of Missouri.

During the time that Clark was examining the military law, there was something took place which may be proper to relate in this place. I heard a plan laying among a number of those who belonged to Clark's army, and some of them officers of high rank, to go to Far West and commit violence on the persons of Joseph Smith, senior's wife and my wife and daughter.

This gave me some uneasiness. I got an opportunity to send my family word of their design and to make such arrangements as they could to guard against their vile purpose. The time at last arrived, and the party started for Far West. I waited with painful anxiety for their return. After a number of days, they returned. I listened to all they said, to find out, if possible, what they had done. One night—I think the very night after their return—I heard them relating to some of those who had not been with them the events of their adventure. Inquiry was made about their success in the particular object of their visit to Far West. The substance of what they said in answer was "that they had passed and

repaired both houses, and saw the females; but there were so many men about the town, that they dare not venture, for fear of being detected; and their numbers were not sufficient to accomplish anything, if they made the attempt; and they came off without trying."

No civil process of any kind had been issued against us. We were then held in durance, without knowing what for or what charges were to be preferred against us. At last, after long suspense, General Clark came into the prison, presenting himself about as awkwardly as at first, and informed us that would be put into the hands of the civil authorities. He said he did not know precisely what crimes would be charged against us, but they would be within the range of treason, murder, burglary, arson, larceny, theft, and stealing. Here, again, another smile was forced, and I could not refrain, at the expense of this would-be great man, in whom, he said, "the faith of Missouri was pledged." After long and awful suspense, the notable Austin A. King, Judge of the Circuit Court, took the seat, and we were ordered before him for trial; Thomas Birch, Esq., Prosecuting Attorney. All things being arranged, the trial opened. No papers were read to us, no charges of any kind preferred, nor did we know against what we had to plead. Our crimes had yet to be found out.

At the commencement we requested that we might be tried separately; but this was refused, and we were all put on our trial together. Witnesses appeared, and the swearing commenced. It was so plainly manifested by the Judge that he wanted the witnesses to prove us guilty of treason, that no person could avoid seeing it. The same feelings were also visible in the State's Attorney. Judge King made an observation something to this effect, as he was giving directions to the scribe who was employed to write down the testimony, that he wanted all the testimony directed to certain points. Being taken sick at an early stage of the trial, I had not the opportunity of hearing but a small part of the testimony when it was delivered before the Court.

During the progress of the trial, after the adjournment of the Court in the evening, our lawyers would come into the prison, and there the matters would be talked over.

The propriety of our saying for witnesses was also discussed. Our attorneys said that they would recommend us not to introduce any evidence at that trial. Doniphan said it would avail us nothing, for the Judge would put us into prison, if a cohort of angels were to come and swear we were innocent. And beside that, he said that if we were to give to the Court the names of

our witnesses, there was a band there ready to go, and they would go and drive them out of the country, or arrest them and have them cast into prison, to prevent them from from swearing, or else kill them. It was finally concluded to let the matter be so for the present.

During the progress of the trial, and while I was lying sick in prison, I had an opportunity of hearing a great deal said by those of them who would come in. The subject was the all-absorbing one. I heard them say that we must be put to death—that the character of the State required it: the State must justify herself in the course she had taken, and nothing but punishing us with death could save the credit of the State; and it must therefore be done.

I heard a party of them, one night, telling about some female whose person they had violated; and this language was used by one of them—"The damned bitch, how she yelled!" Who this person was, I did not know; but before I got out of prison I heard that a widow, whose husband had died some few months before, with consumption, had been brutally violated by a gang of them, and died in their hands, leaving three little children, in whose presence the scene of brutality took place.

After I got out of prison and had arrived in Quincy, Illinois, I met a strange man in the street who was inquiring and inquired of me respecting a circumstance of this kind, saying he had heard of it, and was on his way going to Missouri to get the children if he could find them. He said the woman thus murdered was his sister, or his wife's sister, I am not positive which. The man was in great agitation. What success he had, I know not.

The trial at last ended, and Lyman Wight, Joseph Smith, senior, Hyrum Smith, Caleb Baldwin, Alexander McRae, and myself were sent to gaol in the village of Liberty, Clay County, Missouri.

We were kept there from three to four months; after which time we were brought out on Habeas Corpus before one of the County Judges. During the hearing under the Habeas Corpus, I had, for the first time, an opportunity of hearing the evidence, as it was all written and read before the Court.

It appeared from the evidence that they attempted to prove us guilty of treason in consequence of the Militia of Caldwell County being under arms at the time that General Lucas' army came to Far West. This calling out of the Militia was what they founded the charge of treason upon, an account of which I have given above. The charge of murder was founded on the fact that a man of their number, they said, had been killed in the Bogard battle.

The other charges were founded on things which took place in Daviess. As I was not in Daviess County at that time, I cannot testify anything about them.

A few words about this written testimony:

I do not now recollect one single point about which testimony was given, with which I was acquainted, but was misrepresented, nor one solitary witness whose testimony was there written, that did not swear falsely; and in many instances I cannot see how it could avoid being intentional

on the part of those who testified, for all of them did swear things that I am satisfied they knew to be false at the time, and it would be hard to persuade me to the contrary.

There were things there said so utterly without foundation in truth—so much so, that the persons swearing must at the time of swearing have known it. The best construction I can ever put upon it is that they swore things to be true which they did not know to be so; and this, to me, is wilful perjury.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 17, 1859.

PRESERVE EVERY INTEREST.—Although we believe that it is the wisest policy to choose some given part or parts of the work on which to form the basis of present operations, and to concentrate efforts specially upon such objects, we also believe that *every* interest of the Church should be preserved. It by no means follows, because certain parts are chosen to form the work of to-day, that every other interest is to be neglected and every other part beaten to pieces. To do thus would be madness and most injurious to the general interests of the cause. The Church has many interests; and though it is wise to choose some particular work for the labour of each present day, and to concentrate efforts upon that work, those many interests must not be sacrificed to the one, but all must be preserved. The interest that God brings uppermost should be made the prominent one, because he himself, in the unfolding of his work, has made it so, and circumstances bear it up; and the parts which come directly to hand should be taken hold of to form the work of the present and to be the principal points on which efforts ought to concentrate. This is wise, for it gives unity of purpose and a defined work for every present time. But this does not undo the work of yesterday, nor kill the many reposing interests of to-day, nor stand in the way of the developments of to-morrow. It merely makes the work on hand the basis of active present operations, without being prejudicial of aught besides belonging to the Church. Indeed, the work of the past becomes embodied in the present, and the object of to-day should be not only to perform its own special part, but to preserve all committed to its charge and to prepare for that of the coming time. But to bury all in that which is uppermost would not only cover over much that belongs to the cause, but would make it appear one-sided and the presiding men one-idea'd.

When the work of yesterday has been performed, its value remains; and though it is not required to be done over again, it is certainly not to be done away. Though it is not the work of the present, it gives support and power to the present, and must be continued in operation as a work done, yet forming machinery to operate with the work that is being done, or to stand as pillars to help to bear it up. We have a decided objection to that policy which beats to pieces parts already performed, undoes that already done, and destroys or stands in the way of any legitimate interest of the Church.

Again : There are great general standing interests and parts that belong to every day. Such are Church government, the preaching of the Gospel, and the gathering of Israel. These are not particular works, but the work of all time ; and though at certain periods circumstances may bring one of these into greater prominence than the others, and make it more come-at-able, yet in themselves they remain fixed, like suns radiating the latter-day glory. It is circumstances that change, and not these ; and in those changes we should be careful not to darken those suns, but help to roll the clouds away, that they may shine with greater splendour when they shall arise alternately in the ascendancy. Besides this, each day's labour consists of more than one part. It comprises several parts combined in one work for present time ; and though one part should be the most prominent, those who neglect the other parts for one only do not perform the whole work of to-day. A one-sided policy is not according to the "Mormon" genius, nor a one-idea'd man according to the comprehensiveness of the Latter-day Work.

But let it be clearly understood that the Church government, the preaching of the Gospel, and the gathering of Israel are as it were the great trinity of the Latter-day Work, which must not even be allowed to sleep or to be put aside ; for though they should not always be brought out so remarkably as at certain favourable periods, they will exist together until the consummation. Should the door of emigration be closed, and there still remain any to be gathered, they should be preparing for its re-opening. Wherever there are honest inquirers to be informed, or the ungodly to be warned, there should the Gospel be preached or the warning proclaimed ; and wherever there is a Church to be governed, there should be Church government.

The right policy is to accept the prominent interest of the time and to concentrate the mass of efforts on the principal work of to-day, but to retain every good thing done, continue all approved movements in operation, and preserve every legitimate interest of the Church.

"TWO HOURS WITH BRIGHAM YOUNG."—We extract in this Number from the *New York Tribune* an interesting communication from Mr. Horace Greely, entitled "Two Hours with Brigham Young." It appears that Mr. G. has given from memory his "Two Hours with Brigham Young." But although the wording of the conversation might not be exactly as spoken, on the whole, we have no hesitation in endorsing it by republication. The conversation has, of course, a more particular application to the Saints at home. It is not unlikely that Mr. Greely's "Two Hours with Brigham Young" will go the round of the papers. The *London Daily Telegraph* published it on the 6th instant, and on the 7th gave to its readers an editorial upon the subject. The editor introduces the "other side" by moralizing on "the last play of Bulwer Lytton's 'Not so Bad as he Seems, or Two Sides to a Character,'" and makes the application to Brigham and the Saints. He gives his readers to understand, however, that he has "no very great partiality for that great patriarch of the Mormon Church, Brigham Young, nor for the very free-and-easy sect to which he belongs." We do not for a moment believe that this editor has. Indeed, we presume that, feeling a few pangs of conscience for his past slanders and sins, he has merely eased it somewhat by his acknowledgment that a man might not be so bad as he seems, and that there may be two sides to the character of a people. Perhaps, also, he wishes his readers to give him the benefit of the moral, and to believe that he also has a better side himself.

ARRIVAL OF THE "ANTARCTIC" AT NEW YORK.—We extract the following announcement from the *New York Sun* of Aug. 22 :—

"The ship *Antarctic*, Capt. Sloufeer, arrived at this port yesterday from Liverpool, having on board 30 Mormons and a choice selection of live stock as follows :—1 bull, 1 heifer, 30 sheep, 3 rams, 15 boxes ferrets, pheasants, and rabbits, 6 dogs, 1 pony, all of superior breed, and intended for breeding in the States."

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 598.)

As I entered the house of Elder D., his wife, who admitted me, gave me an appropriate welcome and, as usual with the Saints, a hearty shake of the hand. Elder D. (or, to give his name in full, Elder Discerner) was at his writing-desk, with the Conference books before him; and, from the papers and account books that were also on the table, it could at once be seen that he had been putting things straight. In fact, brother D. is the President of the Conference in which our visit is made, and he is a man who will have clear and intelligible accounts, and knows the value of systematic operations.

Not a word from him as I enter, nor even a notice, though he evidently was conscious of my presence; but then that presence was not strange, which accounts for its not disturbing him. Seeing how matters stood, I took a chair and said nothing; to which, of course, he made no reply!

In about five minutes it became evident that he had reached his full stop. He wipes his pen, carefully lays his blotting-paper over the newly-written page, closes his books, sets his desk generally "to rights," and throws himself back in his chair with a sigh of relief as of one that has had enough and is satisfied.

My friend then condescended to notice me, and, turning his chair, addressed me with a

"Well, Ned!"

Now, silence, as every one knows, is inducive of reverie; and during the silence I had fallen into a dreamy mood. It can easily be imagined, then, how this abrupt "Well, Ned!" startled my dignity and made me bring my right leg, which had been lovingly embracing its brother leg, suddenly to the ground. As soon, however, as I realized from whom it came, the gathering frown fled away, and was supplanted by a smile at the expense of my startled dignity, for I was familiar with his "Well, Ned!" Besides, it amounted to a shake of the hand, an affectionate welcome, and the inquiry of

"What's your business?"

I soon informed him of the object of my call—namely, to visit brother Capacity, to have a chat on the subject of home manufactures, &c. Of course, as we all know, such a subject and such a visit were to our sociological brother like a trumpet-call to a soldier or inspiration to a poet.

In almost no time, Elder D. had freshened himself with a wash, tidied his hair, adjusted his dress, and kissed his wife and baby; for he has a very affectionate nature, although, like most of his caste, not known as the amiable person, or the "lady's man." Marching towards the door, without troubling to ask if I was ready, he said—

"Good afternoon, Mary! Shan't be back to tea! Have it at brother Capacity's! Home by half-past ten! Come, Ned!"

The men were pouring home from their work through every street; builders, carpenters, painters, and workmen of many trades were leaving their shops and places of employ, while the large manufactories, which are so numerous in this great and renowned town of —, literally flooded the streets with their human tide of the operative class—this vital current of Great Britain's gigantic growth at home and in her colonies—this bone and sinew of her strength—this life-force of her wondrous industry—this source of nearly all her wealth and prosperity.

Such a sight was more than sufficient to plunge brother Discerner's mind into a sea of thought. He had said but little to me since we left his house, and we have seen how little he said before we left. He was now altogether silent and seemed to notice nothing around. Yet he was like one who more than saw. He felt that mighty pressure of industry, and was weighing its results in the balance of his mind. That tide of labour refreshed him, and as he hung on my arm he pulled me through the very current of the crowd. No one, to see us pushing through, would have imagined that we were afraid of the touch of fustian jackets; and though the "cat-after-mouse" fashion that I had to

submit to was not very comfortable, Elder D. seemed quite in his element, and the plunges that we had to make through this tide of manufacturing activity was evidently agreeable to the state of his own working thoughts. And thus we passed along, or rather plunged along, for about a half-a-mile, he performing the character of the silent man, and I playing the next principal part.

The crowd of working bees were passed, and we were in a somewhat aristocratic square, which was not, however, unconnected with that operative life that we had waded through; for around us stood the stately mansions of masters and those who had grown rich and influential by trade and manufacturing industry. All in a moment my friend pulled me up short. We halted, and the jerk had brought us nearly face to face.

"Those men, Ned, are the source of England's greatness! The operative classes of this country fill with life her great social heart, which swells her arteries in all her towns and runs through her channels of commerce into many kinds. Those bones that we have been knocking against have formed the layers of her foundations of strength. The sinews of her operatives are the sinews of her industry, and their daily activity is the very life of commerce."

"I know it, Harry," I said; for we both familiarly addressed each other when alone, and Henry was Elder D.'s christian name.

"Twas those fustian-jacketed workers that built these stately mansions around."

"Twas those manufacturing operatives that created the wealth of their princely owners. Yes, they not only built palaces, adorned with the works of art and trade, and lined with comforts and luxuries that an eastern monarch might envy, but they also created lords and princes and kings to dwell in them: they made for England a new aristocracy—the aristocracy and monarchs of trade."

"Yes, Harry, your case is clear. The monuments of these wonder-workers are all around us; the towns groan with their produce, and everywhere spring up the fruits of their industry."

"Twas the operative classes of the United Kingdom directed and employed by her enterprising leaders of trade and commerce that made for England a London, a Manchester, a Liverpool, a Bir-

mingham, a Leeds, a Bradford, a Sheffield, a Bristol, and her towns of trade and commerce generally. 'Twas these classes, headed by these rulers of trade and these lords of commerce, that also created the manufacturing and commercial towns of Scotland, and made her live and move in the field of industry and enterprise side by side with England. These subjects of trade and commerce in Wales, in the north of England, and in various parts of the kingdom have brought forth from the bowels of the earth the native resources of Great Britain, and not only supplied her with abundance of coal and iron in this day of railroads, machinery, steam-ships, and steam generally, (this age when coal and iron are really more valuable than gold, for without coal and iron the wonders of this age—railroads, machinery and steam would not have been,)—these workers have not only supplied Great Britain and her colonies with coal and iron, but foreign countries have also been dependent on her for these supplies. And what have these British manufacturing operatives and mechanics done in the United States, Canada, Australia, and elsewhere? Indeed, have not the manufacturing and commercial lords and tradesmen generally, with their armies of British operatives, made conquests greater far than the military conquests of France and her Napoleons, and made the force of British industry and enterprise felt throughout the world?"

"All this I devoutly believe," I observed with a mocked gravity, provoked by his earnestness.

It must not be supposed that we had been standing during this conversation. When he halted me short in the square, it was only for a moment, and then he as suddenly marched me on again. At this moment came another halt and another jerk on as he continued with—

"Now I would ask, what would England be without her manufactures, commerce, and trade generally, and without her immense armies of British workmen? Nothing—comparatively nothing! What would she be without a field for her enterprise in these branches of civilization and social activity? What would she have been, merely as an agricultural nation, compelled to buy nearly all her merchandize, instead of producing it for herself and supplying as she has done nearly all the world? What would she

have been without a field for her enterprise and industry, and without a market for her operative and manufacturing labour?"

"Just as you say, Harry, comparatively nothing. Indeed, she would hardly have been able to support her population, and too poor to buy much merchandize from foreign countries."

"Isn't *our* case, then, clear before us in relation to internal commerce, home manufactures, and the various branches of trade and mechanical operations necessary to the growth and destiny of Zion?"

"I am satisfied of its clearness, I observed; for nearly all that you have said concerning England is applicable to the growth of Zion."

"Of course it is," he replied. "The great secular conquest of the Saints will be in the field of industry and enterprise. In such a field England has grown mighty; and so will it be with Zion. Indeed, in in her growth, Utah will much resemble England; but I can't touch more upon that. Let me ask, however, Do not the Saints want a more extensive field opened in Utah for their enterprise and energy? Does not the community need the produce and results of that kind of enterprise and industry of which we have been speaking? And above even this, do they not want that kind of industry and enterprise employed? What a blessing it will be to the whole Church, and how rapidly and great will Zion grow, when all her manufacturing children, mechanics, miners, iron workers, and operatives in every branch of this kind of industry can put forth all their energies, bring to bear all their experience, and extend all their enterprise for the building

up of the kingdom, with its cities and foretold greatness? And do not all such branches of industry particularly fit the British Saints? Do not the tens of thousands of Saints from England, Scotland, and Wales belonging to the class of workers in question especially want a field for their enterprise and a market or employment for their labour? Will not every movement in such directions bear strongly towards their interests? Will not such enhance the value of the faithful Saints from these countries immensely, by giving to them the opportunity of bringing to bear their energies, exerting their enterprising minds, and showing what they can and will do for the building up of Zion? And will they not, in years to come, be able to point with proud satisfaction to their works and say, 'The Lord has privileged us to do so much for the building up of his kingdom? Glory be to his name!' And will not the children also in future generations point with pride to the monuments of their fathers' works and the evidences all around them of their parents' enterprise and wonderful industry, just as the people of this country can to the great towns, cities, railroads, machinery, and wonders of Great Britain?"

"Yes, Harry. I can here say, 'All this I devoutly believe,' in a spirit as serious as your own; for though I cannot always, in the general views, be as solid as yourself, when the application comes to Zion and her prosperity, I am not less earnest or less enthusiastic than yourself. But we are close to brother Capacity's, and I must again make a suspension, for our visit is

(To be continued in our next)."

"TWO HOURS WITH BRIGHAM YOUNG."

(From the "New York Daily Tribune.")

Salt Lake City, Utah, July 13, 1859.

My friend Dr. Bernhisel, M.C., took me this afternoon, by appointment, to meet Brigham Young, President of the Mormon Church, who had expressed a willingness to receive me at 2 p.m. We were very cordially welcomed at the door by the President, who led us into the second-story parlour of the largest of his houses (he has

three), where I was introduced to Heber C. Kimball, Gen. Wells, Gen. Ferguson, Albert Carrington, Elias Smith, and several other leading men in the Church, with two full-grown sons of the President. After some unimportant conversation on general topics, I stated that I had come in quest of fuller knowledge respecting the doctrines and polity of the Mormon Church, and would like to ask some questions bearing directly

on these, if there were no objection. President Young avowed his willingness to respond to all pertinent inquiries. The conversation proceeded substantially as follows:—

H. G.—Am I to regard Mormonism (so-called) as a new religion, or as simply a new development of Christianity?

B. Y.—We hold that there can be no true Christian Church without a Priesthood directly commissioned by and in immediate communication with the Son of God and Saviour of mankind. Such a Church is that of the Latter-day Saints, called by their enemies "Mormons." We know no other that even pretends to have present and direct revelations of God's will.

H. G.—Then I am to understand that you regard all other churches professing to be Christian as the Church of Rome regards all churches not in communion with itself—as schismatic, heretical, and out of the way of salvation.

B. Y.—Yes, substantially.

H. G.—Apart from this, in what respect do your doctrines differ essentially from those of our Orthodox Protestant Churches—the Baptist or Methodist, for example?

B. Y.—We hold the doctrines of Christianity as revealed in the Old and New Testaments—also in the Book of Mormon, which teaches the same cardinal truths, and those only.

H. G.—Do you believe in the doctrine of the Trinity?

B. Y.—We do, but not exactly as it is held by other churches. We believe in the Father, the Son, and the Holy Ghost, as equal, but not identical—not as one person [being]. We believe in all the Bible teaches on this subject.

H. G.—Do you believe in a personal Devil—a distinct, conscious, spiritual being, whose nature and acts are essentially malignant and evil?

B. Y.—We do.

H. G.—Do you hold the doctrine of eternal punishment?

B. Y.—We do,—though, perhaps, not exactly as other churches do. We believe it as the Bible teaches it.

H. G.—I understand that you regard baptism by immersion as essential.

B. Y.—We do.

H. G.—Do you practise infant baptism?

B. Y.—No.

H. G.—Do you make removal to these valleys obligatory on your converts?

B. Y.—They would consider themselves greatly aggrieved if they were not invited hither. We hold to such a gathering together of God's people as the Bible foretells, and that this is the place and now is the time appointed for its consummation.

H. G.—The predictions to which you refer have usually, I think, been understood to indicate Jerusalem (or Judea) as the place of such gathering.

B. Y.—Yes, for the Jews,—not for others.

H. G.—What is the position of your Church with respect to slavery?

B. Y.—We consider it of Divine institution, and not to be abolished until the curse pronounced on Ham shall have been removed from his descendants.

H. G.—Are any slaves now held in this Territory?

B. Y.—There are.

H. G.—Do your Territorial laws uphold slavery?

B. Y.—Those laws are printed; you can read for yourself. If slaves are brought here by those who owned them in the States, we do not favour their escape from the service of those owners.

H. G.—Am I to infer that Utah, if admitted as a member of the Federal Union, will be a slave State?

B. Y.—No: she will be a free State. Slavery here would prove useless and unprofitable. I regard it generally as a curse to the masters. I myself hire many labourers and pay them fair wages: I could not afford to own them. I can do better than subject myself to an obligation to feed and clothe their families—to provide and care for them in sickness and health. Utah is not adapted to slave labour.

H. G.—Let me now be enlightened with regard more especially to your Church polity. I understand that you require each member to pay over one-tenth of all he produces or earns to the Church.

B. Y.—That is a requirement of our faith. There is no compulsion as to the payment. Each member acts in the premises according to his pleasure, under the dictates of his own conscience.

H. G.—What is done with the proceeds of this Tithing?

B. Y.—Part of it is devoted to building Temples and other places of worship; part to helping the poor and needy converts on their way to this country; and the largest portion to the support of the poor among the Saints.

H. G.—Is none of it paid to Bishops and other dignitaries of the Church?

B. Y.—Not one penny. No Bishop, no Elder, no Deacon, or other Church officer, receives any compensation for his official services. A Bishop is often required to put his hand in his own pocket and provide therefrom for the poor of his charge; but he never receives anything for his services.

H. G.—How do your ministers live?

B. Y.—By the labour of their own hands, like the first Apostles. Every Bishop, every

Elder may be daily seen at work in the field or the shop, like his neighbours. Every minister of the Church has his proper calling, by which he earns the bread of his family. He who cannot or will not do the Church's work for nothing is not wanted in her service. Even our lawyers (pointing to Gen. Ferguson and another present, who are the regular lawyers of the Church,) are paid nothing for their services. I am the only person in the Church who has not a regular calling apart from the Church's service; and I never received one farthing from her treasury. If I obtain anything from the Tithing-house, I am charged with and pay for it, just as any one else would. The clerks in the Tithing-store are paid like other clerks; but no one is ever paid for any service pertaining to the ministry. We think a man who cannot make his living aside from the ministry of Christ unsuited to that office. I am called rich, and consider myself worth \$250,000; but no dollar of it was ever paid me by the Church, or for any service as a minister of the everlasting Gospel. I lost nearly all I had when we were broken up in Missouri and driven from that State. I was nearly stripped again when Joseph Smith was murdered and we were driven from Illinois; but nothing was ever made up to me by the Church, nor by any one. I believe I know how to acquire property and how to take care of it.

H. G.—Can you give me any rational explanation of the aversion and hatred with which your people are generally regarded by those among whom they have lived and with whom they have been brought directly in contact?

B. Y.—No other explanation than is afforded by the crucifixion of Christ and the kindred treatment of God's ministers, Prophets, and Saints in all ages.

H. G.—I know that a new sect is always decried and traduced—that it is hardly ever deemed respectable to belong to one; that the Baptists, Quakers, Methodists, Universalists, &c., have each in their turn been regarded, in the infancy of their sect, as the offscouring of the earth: yet I cannot remember that either of them were ever generally represented and regarded by the older sects of their early days as thieves, robbers, murderers.

B. Y.—If you will consult the contemporary Jewish accounts of the life and acts of Jesus Christ, you will find that he and his disciples were accused of every abominable deed and purpose, robbery and murder included. Such a work is still extant, and may be found by those who seek it.

H. G.—What do you say of the so-called Danites, or Destroying Angels, belonging to your Church?

B. Y.—What do you say? I know of no such band—no such persons or organization. I hear of them only in the slanders of our enemies.

H. G.—With regard, then, to the grave question on which your doctrines and practices are avowedly at war with those of the Christian world—that of a plurality of wives—is the system of your Church, acceptable to the majority of its women?

B. Y.—They could not be more averse to it than I was when it was first revealed to us as the Divine will. I think they generally accept it, as I do, as the will of God.

H. G.—How general is polygamy among you?

B. Y.—I could not say. Some of those present (heads of the Church) have each but one wife; others have more. Each determines what is his individual duty.

H. G.—What is the largest number of wives belonging to any one man?

B. Y.—I have fifteen. I know no one who has more. But some of those sealed to me are old ladies, whom I regard rather as mothers than wives; but whom I have taken home to cherish and support.

H. G.—Does not the Apostle Paul say that a Bishop should be "the husband of one wife?"

B. Y.—So we hold. We do not regard any but a married man as fitted for the office of Bishop. But the Apostle does not forbid a Bishop having more wives than one.

H. G.—Does not Christ say that he who puts away his wife, or marries one whom another has put away, commits adultery?

B. Y.—Yes; and I hold that no man should ever put away a wife, except for adultery,—not always even for that. Such is my individual view of the matter. I do not say that wives have never been put away in our Church, but that I do not approve of the practice.

H. G.—How do you regard what is commonly termed the Christian Sabbath?

B. Y.—As a Divinely-appointed day of rest. We enjoin all to rest from secular labour on that day. We would have no man enslaved to the Sabbath, but we enjoin all to respect and enjoy it.

Such is, as nearly as I can recollect, the substance of nearly two hours' conversation, wherein much was said incidentally that would not be worth reporting, even if I could remember and reproduce it, and wherein others bore a part; but as President Young is the first minister of the Mormon Church, and bore the principal part in the conversation, I have reported his answers alone to my questions and observations. The others appeared uniformly to defer to his views and to acquiesce fully in his responses and explanations. He spoke

readily,—not always with grammatical accuracy, but with no appearance of hesitation or reserve, and with no apparent desire to conceal anything; nor did he repel any of my questions as impertinent. He was very plainly dressed in thin summer clothing, and with no air of sanctimony or fanaticism. In appearance he is a portly, frank, good-natured, rather thick-set man of fifty-five, seeming to enjoy life and to be in no particular hurry to get to heaven. His associates are

plain men, evidently born and reared to a life of labour, and looking as little like crafty hypocrites or swindlers as any body of men I ever met. The absence of cant or snuffe from their manner was marked and general. Yet I think I may fairly say that their Mormonism has not impoverished them. They were generally poor men when they embraced it, and are now in very comfortable circumstances, as men averaging three or four wives apiece certainly need to be.

PASSING EVENTS.

GENERAL.—A virulent disease has broken out among the horned cattle in Russia. The agitation in Germany is increasing in favour of a firm, strong, and central Government, and for the convocation of a National Assembly in lieu of the present Diet; and Prussia is called upon to take the initiative in the measure. A letter from Tuscany, in the *Times*, says the youths from Venetia were flocking across the Po by hundreds, from Mantua, Verona, Venice, &c. They are to be formed into battalions at Modena and Ferrara. It is added that a general migration from Venetia will be the consequence of the prolongation of the present Austrian system in that province. The Assembly at Bologna, Roman States, has, to the indescribable joy of the inhabitants, adopted and issued the following resolution:—"We, the representatives of the people of the Romagna, calling on the Deity to witness the righteousness of our intentions, declare that the people of the Romagna, strong in their right, will no longer submit to the temporal government of the Pope." Disturbances have taken place at Candia, caused by the collection of certain taxes from the Greek inhabitants: five of the tax-gatherers have been killed, and two battalions of soldiers have been despatched to arrest the leaders of the outbreak. Another earthquake has been experienced at Erzeroum.

AMERICAN.—Mexico is in great agitation and disorder, and the issue of the new paper money is stopped. The Kansas border ruffians are again in arms, and a renewal of the late disturbances is anticipated. The General Government is said to be about to adopt measures for the suppression of the Cuban slave-trade.

MEMORABILIA.

"ON TICK."—"Tick" is a corruption from "ticket," which was formerly used to denote a tradesman's bill of goods. Hence goods had on credit, to be entered on the bill or ticket, were commonly said to be had "on ticket."

HOW TO TEST A BANK NOTE.—Slightly damp it with the tongue; then, holding it up to the light, if the water-mark appears more distinct on the damped part, the note is genuine; but if the note is spurious, the apparent water-mark will disappear.

HOW TO MEASURE THE BREADTH OF AN OBJECT.—When the distance of the base is found, take the apparent angle formed by a pair of compasses directed to the object, which lay down on paper, and produce the sides till the base is reached, when the width will be that of the object upon the scale by which the distance has been found. Thus one position only is required.

NATIONAL MEASURES.—The *mile* measure is, in England and the United States, 1,760 yards; in Scotland, 1,984; in Ireland, 2,038; in France, 3,025; in the Netherlands, 1,098; in Spain, 2,472; in Germany, 10,120; in Sweden, 11,700. The *yard* measure is, in England, 36 inches; in France, 39.13; in Spain, 33.04; in Prussia, 36.67; in Austria, 37.36; in Russia, 39.61; in Geneva, 57.60.

"HUMBLE PIE."—As English forests were formerly well stocked with deer, venison pies were common on the tables of the wealthy, and the *umbles*, or entrails, and other inferior and refuse parts of the deer were given to the neighbouring poor, who made them into humble pie. Hence, as eating "*umble pie*," was thus indicative of poverty and dependence, the term came afterwards into use as significative of humiliations of any kind.

VARIETIES.

A WITTY man, who lived in constant fear of the bailiffs, having absconded, one of his acquaintances was asked what was the reason of his absence. To which he replied, "Why, sir, I apprehend he was apprehensive of being apprehended."

THE HERBARIUM.—The best way to dry all sorts of leaves and specimens for the herbarium is to gather them on a dry day and lay them down between thick blotting-paper, with a weight on them; look at them from time to time, and remove them a little.

A TEACHER wishing to explain to a little girl the manner in which a lobster casts its shell when it has outgrown it, said, "What do you do when you have outgrown your clothes? You throw them aside, don't you?"—"Oh, no!" replied the little one, "we let out the tucks!"

DULNESS OF DISTINGUISHED AUTHORS.—Descartes, the famous mathematician and philosopher, La Fontaine, celebrated for his witty fables, and Buffon, the naturalist, were all singularly deficient in the powers of conversation. Marmontel, the novelist, was very dull in society; Corneille, the greatest dramatist of France, was absent, embarrassed, and completely lost in society; Butler, the author of "Hudibras," was dull and stupid as a companion. Addison was shy and absent in society; Dante was taciturn and satirical. Gray and Alfieri seldom talked or smiled. Rosseau was remarkably trite in conversation. Milton was unsocial, and even irritable, when much pressed by the talk of others.

GARDENING MEMORANDA.—As the blooms in geraniums decay, remove them, not merely that they may be neat and tidy, but also to prevent any seed-pods from swelling; for nothing can be a greater check to a choice plant than its going to seed. Observe the same rule also with all flowering plants. When the bloom of the geranium has gone by, cut the branches back as far as you like: they will break out again, and form nice bushy plants. Mignonette keeps longer in perfection when picked over frequently; for if the seeds are allowed to swell, the plant is soon out of bloom. Pansy seed-pods hang down until matured; then they turn upright, when they may be gathered, however green they may be. Roses may be planted out any month in the year from pots: you have only to turn out the ball whole and press the earth to it before you water it in. As a rule, in planting, never put a tree deeper than the collar of the root—that is, the place where the root starts from. Dung rotted to mould, one part; peat, one part; and loam from rotted turf, one part—form a compost that will grow almost anything.

POETRY.

AN ACROSTIC.

Joyful news to earth has come
Of things both precious and sublime
Such as mankind could never know,
Except revealed by power Divine:
Pure principles of light and love
Have come from Him who reigns above.

Sheffield.

Sent forth man's errors to remove,
May all who read these lines be wise
In this their hour of heavenly grace;
Then will they bless the name which now
Has somewhere in these lines a place.

W. CLEGG.

ADDRESS.—C. C. Tester, at Mr. C. Barrell's, St. James Street, Taunton, Somerset.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY B. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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No. 39, Vol. XXI.

Saturday, September 24, 1859.

Price One Penny.

RELIGION.

A religion is a system of faith and worship; therefore a religion may be true or false according as the principles we have faith in are true or false, and the object of our adoration a legitimate or an illegitimate object. As all men believe in principles or doctrines of some kind, and revere something superior to themselves, so all men have a religion of some kind. The atheist, who denies the existence of a Supreme Being, reverences the mighty forces of the universe and frames for himself principles in which he believes. The wild and uncouth denizen of the forest and jungle, who sees something incomprehensible in the workings of Nature's simplest laws, prostrates himself before the golden orb of day which cheers and vivifies the earth he treads on, and the fire which warms and comforts him, yet whose power he dreads. Both are alike religious. Yet, on the one hand, the man of towering mind who spurns the light of revelation, and on the other, the ignorant and barbarous savage who worships a stick or a stone, are alike the possessors of a false religion that is unsuited to man's progressively developing qualities and unfitted to prepare him for the society of that exalted Intelligence who has called him into existence. There exists in man an innate feeling which impels him to search for something before which his mind can bow. Hence it is that man is essentially a religious being. This truism has been repeated again and

again. Still it presents itself with increasing force after every investigation of the qualities and disposition of man. As we increase in knowledge concerning the source from whence true principles emanate, that religious impulse assumes a higher position and aids us in appreciating to an extent the infinite and majestic characteristics of that source.

If we forget man's *progressive* qualities, social, moral, scientific, and religious, but particularly the latter, our religion becomes stagnant and is directly opposed to the very essence of man's nature. Hence, the religions of unnumbered forms that prevail in the world are unfitted for the times we live in and are opposed to the spirit of the age.

The prevailing religions on the earth, confined to a few set principles, (to step beyond which would be considered awfully heterodox,) are by that very fact proved to be false religions, because true religion must be faith in all truth and the worship of that Being from whom truth proceeds. Now, as many important truths are hidden from the world, many are being revealed, and many must yet be revealed, to fulfil the sayings of the Prophets; therefore every system which forbids belief in those truths, by binding men down to a set form of principles and a limited number of articles of belief, must be a false religion.

These stagnant forms of belief have made religion the follower and often the

drag of science; but with true religion it is not so; for, as says the common adage, "Science is the handmaid of religion." Embracing all truth, it must necessarily occupy the proud position of mistress of the sciences. 'It is the noblest of all—that by which man is saved and exalted, and which, in fact, embodies all sciences. That religion has been degraded from this exalted position, let the dark page of the mighty past declare. Let it show the struggles of a Galileo, a Copernicus, and a Newton to enlighten a world groping amid the tartarean gloom of false religion, and show too in bold relief their bitterest foes and most bigoted enemies in the religious leaders of the people, the professed possessors and disseminators of light and truth. O Religion! what crimes of ignorance and cruelty have not been perpetrated under thy majestic and sacred name!

True religion will teach a man whence he comes, why he is here, and whither he is going. It will teach him how he was organized, and how the earth which sustains him was formed. It will furnish him with information concerning those laws which govern it in its course and control the infinity of universes in the heights and depths of space; and while teaching him these things, all sciences will be opened to his expanding mind, and his *status* among the glowing intelligencies of eternity will be proportionately elevated.

We cannot, however, even have abstract faith in the principles of truth unless we first learn something concerning them. This knowledge can only be obtained in two ways, by which all knowledge comes to the human mind,—namely, observation and communication. But though observation may make us acquainted in a degree with the creations which surround us, it can never make us acquainted with the Creator. Hence the necessity of our having communication with himself or with some one else who *knows* something about him.

All communications which impart information of which we were previously ignorant are revelations; therefore an essential part of true religion is revelation, as without it we could not know anything of the Being who claims our worship. And not only this, but all other truths with which observation could not make us acquainted must be

revealed to us; therefore, as we can, by observation, *know* nothing of that Being's designs regarding us, of the secret springs which move the great forces of the universe, of the mighty future for which we should be prepared, nor of the economy of Heaven in which we and all other creatures are involved, it is absolutely necessary that revelation should impart the information to us as we are prepared to receive it, that we might know what to have faith in and how to comport ourselves in connection with that faith, so as to wisely work out our destiny and fill up the measure of our creation.

All knowledge comes progressively, truth succeeding truth, each beautifully joined to the other. Revelation, therefore, unfolds the grand chain, link following link.

First in order comes faith in that Being who gave us existence and claims our reverence and adoration; next, repentance for the laws transgressed and requirements unfulfilled; then washing in the cleansing laver of baptism; and thus prepared, we are fitted to receive the unction which cometh from the Fountain of knowledge, by which "things past are brought to our remembrance, things to come are made known unto us, and we are led and guided into all truth."

Thus is the very essence of true religion obtained. Its operations are many, and its effects diversified. James has said, "Pure religion and undefiled is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." This is one of the operations of that Spirit which we obtain by rendering obedience to the order of revelation. But the promised blessing does not stop here in its operations on mankind. To "lead and guide into all truth" seems to be the crowning effect on man's intelligence.

"ALL TRUTH!" Fly to the realms of chaos, ye grovelling pigmies who would bind man down by iron creeds, nor permit his heaven-born intelligence to expand and soar,—who would chain him in bounds, beyond which to travel were a crime,—who would say this truth is religious, and that is secular. Ye shame the very cause ye profess to grace. That Holy Spirit of which you talk, but whose power you have not tasted, has for its mission the leading and guiding of man into "*all truth*!" Awake, O man, to a

knowledge of yourself! Revelation has solved the problem of your existence, and henceforth it is for you to drink at the celestial fount of truth ever welling up pure and clear from the secret springs of the Eternal. Compared with this, the lore of a thousand generations is as nothing. Ages have run and eras been completed; still their researches in the treasure-chambers of truth are limited and confined, and their results often vague and doubtful; but here is a key that unlocks the most secret doors and gives ingress to the inmost recesses. This is the "pearl beyond price," before which Golconda's choicest diamonds pale and wax dim. It brings us true religion—soul-saving, life-giving religion; for it leads us to a knowledge of all true principles in which to believe, and thereby guides us into that presence from whence we came, fitted to associate with the hierarchs of eternity.

But this precious gift must be wooed, to be retained. Purity must characterize its dwellingplace, else will it fly to more delightful habitations and leave us gro-

velling in ignorance, where it found us. No wonder, then, that James declared, "Pure religion is to keep unspotted from the world." Sunk in corruption, following after the devices of its own imagination, the world in its present condition is not prepared to receive or to retain the Spirit of revelation—the guide to celestial exaltation—that true religion which happiness and saves mankind, and develops the latent intelligence within them.

Yet, if they who desire to do right before God will turn unto the Lord and seek from his servants the revelations of his will, the mantle of ignorance will be rent from their minds, and basking in the rays of the Sun of Righteousness, the glorious future that awaits the faithful shall be revealed unto them, and the prospect of beauty and bliss which gladdens the hearts of the children of God will declare in emblazoned characters that the road to true happiness, eternal joy, and celestial exaltation lies in the possession of and unreserved obedience to *true religion*.

S.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 608.)

The interval between our leaving Elder D.'s and our arrival at brother C.'s was a little over twenty minutes. Almost as soon as we started from the house of the former, we took the first flowing of the tide of labour as the workmen began to pour from their shops and places of employ, and, wading through it, we passed the very height of the flood and reached the square where dwelt the lords of trade and commerce. Thence our path lay through an opulent part of the town, in which only a few stragglers of the working classes were seen. The short street that we had just left terminated in Prosperous Road, and nearly opposite the end of that street stood brother Capacity's cottage, and a little above it was Prosperous Factory.

I have been thus particular, knowing that the reader likes to follow the author and dislikes to see him overstepping the

bounds of nature or breaking the laws of consistency. Had Elder Discerner and myself been hours walking and talking, since we met the tide of workmen beginning to flow, until we crossed into Prosperous Road and saw brother Capacity and brother Merryheart leave the factory, the taste of the refined reader would be offended.

The sight of brother Merryheart tempts me to give a few outlines of his portrait and a few touches of his character.

He is five feet ten in height, strongly built, with a good constitution given by nature and preserved by temperate habits, and is decidedly none the worse, either in health or looks, for being happy. His face is as round as a little cherub's, though considerably bigger, and a reader of countenances would reckon him up in a moment as a good husband and father, and as one that nobody disliked. He is

shrewd and ingenious, and stands so high in his master's estimation for excellent principle, as well as general usefulness, that his wife Betty (sister Merryheart) boasts of Mr. Prosperous' having told her many times that he could trust her man with "untold gold." But the *trait* which gives colour to this substantial but juicy character may be seen in the merry, droll, playfully-mischievous little devil peeping out of his clear blue eyes.

Brother Capacity and brother Merryheart have almost reached us, the latter looking as "spreesh" as possible. Something or somebody has evidently caught his laughing eye and provoked the playful little devil in it, which makes me suspect that somebody's gravity will be shocked. I am standing inside the little front garden of the cottage with sister Capacity, who came out as soon as we entered. And what of Elder Discerner? He is also in the garden, sitting on a stool that young Sam has been testing his jumping abilities over, and is looking down Prosperous Road in a thoughtful mood. Well, the sight was worth looking at, for there was a half-a-mile's stream of operatives from Prosperous Factory, who were now, however, fast getting out of sight; for all, excepting brothers Capacity and Merryheart, had passed by the cottage before we reached it.

Brothers Capacity and Merryheart now entered the garden gate. The former came up to me and took my hand, saying—

"Glad to see you, Elder E., at Prosperous Cottage," at the same time looking knowingly aside towards where Elder Discerner was sitting wrapt in thought, and close by him stood brother Merryheart, wrapt not in thought, but mischief.

"Thank you, brother Capacity," I said, following his eyes with a look as knowing as his own.

"Beautiful weather, Elder Discerner," observed brother Merryheart teasingly; for he knew how much Elder D. abominated "small talk."

"Yes," replied Elder D. abstractedly.

"I think we shall have rain," added brother M. more provokingly; and there could be no doubt that there would be rain at some future time; but just then the clear blue heavens seemed as indisposed to rain as Merryheart's clear blue eyes.

"Yes," returned the other, in the tone of one bored, but without being woke up from his reverie.

"How are sister D. and the baby?" urged Merryheart insinuatingly; for, after ten years of married life, the long-expected baby had come.

Now, this was too much for Elder D., and it woke him up from his vision of thought. I can easily imagine that he had seen rising in the future the Londons, Liverpools, Manchesters, Birminghams, &c., of Zion, built upon an improved scale, with just social systems, and agriculture, and manufactures, and commerce spreading triumphantly over the land of the Saints. And this dream was thus rudely interrupted. Starting from his seat, Elder D. almost savagely seized Merryheart by the arm, and as nearly shouted to him—

"Do you see that? Do you see that stream of operative life, Merryheart?"

This was uttered in the tone of an enthusiast who could not even see wife and baby when the good of a whole community was before him. Indeed, he felt for the moment indignant at Merryheart's breaking his dream of Zion's growth with a personal matter, and that dream had been called up by those bees of industry. But to his half enthusiastic, half indignant question, "Do you see that?" &c., Merryheart replied with a common-place

"Yes."

"Do you see those men?" insisted Elder D., with an impatient gesture; for that commonplace "Yes" told him that the other did not "see those men" as he did. But Elder D.'s earnestness had sobered Merryheart from mischief, and he replied—

"Yes, sir. They are the men from Prosperous Factory, and are just out of sight."

"I know it; but they are not out of my sight. They are manufacturing operatives. You saw that half-mile's living stream of industry?"

"Of course, Elder D. I see them every day. This is a manufacturing town; as you know; and there are tens of thousands of manufacturing operatives, mechanics, and workmen of many trades here."

"Well, then," continued Elder D. energetically, but with a more satisfied air, suppose that all those tens of thousands of men were transplanted to some new uninhabited country thousands of miles beyond civilization!"

"Ah!" interrupted Merryheart, in a

more serious mood; "I begin to see those men now!"

"Supposing, I say, those tens of thousands of men—manufacturing operatives and workmen of many trades—were thus transplanted, what would be their first wants? How would they grow as a social community? Of what nature would be their more advanced wants? and how would they grow to be a nation worthy of entering the foremost rank among civilized nations? Answer those questions satisfactorily, Merryheart, and then you will more clearly see those men as I saw them."

"Well, I suppose, in the first place, they would organize themselves into a social community as soon as possible, or, at least, as soon as convenient; for, without laws and regulations of organized society, they would be worse than barbarians."

"Say they are Saints," interposed Elder D., and that they are organized religiously at the time of their being transplanted to this new country, and that, like as in Utah, they did organize themselves socially and civilly as soon as possible."

"Yes; that makes my way clearer," observed the other; "for if, like the Saints, they were already organized into a community, we should have to deal most with their social progress and wants and their growth to nationality, until they reached the foremost rank of civilization."

"That will meet the case, brother Merryheart; and we will suppose that their social institutions and national polity gradually unfolded at the same time."

"Then, Elder D., we must begin with the settling of the new country and the first wants of the settlers."

"Yes. Go on."

"If the land to be settled was woody, they would have to become like the backwoodsmen of America and cut down the wood; or if like the Saints in the Valley, they must go into the canyons and get the wood for their use in building, firing, &c.; they must run up tents or temporary houses, such as log-houses, and as soon as possible break up the land, putting in seed, irrigating the soil, and going through all the necessary process of cultivation, and then pray for the season of harvest to come."

"Very good; and we will suppose them to have enough food to support them till that harvest."

"Then they must build more substantial houses, and the next year plant more extensively the fields which they have opened and industriously cultivate them; and if they were the Saints, measuring them by their past, in a few years they will have built cities, founded settlements, extensively subdued and cultivated the soil, and become a little nation."

"You are right, brother Merryheart. But where are your various branches of manufacturers, mechanics, miners, colliers, iron-workers, builders, and workers of many trades? Those operatives from Prosperous Factory brought before my mind such a class of men, and in my vision I saw Zion rising, and all the tens of thousands of the Saints in Utah and in Europe, and more not yet in the Church, who belong to these classes of workers, labouring vigorously in their own branches of industry for the building up of Zion. Now tell us something of her growth in these matters."

"Well, some of these trades, such as builders, carpenters, smiths, shoemakers, tailors, and the like, would come into operation from the commencement; but at first there would be very little machinery at work, unless freighted there, and very little manufacturing operations; and even those trades mentioned would be deficient in such as iron, nails for building, cloth, &c."

"You have been describing the history of Utah, brother M."

"O yes," he replied. "I don't pretend to have done more."

"And even if they felt ever so much disposed to establish extensively home manufactures and internal commerce, settling and the first phases of society, with agricultural pursuits as the basis, must be first gone through. Indeed, Zion would have to grow just as she has done."

"Yes," said Merryheart, the wicked vein appearing again; "we should have to feed the hens and the pigs before we fed the engines and the machines!"

Brother Capacity and myself had drawn up close to the speakers sometime before, and here brother C. joins in the conversation with—

"But you have now, brethren, reached the stage of Zion's growth where home manufactures and commerce naturally come in. You have settled the country, broken up the land, cut down wood, slept in waggons and tents, built log-houses,

and then erected more substantial and civilized-looking houses of adobies; and thus you have progressed in your view of Zion's growth until she has cities, settlements, extensive farms, cattle, and all the belongings of agricultural life. But now you come to the building of manufactories, for you have passed the log-hut building days; and though wood and wood-cutters will still be needed, coal and iron will also be wanted, and miners, colliers, and iron-workers of various branches will be in demand. Then weavers, and spinners, and indeed all the operative branches engaged in the manufacturing of cloth and wearing apparel generally, both of men and women, will be among some of the first and most imperative wants of the Saints at this stage; and thus must manufacturing operations extend until the Saints have become engaged in all the branches of industry; and they will now have to feed machines as well as the 'hens and pigs.'"

"You are right, brother Capacity, remarked Elder Discerner. "Those branches of industry belong to the very next stages of Zion's growth; and, as I said on a former occasion, 'the people of Zion must become self-dependent,' and 'go beyond mere settling,' &c., and 'enter into those higher stages of social and national development,' 'especially home manufacturing operations and internal commerce.'"

"And then," resumed brother C., "Utah absolutely wants these branches of industry now, and the Saints badly want clothing. They must become self-dependent and manufacture for themselves, for they cannot depend upon their enemies; and if it was not dangerous to bring a lot of speculators into the territory of the Saints, it is still necessary that we should become a manufacturing people, and it is much better to commerce with ourselves than with the Gentiles. Besides, the Saints are a thousand miles from civilization; and, at best,

to have the things they need brought across those Plains, with the cost of carriage and the profits of the merchants heaped upon them, is ruinous and like an incubus upon the growth of Zion."

"Aye, and it must not be forgotten," insisted Elder D., "that those tens of thousands of Saints belonging to those branches of industry want a field for their enterprise and a market for their labour. Of course, in the infancy of Utah, they have not possessed their own particular field of enterprise nor a market for their labour as a manufacturing people; for at first they had to turn settlers, farmers, &c.; but now they want that field and that market. I tell you, brethren, were it in the power of the Saints in Europe to send to Utah thirty thousand pounds' worth of machinery, and to order a dozen large manufacturing establishments and iron works, it would be to their own interests, and they would be doing it for their own good. That the Lord has now privileged the European Saints to do some little towards these great ends, I am very thankful."

Sister Capacity here called us to tea.

"So am I thankful," said Merryheart; and then, as though he had grown all at once desperate at the thought of being grave for such a length of time, (perhaps the grave mood was broken by the commonplace call for tea,) he continued—"I am so thankful, Elder D., that I'll go home and astonish the natives—that's my wife and the six children!"—evidently slurring upon Elder D.'s first. Then putting his hands on the garden rails, he jumped over and ran away.

Elder D. pretended not to hear him, while young Sam laughed and pulled the ears of the dog Rover, shouting—"Look, Rover! Brother Discerner wants to seem angry, but can't." Then Elder D., taking little Annie from her mother's arms, kissed and played with her, to keep his gravity. We all then proceeded to tea.

(To be continued in our next.)

HISTORY OF JOSEPH SMITH.

(Continued from page 604.)

[July, 1843.]

This trial lasted for a long time, the result of which was that I was ordered to

be discharged from prison, and the rest remanded back. But I was told by those who professed to be my friends that it

would not do for me to go out of gaol at that time, as the mob were watching and would most certainly take my life; and when I got out, that I must leave the State, for the mob, availing themselves of the exterminating order of Governor Boggs, would, if I were found in the State, surely take my life; that I had no way to escape them but to flee with all speed from the State. It was some ten days after this before I dared leave the gaol. At last, the evening came in which I was to leave the gaol. Every preparation was made that could be made for my escape. There was a carriage ready to take me in and carry me off with all speed. A pilot was ready—one who was acquainted with the country—to pilot me through the country, so that I might not go on any of the public roads. My wife came to the gaol to accompany me, of whose society I had been deprived for four months. Just at dark, the Sheriff and jailer came to the gaol with our supper. I sat down and ate. There were a number watching. After I had supped, I whispered to the jailer to blow out all the candles but one, and step away from the door with that one. All this was done. The Sheriff then took me by the arm, and an apparent scuffle ensued,—so much so, that those who were watching did not know who it was the Sheriff was scuffling with. The Sheriff kept pushing me towards the door, which was quickly opened, and we both reached the street. He took me by the hand and bade me farewell, telling me to make my escape, which I did with all possible speed. The night was dark. After I had gone probably one hundred rods, I heard some person coming after me. I drew a pistol and cocked it, determined not to be taken alive. When the person approaching me spoke, I knew his voice, and he speedily came to me. In a few moments I heard a horse coming. I again sprung my pistol cock. Again a voice saluted my ears that I was acquainted with. The man came speedily up and said he had come to pilot me through the country. I now recollected I had left my wife in gaol. I mentioned it to them, and one of them returned, and the other and myself pursued our journey as swiftly as we could. After I had gone about three miles, my wife overtook me in a carriage, into which I got and rode all night. It was an open carriage, and in the month of February, 1839. We got to the house of an acquaintance just as day appeared. There I put up until the next morning, when I started again and reached a place called Tenay's Grove; and, to my great surprise, I here found my family, and was again united with them, after an absence of four months, under the most painful

circumstances. From thence I made my way to Illinois, where I now am. My wife, after I left her, went directly to Far West and got the family under way, and all unexpectedly met at Tenning's Grove.

SIDNEY RIGDON.

Messrs. Walker, Patrick, Southwick, and Backman (the counsel on my behalf,) then respectively addressed the Court, and they exhorted the "Mormons" to stand for their rights—stand or fall, sink or swim, live or die. Mr. Mason was counsellor for Reynolds.

After which, the following order was made:—

"This day came the said Joseph Smith, senior, in proper person; and the said Joseph H. Reynolds having made return of said writ of Habeas Corpus, and produced the body of said Smith, in pursuance to the mandate of said writ, and after hearing the evidence in support of said petition, it is ordered and considered by the Court that the said Joseph Smith, senior, be discharged from the said arrest and imprisonment complained of in said petition, and that the said Smith be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of said case, and that he go hence without delay.

{Seal.} "In testimony whereof, I have hereunto set my hand and affixed the seal of said Court, at the city of Nauvoo, this second day of July, 1843.

JAMES SLOAN, Clerk."

A public meeting in relation to the late arrest of General Joseph Smith.

Nauvoo, Illinois, July 1st, 1843. At a meeting of the citizens of Nauvoo, held this day in the Assembly Hall, it was

"Resolved unanimously—That Messrs. Sanger and Dixon, of the town of Dixon, and the citizens of Dixon, Pawpaw Grove, and Lee County generally, in this State, receive the warmest thanks of this meeting for the firm patriotism, bold and decided stand taken against lawless outrage and the spirit of mobocracy, as manifested in the arrest or capture of General Joseph Smith, while on a visit to his friends in that district of country, by Harmon T. Wilson and Joseph H. Reynolds pretending to act under authority of a writ obtained from the Governor of this State, given in consequence of a pretended requisition made on him from the Executive of Missouri, for the arrest and delivery of said Joseph Smith unto the authorities of Missouri. In maintaining the

legal rights of persons thus arrested, and seeing the laws of Illinois maintained, and the full benefit of them enjoyed by every citizen of said State, they have shown themselves republicans, patriots, and worthy citizens of this State, and have entitled themselves not only to the thanks of this meeting, but to that of all lovers of law and good order. With such citizens as these, Illinois will long enjoy the benefits of good order and the blessings of a free people.

"Resolved unanimously—That the foregoing resolution be published in the newspapers.

SIDNEY RIGDON, Moderator.

WILLARD RICHARDS, Clerk."

A strong wind from the north-west, with thunder and rain in the afternoon.

In consequence of Reynolds and Wilson leaving abruptly last night for Carthage, I sent Colonel Markham to learn what they were doing.

A tremendous shower at Chester, Pennsylvania. Over twenty lives were lost, fifty bridges destroyed, besides many houses and stores. Damage, \$250,000.

Elders H. C. Kimball and O. Pratt started on their mission to the East, for the purpose of attending Conferences at Cincinnati and Pittsburgh, where they will wait until the rest of the Twelve arrive.

Sunday, 2nd. A large congregation met at the Grove, near the Temple, and heard an interesting address from Elder Orson Hyde. After he closed, Messrs. Walker, Southwick, Patrick, and Wasson spoke on the stand, stating that I had subjected myself to the law in every particular, and had treated my persecutors and kidnappers with courtesy and kindness. They also spoke on the unlawful conduct of my enemies.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, SEPTEMBER 24, 1859.

OPERATIONS OF THE MISSION.—The general operations of the Mission may be classified into three departments. The one which in the order of its development has now become first in the scale is internal government and the general advancement of the Saints in the spirit, duties, and excellency of our holy religion; the second is the gathering of Israel to the land of promise; and the third, the ingathering of the sheep to the fold of Christ.

Out of these principal departments grow many others of a minor nature, and some of them only of a circumstantial character, designed and put into operation to accomplish a certain necessary purpose. These principal, relative, and circumstantial departments growing out of the Mission embrace much and take in many branches, many divisions and subdivisions, many parts, and many kinds of operations. All this the administration has to grapple with; and God in his providence and wisdom brings about such arrangements, both as regards men and means, as shall best answer his purposes; and he leads his servants into such directions most suitable to the requirements of the work at that particular season.

The prominence of these principal departments, with their branches, subdivisions, parts, and operations, are changeable in the working out of the purposes of God and the development and progress of the Mission. Sometimes circumstances and the actual requirements of the work render it necessary to give more attention to one department than to another. Moreover, by his invisible agency and Spirit, God overrules accordingly; and thus circumstances, the requirements of the Mission, and the overruling Divine power bring about different kinds of administrations and a

variety of operations suitable to his purposes and the seasons and condition of his work.

Not only do external circumstances in their bearings upon the work force, as it were, a change of operations at different periods, and the passing internal requirements of the Church render that change expedient; but there is also fundamental wisdom in those changes. When the development of the Church leads in a certain direction, it becomes necessary that the Priesthood and Saints follow in that track; and when a given part of the work rises into prominence, a concentration of action must be brought to bear on that point. As for instance, at the time of gathering, the principal point of concentrative efforts is the gathering; when it is a day of God's power with the honest—when circumstances are favourable for the preaching of the Gospel, and the Spirit is leading the Elders to hunt out Israel, and also moving upon the hearts of the sheep to acknowledge the voice of the shepherds of Jacob's fold, then that is the particular direction for the Priesthood to take in their administrations and the efforts for the Saints to support; and when internal government and Church business require the principal attention, then that department comes into prominence and is the point upon which to concentrate more than ordinary efforts.

There are too few, however, of the Saints and even the Priesthood who understand the development of the Latter-day Work and intelligently and discerningly follow in the paths marked out in the mysterious providences of God. They pass through the seasons, feel the changes, and enter into the different operations, but do not often so clearly perceive the wisdom, consistency, and even necessity which they embody. Hence the Elders will often enter too deeply into the spirit of a given movement, and, almost altogether losing their hold on other branches, become nearly drowned in consequence, or they will fly so far in a particular direction as to be nearly out of sight of everything else. The Saints will follow in a path marked out by their leaders with that vigour and alacrity so characteristic of them, and will put forth such prodigious efforts as to be truly astonishing. This, of course, is most praiseworthy, and shows their faith in their religion and their devotion to the cause. Nevertheless, they too often overlook the necessity and wisdom which originates and carries into effect the various movements in which they engage. They follow the Lord in his mysterious paths, but do not always understand why he is travelling in them. They see changes and various developments; but the circumstances and wisdom that bring them about are sometimes hid from them or unappreciated from a lack of reflection. But, whether understood or not, it is a fact that there will be changes, varying operations, and alternate prominence in the departments of the work, to agree with the circumstances, wisdom, and requirements of the times. It is according to these conditions of development, expediency, and wisdom that our past and future administration must be measured.

During the past history of this Mission, up to those events which terminated in the temporary suspension of the gathering, all the principal departments of the Mission have more or less been operating together; though, of course, in their due seasons, sometimes one has been more prominent, and sometimes another. But in the providence of God and from the force of circumstances, the door of emigration was closed, operations with the world were nearly suspended, the requirements of the Mission, as well as external necessity, threw the administration back almost entirely upon internal government, and financial operations and the obtaining of a thorough system of conducting Church business became the principal points for concentrative efforts. Thus the Mission moves on with progressive operations suited to the time.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, Sept. 7, 1859.

President A. Calkin.

Dear Brother,—I felt to drop you some few lines this morning, in order to keep you informed of our doings in this Mission since my last communication to you. I have sought to apply my time in the most useful manner, part of it for the labours in the Office, and the rest in visiting several Conferences. Thus I visited the Conference of Bornholm from the 9th to the 11th of July; Tuen, the 23rd and 24th of July; Fredericia, the 7th and 8th of August; Aarhus, the 13th and 14th August; the 15th and 16th in the city of Rauders; the 19th to 21st in Skeva; and the 27th and 28th, attended Conference meeting in Copenhagen. In all the places I found a good spirit prevailing—a spirit to do right and to improve, and I had good days with the Saints, for which I am thankful to the Lord.

Since I reported last, 226 have been baptised, and 115 cut off, in the Mission; but I can testify that the faithful Saints are growing stronger and stronger, and feeling more and more the reality of the work and the necessity of living up to their religion.

The prospects are in general cheering, and I hope that our numbers will be reasonably increased before the close of the year.

I intend this forenoon to start for

Norway, to attend a Conference meeting in Christiania on the 11th and 12th instant, and shall return as soon as I can, in order to be in time for the Conferences in Aalborg and Vensyssel on the last Sundays in this month.

Of home news I will mention that the king of Sweden and Norway, Oscar the First, died on the eighth of July, which you no doubt have seen reported in the newspapers, and his eldest son was immediately proclaimed as his successor under the name of Charles the Fifteenth. The deceased king was in general beloved by the people. What the son will be I do not know at present. As yet, nobody knows what course he intends to pursue; but the opinion is that he is not of so peaceable a mind as his father was.

The cholera and dysentery are raging round about us in Malmö and Calmar, Sweden, in several towns in Jutland, Denmark, in Hamburg and Gluckstad. Copenhagen has as yet gone free.

Brother Wilhelmson's health has been poorly for some days; but I hope he will soon recover.

During my late travellings in Jutland, I had a little attack from cholereene, as we name it; but was immediately restored.

With kind greetings from all of us to yourself and Counsellors, together with the brethren in the Office, I am yours truly in the Gospel covenant,

C. WIDERBORG.

SIGNS OF THE TIMES.

We give the following condensed extracts from the public press in relation to the Irish Revival movement, which has of late attracted so much attention:—

(From the *Liverpool Daily Mercury*.)

There can be few readers of newspapers unaware of the fact that the towns and villages in the north of Ireland have for several weeks past been the scene of religious excitement extraordinary in its degree and in some respects peculiar in its manifestations.

The revival, which has extended over the larger portion of the counties of Down, Antrim, Derry, Tyrone, and Fermanah, but is most active in the towns of Belfast, Ty-

rone, and Londonderry, took its rise among the laity, and was at first marked by the increased earnestness and frequency of meetings for prayer. In the hands of the preachers, its character, as we shall presently show, has undergone an important change. It began among the Presbyterians, but has more or less affected all the Protestant sects, ministers of the Established Church having taken part in the public devotional services by which it has been expressed and

stimulated. It has its monster assemblies. We read of one of these consisting of 10,000 persons, meeting in the open air, at the Botanic Gardens, Belfast, under the Moderator of the General Assembly; and again of a meeting for religious exercises, which was presided over by the Bishop of Down and Connor, and attended by 160 ministers of the Gospel. In the towns the churches and meeting-houses are crowded, not only on Sundays, but also on week-days, when the poor and the rich are present together. In the rural districts monster prayer-meetings are held.

But that which has more than anything else fixed attention on this religious excitement is, doubtless, the physical manifestations by which it has been in many places accompanied.

Mr. Drummond, of Stirling, describing the proceedings at a prayer-meeting held on a hill near Portrush, says—

“The people were sitting close together, thick as bees, to the number of about 4,000, with their Bibles in their hands, and the meeting was addressed by Established Church ministers, Presbyterian ministers, and myself, and several converts, including an old soldier, seventy-three years of age, who had been converted only a fortnight before. But if ever a man gave evidence of conversion, that was the man. For solemnity and point I never heard a prayer like that of this untutored old soldier, who told me afterwards that he had never been happy in his life till within these two weeks. A convict from Ballymoney also gave an account of his conversion to the meeting, and numbers were smitten and carried to the outside till they recovered.”

Of another service it is recorded that

“The hundreds who had to remain outside the church were addressed by both ministers and laymen in very earnest language. In the church and amongst those in the street, the number brought under conviction was extraordinary, and the cries of those penitents could be heard at a considerable distance. Those who became completely exhausted—and there were several—were carried home by friends who were present. Parties of men could be seen passing in almost every street, conveying their fellow-men, in a state of utter physical prostration, to their residences. Individuals who were not so much weakened were taken a short distance from the church, and on the foot-path in the adjacent streets prayer was engaged in with and for them, and many of them returned to their houses rejoicing.”

The Rev. Hugh Hunter, of Bellaghy, in a letter to a fellow-minister, writes—

“Our meetings sometimes present a scene of great confusion—so people think that

know nothing about the movement. You can easily imagine what a noise it makes, when fifty or a hundred men, women, and children begin to cry out in the most heart-rending accents for mercy. The physical phenomena are very startling. They lose all bodily strength, fall down, and require much kind attention. Some of them waste away to a shadow; some of them are speechless for as long as twelve hours; some of them are fearfully wrought in their bodies—not convulsively, however. I have seen some of them that would have dashed out their own brains,—my own servant, for instance. Some have been under conviction for many times—say six or seven; and I have heard of one case I can rely on of conviction sixteen times. *I find, as a general rule, that those who never read the Bible or had any religious instruction suffer most dreadfully. Those who have read the Word of God generally don't suffer so much.* I know those who have been under conviction when I meet them. I would not know them after they have found peace. I can assure you, on my word, the countenance of every convicted sinner undergoes a change, and so marked as not to be mistaken.”

How are these manifestations brought about? and of what character is the sentiment which produces them? This is a question which has been weighed with painful anxiety by good men who desire to see their fellow-men raised to an acknowledgment of the spiritual realities revealed in the Gospel, but cannot discover any legitimate connection between those bodily exercises and the enlightening and elevating operation of divine truth.

The Rev. Edward A. Stopford, Archdeacon of Meath, has studied the revival on the spot, and in a pamphlet of ninety-two pages has laid his experience before the public. He says—

“By personal observation, I have satisfied myself of the identity of the cases now occurring in Belfast with those which I had formerly attended. The movements of the hands, arms, head, &c., in these cases, the expressions of countenance, the sounds of the voice, cries, screams, moans, coughs, &c., have each a peculiar character, unlike anything else. Once duly noticed, these can never be mistaken. To ascertain whether these indescribable, yet unmistakable signs of the disease which I suspected did really exist, was one purpose of my visit. I was accompanied by a friend who had never heard the sound, but who is capable of observing and dealing with these things. I told him, on our journey to Belfast, that if I were right in the opinion I had formed on the accounts I had read, he would hear sounds such as he never heard before from the

human voice, and such as in after life he could never fail to recognize again. In the scenes of wild excitement which we visited together, and in quieter hours, he has told me that my anticipation was true—that such a sound he never heard before, and never hereafter can fail to recognize. My first acquaintance with the peculiar character of that cry was singular. Nearly thirty years ago, in Mr. Irving's chapel, in London, I heard Miss ——— speak in an unknown tongue. That produced on me one of the most permanent impressions I have received in life. I never for a moment believed in it as inspired; yet I felt it as a sound such as I had never heard before. Long years passed away, and that sound still dwelt upon my memory as something unearthly and unaccountable. Many years after, in the first serious case of this kind that I had to attend, a physician told me at the outset to mark the peculiar character of the cry. That moment it flashed upon my memory. It was with some slight modification, but in its character essentially the same, the unmistakable cry of Irving's prophetic—a sound that, while I live, I never again can mistake or misinterpret. That cry I have now recognized in its most unmistakable form in Belfast. I have also recognized every other symptom and phenomenon as what I have formerly witnessed, and I have seen or heard of none beside. All the cases I saw in Belfast were clearly and unmistakably hysterical; and as far as it is possible to judge from description, so was every case which has been described to me."

These manifestations have not, then, an origin necessarily religious; for they have been produced under circumstances in which a religious element was excluded. The day of Pentecost was marked by the best and highest exercise of the intellectual faculties; but we read of no manifestations as reliable to hysteria there. Christ healed all manner of sickness and all manner of disease, but his preaching did not cause bodily disorder.

In cases where hysterical affections and religious feeling appear together, it is very natural hastily to assume that all the expressions are proofs of the feeling of the soul. At Belfast, Archdeacon Stopford heard the cries, moans, and other inarticulate sounds, as well as the expressive action of the hands, eyes, &c., ascribed to the direct action of the Deity. In that town he saw an ignorant young man, who appeared to be employed to take charge of "cases" in a celebrated house of worship. His interpretation of "repelling Satan," "inviting Christ," &c., seemed to give universal satisfaction to the bystanders.

The published accounts of the revival dwell as a proof of spiritual operation in

this illness upon the heavenly light and joy which are said to shine upon the countenances of those who have "found peace." On this point Archdeacon Stopford says—

"The recollection of what I have seen makes it impossible for me to accept the 'spiritual' solution now offered of this phenomenon. I have in former times seen a countenance, not plain, and yet hardly pretty, transformed, after a paroxysm of distress, into a perfection of personal, moral, and intellectual beauty, such as I have never otherwise witnessed—such as I had never before conceived—such as I can now but imperfectly realize in memory. Time after time I have gazed for a moment in entranced admiration upon that resplendent vision of all that is beautiful in woman, heightened as it was by a brilliancy of intellectual light and a flow of words of inexpressible beauty. But the stern call of duty interfered, (for that case was entrusted to me by a friend,) and I soon found that my control was as necessary then as in the paroxysm of distress. How movingly she would entreat me to let her brilliant thoughts and words have flow, as being the source of the most exquisite happiness she had ever experienced. An absolute injunction of silence and quiet never failed to bring it to a close. Many a time have I thus destroyed a vision on which I could have gazed for ever, and which I never expected to see again in like perfection. The highest perfection of that beauty was the expression of heavenly peace and joy; yet in that case this had nothing to do with religion. It is not for me to attempt to explain it; but it evidently proceeded from natural causes, and cannot be regarded as a proof of spiritual illumination. Such fleeting beauty as this is commonly followed, and perhaps for a long time, by a haggard countenance, a muddy skin, and purple or brown hands and wrists, of which I noticed many instances in Belfast. I cannot recommend hysteria as a cosmetic."

Of the kindred phenomena, the excitation of ideas and words, and the unconscious perception of beauty and of grace, the Archdeacon witnessed something in Belfast, and the following instance is taken from his notes written at the time:—

"July —th, 1859, eight o'clock p.m. Methodist class meeting for young converts at ———. About 150 present in the school-room. All were invited to declare what the Lord had done for their souls. Many did so,—some with feeling, and some in what seemed like repeating a mere form. One case was touchingly interesting. A young girl, evidently still in the state of excitement which follows the actual prostration, rose up and spoke at much greater length than the others. Her whole demeanour in

that trying ordeal was the perfection of modesty, humility, and gracefulness; the tones of her voice were deep and rich and beautiful; the tremulous calmness of her voice and manner revealed the excitement of her mind, and, I trust, the fervour of her soul; the grace and flow and beauty of her words and thoughts were touchingly genuine. She spoke of prostration of body and peace of mind, but not of joy. She could not have spoken of joy with truth, for her face wore the expression of sorrow. The character of the whole was profoundly mournful and sad. I never listened to anything more truly affecting. It seemed impossible to doubt this young girl's sincerity; and may her peace be lasting and true! Yet, thoroughly impressed with a sense of the sincerity of every feeling she expressed, I could not but know that the grace and beauty and fulness of the expression, of which she herself seemed perfectly unconscious, and of which she would in all probability be utterly incapable at any other time, must be attributed to a state of excitement which is in itself of the nature of disease. Deeply grieved and sad I felt when a gross specimen of self-glorification was then set before that young creature as a pattern of what she might hope to attain to."

The matter becomes more serious when it, appears that hysteria is intentionally adopted in this revival as a means of promoting religion—that means are used to propagate it, sometimes in ignorance, but sometimes with dishonest premeditation. Such is Archdeacon Stopford's solemn assertion. Let the following statement be duly weighed:—

"It is notorious that hundreds of mill

girls in Belfast have prayed and are praying to be 'struck.' This was acknowledged to me by an Elder or office-bearer in a place of worship famous for such conversions. It was also told to me by many of the mill girls themselves. I need hardly say that such a prayer answers itself. I say that they learn in places of worship to offer such prayers. I was myself present in a Presbyterian meeting-house at a prayer, offered with the most frenzied excitement and gesticulations, that God would there and then descend and strike all the unconverted to the earth. That prayer was accompanied throughout by a storm of cries, and groans, and exclamations, and 'Amen's,' all having the true hysteric sound. This was the most frightful scene I have witnessed in life. At the moment of the awful command to the Almighty to come down and strike, it was perfectly terrific. No such scene would be permitted in any bedlam upon earth. Presence at such a prayer could be redeemed from guilt only by the purpose of warning. I have many terrible recollections of life, but this prayer is the most frightful of them all. I have been used to be calm in the presence of hysteria. I was calm then; but the physical effect upon myself was as if I had been drinking plain brandy. Is this the worship of the Church of Scotland? And just before me, and among the singers, throughout this fearful scene, sat a very type of all that is impressionable in woman. I could have wept, and could hardly restrain myself from doing so, as I marked her slight figure, the hollow cheeks, the muddy colour under a clear skin, the intelligent face, the unnatural calm of the brilliant eyes under the dark lashes of singular length, and the fearful energy with which she sang."

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 595.)

North-east of the main building is a third one, smaller than either of the others, but in such an utter state of decay that its original form cannot be determined. It is small, and may have been no more than a watch-tower. In every direction, as far as the eye can reach, are seen heaps of ruined edifices, with no portions of their walls standing. To the north-west, about 200 yards distant, is a circular embankment from 80 to 100 yards in circumference, which is open in the centre, and is probably the remains of an inclosure for cattle. For miles around these, in all directions, the plain is strewn

with broken pottery and metates, or corn-grinders. The pottery is red, white, lead-colour, and black. The figures are usually geometrical and formed with taste, and in character are similar to the ornaments found on the pottery from the ruins on the Salinas and much farther north. Much of this pottery is painted on the inside—a peculiarity which does not belong to the modern pottery. In its texture, too, it is far superior. . . . The origin of these buildings is shrouded in mystery. They were found much as they now appear by the earliest explorers of the country, who were told by

the Indians that they had been built 500 years before. One thing is evident—that at some former period the valley of the Gila, from this ruin to the western extremity of the rich bottom lands now occupied by the Pimos and Coco-Maricopas, as well as the broad valley of the Salinas for upwards of forty miles, was densely populated. The ruined buildings, the irrigating canals, and the vast quantities of pottery of a superior quality show that, while they were an agricultural people, they were much in advance of the present semi-civilized tribes of the Gila. But this civilization extended far beyond the district named. From information given me by Leroux, it appears that ruins of the same sort exist on the San Francisco or Verde River; and Captain Johnston and Major Emory both saw similar evidences of wide-spread population far above the district in question. . . . The ruins of Casas Grandes, or Great Houses, face the cardinal points and consist of fallen and erect walls, the latter varying in height from five to thirty feet, and often projecting above the heaps of others which have fallen and crumbled away. If the height were estimated from their foundations, it would be much greater, particularly of those in the central parts of the building, where the fallen walls and rubbish form a mound twenty feet above the ground. If, therefore, the highest walls now standing have their foundation on the lowest level, they have a height of from forty to fifty feet; and as *these ruins have stood exposed to the elements for more than three centuries*, they must originally have been much higher. Indeed, the thickness of the walls, some of which are five feet at their base, would indicate that they must have been much higher than they now appear. . . . The outer walls of the Casas Grandes are only to be traced by long lines of rounded heaps parallel to or at right angles with the walls now standing, while here and there a corner of the original wall may be seen, or where it was intersected by a transverse wall which tended to support the other and bind them together. These corners often retain their erect positions long after the other portions have fallen. So with the higher and more massive walls of the interior, which are five feet in thickness at their base: the sides or longer walls have fallen, while the corner, with a few feet on either side, still tower far above the other parts, resembling at a distance the isolated columns of a ruined temple. In so ruinous a state are these buildings that it is extremely difficult to trace their original form. . . . Garcia Conde also mentions a second class of ruins which are very numerous along the margin of the Casas

Grandes and Janos rivers for a length of twenty leagues and a breadth of ten. At a short distance, he says, they uniformly have the appearance of small hills or mounds; and in all that have been excavated there have been found jars (cantaros), pitchers, ollas, etc., of pottery, painted with white, blue, and scarlet colours, corn-grinders (metates), and stone axes, but no instrument of iron. . . . Many beautiful articles of pottery have from time to time been found here, the texture of which is much superior to that made at the present day by the Mexicans. This pottery has chiefly a white or a red ground, ornamented with a variety of angular figures; those on the white ground being black, red, or brown; and on the darker material, black. I made inquiry for any relics that had been found, and was successful in obtaining a few. One of these was a small black jar; another, a vessel in the form of a tortoise, of reddish pottery; and the third, a beautifully sculptured stone pipe. Such relics are eagerly sought for by the people of Chihuahua and other large towns, and when perfect command a high price. . . . The whole valley and plain for miles about these ruins are strewn with fragments of pottery. I collected a number of specimens exhibiting various patterns, in order to show the taste of the makers in ornamental design, as well as for the purpose of comparing them with the pottery found at the Gila and the Salinas. . . . On the summit of the highest mountain south-west of the ruins, and about ten miles distant, there was pointed out to me an ancient fortress of stone, from which the whole country for a vast extent can be viewed. It is attributed to the same people who erected the Casas Grandes, and was doubtless intended as a look-out. . . . I shall not enter into any particulars as to the great number and variety of mines in the State of Chihuahua, as the subject is too extensive to be treated of in a work like the present. I have, however, collected much information respecting it, which may hereafter be given to the public. At present I will merely say that the mineral wealth of Chihuahua is not surpassed, if equalled, in variety and extent by *any State in the world*. Silver is the most abundant; but there is also gold, copper, lead, iron, and tin. . . . An idea may be formed of the extent to which mining operations were formerly carried on here from the immense heaps of *scoria* and dross which lie about the city, and particularly near the bed of the creek as it is approached from the north. So imperfectly has the silver been extracted from this ore, that a regular business is now carried on in working the scoria over again, which is said to pay."

(To be continued.)

PASSING EVENTS.

GENERAL.—The *Moniteur* announces the death of the Emperor of Morocco and the proclamation of his successor. Advices from Tangiers state that serious disturbances had taken place in part of the territory of Mecca: Sidi Mahommed had been proclaimed Emperor at Fez, Mequinez, Latobin, and Arabas, and was about to be proclaimed at Tangiers. The *Post's* Paris correspondent says fortifications of different French towns are the order of the day. Lille and Bourges are under the hands of the engineer, and Valenciennes soon also will be. Indications of a more warlike spirit are afloat. The treaty with China is at an end, and war has re-commenced: the loss of officers and men in this attack is very much greater than that of the whole British fleet in the engagement with the sea defences of Sebastopol.

AMERICAN.—A new revolution has occurred in Venezuela, and General Castro, who recently overthrew Monagas, has himself been deposed for abetting the same iniquities which he at first undertook to crush. The recent political revolutions in the southern and western elections foreshadow a similar movement in Pennsylvania and other northern states.

MEMORABILIA.

BLANKETS.—Blankets are so called from the name of their first manufacturer, Thomas Blanket, of Bristol (in 1340).

CINQUE PORTS.—The cinque (five) ports, which owe their origin to William the Conqueror, were Hastings, Dover, Romney, Hythe, and Sandwich.

"HOBBY."—The word hobby originally meant a riding-horse which was a favourite with its owner. Hence the expression as now applied to favourite pursuits.

HARDEST SUBSTANCE.—The hardest known substance is the diamond, which can only be cut and shaped by its own material, and polished by its own dust.

"EXCELSIOR."—This Latin word, literally signifying *higher*, is the national motto of the United States of America, denoting the aspiring character of that rising nation.

"PIPING HOT."—This expression originated from the former custom of the village baker blowing his horn, or *pipe*, when his bread was drawn from the oven, and which was therefore *hot* and ready for his customers.

FLEET MARRIAGES.—What were formerly termed "Fleet marriages," were those clandestine unions solemnized by regularly ordained clergymen confined chiefly for debt within the precincts and rules of the Fleet Prison, London.

GIANT'S CAUSEWAY.—This remarkable mass of ruins is situated on the coast of Antrim, in the north of Ireland, and consists of an immense number (many hundreds of thousands) of basaltic columns, or colonnades, each formed of several joints, or stones fitting closely into each other, each stone having one surface convex and the other concave, so that the projection of the one fits the concavity of the other. The lengths of these jointed stones vary from about 18 inches to two feet. The breadth of the causeway considerably varies, but is in general from 20 to 30 feet. The greater portion of the whole mass extends nearly 600 feet into the sea, and the highest columns are nearly 300 feet above the water.

JURY EXEMPTIONS.—The persons legally exempt from serving on English juries are as follow:—Peers, judges of the superior courts, clergymen, Roman Catholic priests, Dissenting ministers, whose places of worship are duly registered, and who follow no secular occupation except that of schoolmaster; sergeants, barristers, and advocates, actually practising; attorneys, solicitors, and proctors, actually practising and taking out their certificates; officers of all courts of law or equity, or of ecclesiastical or Admiralty jurisdiction, actually exercising their duties; coroners, gaolers, and keepers of houses of correction; physicians, surgeons, and apothecaries, duly practising; officers of the royal army or navy on full pay; licensed pilots, or masters of vessels in the buoy or light service, duly licensed; servants of the royal household, officers of customs and excise, sheriffs' officers, high constables, and parish clerks.

VARIETIES.

A PRINTER'S TOAST.—*Woman*—the fairest work of creation. The edition being extensive, let no man be without a copy.

GARDENING MEMORANDA.—Cuttings in pots strike more freely when put in close to the edge of the pot. There is no time of the year that a cutting which is in a proper stage of growth will not strike. Pinks thrive better if planted in their flowering beds in September: they never do thrive so well, if disturbed in spring. Dahlias which have not been mulched, and whose crowns are near the surface, should have a layer of sawdust spread over them, to keep them dry and preserve them from sudden frost. Pansies, where seed is not wanted and the bloom has become small, may be cut down: very few of the cuttings would grow and strike, because they are pretty well exhausted and hollow: these, like all other cuttings, should be shortened to a joint which is always close under every leaf. Strong lime water, and a good soaking of it, will kill or drive up to the surface of the ground anything alive: you have then only to catch and kill. Glazed fancy flower-pots are not suitable for plants, being unfavourable to the growth of fibres. They will, however, do very well as receptacles for other pots. For adorning the walls of summer-houses, cottages, &c., the honeysuckle excels, and should, both for its beauty and fragrance, by all means have a place in every garden, however humble. The honeysuckle is a twining plant, and has a tendency to climb in a spiral direction from right to left, which requires to be accommodated. The hop is sometimes grown in gardens, and allowed to climb on tall poles. In point of massiveness of green surface, the honeysuckle is surpassed by the jasmine—a tall running shrub, growing up in numerous branches, which, being well covered with small narrow leaves, is very suitable for leading up to verandahs or concealing pieces of wall: it does not adhere, and requires nailing; and when carefully treated, its massive green and elegantly-drooping small branches have a pleasing effect. The best of all evergreen climbers is ivy: it is always glossy and lively, grows anywhere, in shade or sunshine, and is very quick in its growth.

POETRY.

I AM IMMORTAL.

Wake, O harp of God within me!
Wake, oh wake in mighty song!
Open, heart; thy currents loosen;
Roll thy joys in strength along.
Open to me Heaven's high dominion;
Gods I see in glorious light,
Each one saying, "Son, be humble,
And thou'lt share our accepted might."
Every power within me burning
Rushes to a second birth,—
Joys to see a road celestial
Leading from the sphere of earth.
Triumph thrills through all my nature;
Bursting outward, comes the cry,
Hallelujah! I'm immortal—
One of those that ne'er can die.

London.

I shall see great space's scenery
In its paths of boundless height,—
Live to see roll out increasing
New creations of delight.
"Be thou humble," saith the Spirit;
"Free thy heart of selfish pride:
Thou shalt find thy place of power
In the eternal future wide.
See the throng of great immortals
Sweeping on through endless space!
Each one's world of light and glory
First within his heart that place."
I am coming, Holy Father;
Pressing through life's scenes I cry,
Hallelujah! I'm immortal—
One of those that ne'er can die.

E. L. T. HARRISON.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALKIN, 42, HILLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, NEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY E. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

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No. 40, Vol. XXI.

Saturday, October 1, 1859.

Price One Penny.

GOOD OUT OF EVIL—FALL AND REDEMPTION OF MAN.

BY ELDER G. C. FERGUSON.

There exist in the world two distinct kinds of evil: the one is called moral evil; and the other natural evil. Moral evil is open rebellion against or reckless disregard of any revealed law of God. It comprehends idolatry, priestcraft, blasphemy, sabbath-breaking, disobedience to parents, murder, adultery, theft, perjury, covetousness, and "all manner of secret works of darkness." Natural evil is the destruction or interruption of that beautiful organic harmony or fitness of things which characterizes all God's works of creation. It includes death, disease, pain, hunger and thirst, nakedness, shame, grief, remorse, despair, &c.

Thus evil, in its universal sense, is the cause of every pang we feel and every misery we endure.

Moral evil was introduced into the world by the Devil when he tempted Eve to eat the forbidden fruit, Adam also partaking thereof; and natural evil immediately followed as an inevitable consequence, which they were fully forewarned of by the Almighty. Many persons have blamed our first parents for giving way to the temptations of the serpent, and some have also blamed the Almighty for suffering them to be tempted; but these breakers of the third and fifth commandments have but little reason for their fault-finding, as the following quotation from the Book of Mormon will show:

"And now, behold, if Adam had not transgressed, he would not have fallen; but he would have remained in the garden of Eden. And all things which were created must have remained in the same state which they were, after they were created; and they must have remained for ever, and had no end. And they would have had no children; wherefore, they would have remained in a state of innocence, having no joy, for they knew no misery; doing no good, for they knew no sin. But, behold, all things have been done in the wisdom of Him who knoweth all things. Adam fell, that men might be; and men are, that they might have joy." (2nd Book of Nephi; i. 8.)

It appears from the above extract that we have little reason to lament the fall, notwithstanding all the miseries it has entailed upon us, since to it we owe our mortal existence; and to our mortal existence and the plan of redemption we owe the hope and prospect of a glorious resurrection, or reunion of body and spirit for ever. Had we not possessed the mortal body, we could never have received the immortal, since there would have been no resurrection, and we must have remained as unembodied spirits, or in our first estate, for ever. Our first parents were immortal; and before they could clothe the spirits of their children with flesh they had themselves to descend to mortality. Eve did this because she was beguiled by the serpent; but Adam

did it willingly. The Apostle Paul, in his 1st Epistle to Timothy, 2nd chapter, says:—"And Adam was not deceived; but the woman, being deceived, was in the transgression. Notwithstanding, she shall be saved in child-bearing," &c. Now, had there been no fall, woman would have had no such salvation, for no children would have been born. Adam, therefore, transgressed knowingly, and followed the course which his wife had been beguiled into, both for her sake and also for the purpose of clothing the spirits of their children with bodies; but Satan's purpose, in the fall of man, was of a very different character. He had already drawn away a third part of the hosts of heaven, and the spirits who were to receive tabernacles of flesh, through the loins of Adam, constituted the other two-thirds. Now, as Adam had transgressed a celestial law, he thereby subjected himself and all these spirits to the will of the Devil. Their mortal bodies would have died and remained in the grave for ever, while their spirits would have passed behind the veil to be the bondslaves of Satan to all eternity; and thus Satan had, to all appearance, engulfed that mighty host which hurled him from the courts of glory. But this was all foreseen, and a Saviour provided before the foundation of the world. That Saviour was Jesus Christ, the Son of God. He came in the meridian of time, and took upon himself our fallen nature; and in this nature did he go up into the wilderness of Judea to meet the tempter and grapple with him for the redemption of the world. After a sharp and subtle contest, the mighty Lucifer, who had made war in heaven and boasted of imaginary triumphs over

Michael the Archangel, was foiled and beaten by Christ, in the power of God's Spirit. Jesus, after this, began to organize his Church and preach the Gospel among the Jews, who evinced their non-capability of appreciating such blessings by causing him to be put to death. Now Death, before this, had carried off many whole generations, and none had said why or what doest thou? Not an individual had been able to come back from that "undiscovered country from whose bourne no traveller" had yet returned. But, in this case, Death's victim became Death's conqueror. Jesus not only returned himself and retook his body, but he opened up a way for the redemption of every child of Adam from the power of Death, thus changing death into a mere temporary separation, and fulfilling his own words when he said, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." (John xii., 31, 32.) Thus Lucifer's notable scheme of cutting off from redemption the whole human race at one fell swoop was utterly defeated, and not only defeated, but made the means of their everlasting glory and exaltation. But although defeated upon the question as a whole, he is not yet fully defeated in the details. Jesus and Adam acted for the world, but each man must also act for himself. Who, then, will murmur at the evils which embitter this life? Have not the worst of them been endured by the Redeemer and our first parents for our sakes? Who will speak against or think lightly of that plan of salvation which has been wrought out for us?

CHARITY.

BY ELDER GEORGE TEASDALE.

Of all the Godlike attributes that man can be in possession of, CHARITY is pre-eminent. Paul declared to the Corinthian Saints that though he spake with the tongues of men and of angels, had the gift of prophecy and understanding of all mysteries, had great knowledge, and faith even to remove mountains, bestowed all his goods to feed the poor, and gave his

body to be burned, yet, if he had not *charity*, he would have been as sounding brass, or a tinkling cymbal, and would be profited nothing. Surely it is highly necessary that we should comprehend and cultivate this very essential attribute, for it is the highest of all Christian graces.

Theological students often seek more ardently to obtain a knowledge of prin-

ciple than a practical cultivation of the necessary attributes for salvation in the kingdom of God, making religion more a mental science than a practical one. But true religion would be of little service to us if it merely existed in the brain. Charity, being universal love and springing from the heart, renders us far more valuable and capable of accomplishing a far greater amount of good than any other attribute. In fact, as "Mormonism" embraces *all truth*, so charity embraces all goodness and is appertinent to "Mormonism."

When we contemplate upon mankind and the various sects and systems of the day, and consider their traditions, errors, and follies, by the light that is imparted through obedience to the everlasting Gospel, we are naturally prompted to inform others of the "glad tidings." But where we meet one that will give an attentive hearing to our testimony, we find numbers that will mock, deride, and scoff. Now, if we were not in possession of that charity which "beareth all things," we should cease to testify and should faint under the continual opposition.

We should bear in mind that individuals possess an identity peculiar to themselves, and that we are influenced more or less by the peculiar circumstances or positions under which we are born, reared, and educated; and that it requires time, patience, and ability to produce any revolution in opinions or circumstances; for we are all naturally influenced by our traditions and education. As "charity suffereth long and is kind," it would teach us to bear with each other's infirmities or peculiarities; for, although we may embrace the fullness of the everlasting Gospel, we shall maintain our identity, and it will require time and a steady adherence to the principles of the Gospel and the precepts taught by the Priesthood to improve and progress towards the similitude of the Son of God.

The Gospel places us in possession of the highest order of laws and morality, but will only alter our dispositions as we endeavour to bring ourselves into subjection to the laws of God, enabling us to subdue our passions and follies, and bringing forth every latent feeling of truth, virtue, and righteousness innate within us,—some making far greater progress than others. Now, presuming that we were strong in body, and active in mind,

and advanced very rapidly in the science of theology, having faith, wisdom, and knowledge, but were devoid of charity, we should condemn all others who did not make similar progress, and might be led to cast strong reflections upon them for their want of faith, diligence, and energy; whereas charity would prompt us to be thankful for the light we have received, and incite us to generously impart the same to others and endeavour to strengthen and build up those who were weak.

Again: Should we be inspired with the faith to be healed, or faith to heal, and should meet with individuals who were not like favoured, we should regard them as weak in the faith, or as having been guilty of some misdemeanor that had grieved the Spirit and deprived them of the promised blessings. But charity would teach us that there are a variety of gifts imparted by the same Spirit; for although they might lack this peculiar gift, they might be prominent in others: it would lead us to nourish them with "all tenderness with mild herbs and mild food," and to bless them instead of censoriously judging them.

How uncharitable it is to sit in judgment harshly upon men in authority, concluding that men "sent of God" must be entirely free from infirmities. Upon this hypothesis have men frequently been deceived, regarding more the conduct of men than the principles they taught; and frequently has it been our experience, when we have successfully argued the truth of the principles of our religion, that our opponents have endeavoured to traduce the character of Joseph Smith. Charity would remind us that man is but an imperfect being, that Prophets are men of like passions as ourselves, and that position or calling does not alter the identity of any individual. It would thus prompt us to place the best construction upon the conduct of those who devote their lives for the benefit of the human family, and incite us to aid rather than frustrate their designs.

"Charity rejoices not in iniquity," and would therefore protest against speaking evil or endeavouring to disparage the character of any by viewing their actions or sentiments in a false light, striving to undermine their influence, to produce doubt instead of confidence in the minds of others, and destroy affection. Such we believe is from beneath.

Before charity base prejudice hides its turbulent head, for charity "rejoiceth in the truth" and calmly reviews the testimonials of all, proving all things, and holding fast that which is good, culling excellence from every source,—yea, even finding "good in evil."

Charity, being the brightest of all the Christian graces, fills us with sentiments of the most lofty kind and the purest affection towards the Father and the Son. We are led to view them as being Love in the most refined and universal sense, and all dark and revolving views respecting them, as taught by uninspired men, vanish and flee before the light of truth. The veil is taken away and we can contemplate them as beings in whom dwell every attribute that is loveable; and a deep feeling of affection rises within us, prompting the most intense desire to please, and causing us to shun anything that is mean or unmanly.

Charity gazes upon the human family and views them as children of the "Father of spirits," considering that he "hath made of one blood all nations of men for to dwell on the earth, and hath determined the times before appointed and the bounds of their habitation," and reminds us that he is "no respecter of persons;" but that every one "that feareth him and worketh righteousness" will be accepted in every nation: also that in him dwelleth all wisdom, and that all nations, tribes, and people, are placed in their various positions

to answer a wise end, which the future will unfold, and causes us to exclaim with the poet, that "Whatever is, is right."

Charity teaches us to be kind—to win by love those whom we wish to obey the everlasting Gospel, or who having obeyed it we wish to remain firm and faithful. Harshness can never be productive of any real benefit, to gain any one's obedience by force is but an ill-paid task; but to gain by love is Godlike.

Uncharitable feelings can see no good in anything but its own peculiar system, considers everything absolute, and condemns everything that is not within its own peculiar province; but charity has not any such absonant feelings. It is the source whence springs all our true humility, our affections, and our zeal. Prompted by this glorious attribute, the affections innate within us will beam forth, and we shall rapidly increase in true faith, zeal, and wisdom.

Charity is the "bond of perfectness" and the safe path of true greatness; but uncharitableness is the sure way to apostacy. Apostacy in many has been the result of a want of charity, censoriously judging the course pursued by some one in whom they have had great confidence; and through the same have given up the hope of eternal life, forgetting that the righteousness or unrighteousness of others would neither save or condemn, and that it was better "to bear than forbear."

HISTORY OF JOSEPH SMITH.

(Continued from page 626.)

[July 1843.]

Messrs. Patrick, Walker, Southwick, and Harmon Wasson made the following affidavit:—

"Shepherd G. Patrick, Harmon Wasson, Edward Southwick, and Cyrus Walker, being duly sworn, depose and say that they were in company with Joseph H. Reynolds and Harmon T. Wilson, the former acting as agent of the State of Missouri, and having in custody Joseph Smith, who was styled, in the warrant by which he had been arrested, Joseph Smith, junior; and who had been delivered into the custody of said Reynolds by said Wilson, who had first, as

an officer of the State of Illinois, arrested him, the said Smith, upon a warrant issued by his Excellency Thomas Ford, to apprehend him as a fugitive from the justice of the State of Missouri, when it was alleged he was charged with treason against the said State of Missouri; that the arrest and transfer of the custody of said Smith took place in Lee County, Illinois; and that while said Joseph H. Reynolds was at Dixon, in said county, a writ of Habeas Corpus was served on him, in behalf of said Smith, commanding him to bring said Smith before the nearest Judge or judicial tribunal in the fifth judicial district of the State of Illinois, authorized to hear and determine upon writs of Habeas Corpus; that, said

Harmon T. Wilson acted as a guard and assistant under said Joseph H. Reynolds on their journey from Dixon, till they arrived at the city of Nauvoo; that said Smith was allowed by said Reynolds to ride his horse and in a buggy on said journey, while the said Reynolds rode in the coach, upon the assurance and pledge of James Campbell, Esq., the Sheriff of Lee County, Illinois, who had said Reynolds and Wilson in custody for want of bail in a civil action, and upon whom they had served Habeas Corpus, returnable before Judge Young at Quincy, Illinois.

"Your affiants, as well as others in company, at the same time gave assurance and pledges to said Reynolds that his prisoner, the said Smith, should not escape from him; and the said Reynolds was satisfied, as he avowed, with the pledges aforesaid, and expressed himself to be so at the time, and fully consented that the said Smith might travel on said journey in the manner he did.

"That the friends of said Smith met him in great numbers as he approached the city of Nauvoo, by which place the Sheriff, as these affiants believe, voluntarily decided to go at the request of said Smith, and upon representations made to him that it was the best route to Quincy.

"That no violence was offered to said Reynolds or Wilson; and that, to the best of these affiants' knowledge and belief, no threats or intimidation were made use of to influence and control their conduct, either during the journey to or after their arrival at Nauvoo. Said Reynolds and Wilson dined with said Smith at his own house, and were hospitably entertained; and after dinner, say in two hours after the arrival of the party in said city, a writ of Habeas Corpus was issued by the Municipal Court of the said city of Nauvoo in favour of said Smith, which was served upon said Reynolds.

"The said Reynolds made return of the writ, together with the body of said Smith, and alleged the causes of his capture and detention, at the same time denying the jurisdiction of the Court, and alleging that he had been served with the prior writ of Habeas Corpus before mentioned. Said Reynolds remained in Nauvoo, and a part of the time in the Municipal Court-room, and some time after the examination of the writ of Habeas Corpus issued by the Municipal Court had commenced, and, as your affiants believe, during the whole sitting of the Court on Friday afternoon, the 30th of June, and then departed for Carthage, after a patient examination of the fact and matter of law set forth in complainant's petition, which said examination lasted from Friday afternoon till the next day, Saturday, at night. The said Smith was discharged as

for defects in the warrant under which he had been arrested, and was imprisoned as upon the merits of the case by the said Municipal Court; and these affiants further say that said Reynolds and Wilson were, before they arrived at the city of Nauvoo, and while they were there, assured by the said Smith and many of the company who had travelled together from Dixon, (these affiants among the number,) that they should be protected from violence; and that the said Smith did publicly declare in Nauvoo, to the people there assembled, that his honour was pledged that said Reynolds should be protected from violence, and requested every one to preserve his pledge inviolate.

"These affiants state further that no violence or threats, to their knowledge or belief, were made use of towards the said Reynolds or the said Wilson, either before or after their arrival at Nauvoo; but the numbers who met and accompanied the said Smith and his escort on the journey, conducted themselves in an orderly and peaceable manner, and manifested only their attachment to said Smith, and joy to find him safe in the custody of the laws of the State of Illinois; all of which facts are true, to the best of the knowledge and recollection of these affiants.

SHEPHERD G. PATRICK,
CYRUS WALKER,
E. SOUTHWICK,
HARMON WASSON."

Sworn to, &c.

Colonel Markham, Mr. Sanger, and myself also made affidavits on the same subject.

Judge Adams came from Carthage and stated that Wilson and Reynolds were inciting the people to mobocracy, and sending a petition to Governor Ford for a posse to retake me.

A petition to the Governor, praying him not to issue any more writs, was immediately made out, and signed by about 150 citizens of Nauvoo; and also

A remonstrance against the Carthage proceedings was got up. Signed and forwarded the same to Carthage by Messrs. Southwick and Patrick.

I directed the Clerk to make a transcript of the proceedings before the Municipal Court, to forward to the Governor, and to which he attached the following certificate:—

"I, James Sloan, Clerk of the Municipal Court of the City of Nauvoo, Illinois, do hereby certify that the foregoing hereunto

attached papers and documents—to wit, the the foregoing petition of Joseph Smith, senior, and warrant from the Governor of the State of Illinois, and commission issued by Thomas Reynolds, Governor of the State of Missouri, to Joseph H. Reynolds, and the writ of Habeas Corpus, and the return of the said Joseph H. Reynolds thereto, and endorsed thereon, are true copies of the papers and originals filed in this Court, in the *ex parte* case of Joseph Smith, senior, upon the petition of said Smith, for a discharge from arrest on Habeas Corpus; and that the foregoing is a true copy of the true, full, and perfect record of the proceedings had in said case.

L. S.

In witness whereof, I have hereunto set my hand, and affixed the seal of said Court, at the city of Nauvoo, Illinois, this third day of July, A.D., 1843.

JAMES SLOAN,
Clerk of the Municipal Court of the
City of Nauvoo, Illinois."

He also made a transcript of the ordinances relating to Habeas Corpus, and attached the following certificate:—

"I, James Sloan, City Recorder of the City of Nauvoo, Illinois, and Clerk of the City Council of said city, do hereby certify that the foregoing hereunto attached are true copies of the ordinances of said city, regulating the proceedings on writs of Habeas Corpus, the one passed the 8th day of August A.D., 1842, and the other passed November 14, 1842, both of which said ordinances are unrevoked and now in force in said city.

L. S.

In witness whereof, I have hereunto set my hand and affixed the corporate seal of said city of Nauvoo at said city, this 3rd day of July A.D., 1843.

JAMES SLOAN,
City Recorder and Clerk of the City
Council of the city of Nauvoo, Illinois."

Which documents were delivered to my lawyers, with instructions to see Governor Ford immediately.

I had an interview with several Pottawatamie chiefs, who came to see me during my absence.

From W. Woodruff's journal:—

"The Indian chiefs remained at Nauvoo until the Prophet returned and had his trial. During their stay they had a talk with Hyrum Smith in the basement of the Nauvoo House. W. Woodruff and some others were present. They were not free to talk, and did not wish to communicate their feelings until they could see the great Prophet.

At length, on the 2nd day of July, 1843, President Joseph Smith and several of the Twelve met those chiefs in the Court-room, with about thirty of the Elders. The following is a synopsis of the conversation which took place as given by the interpreter:—

The Indian orator arose and asked the Prophet if the men who were present were all his friends. Answer—"Yes."

He then said—"We as a people have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white man has hated us and shed our blood, until it has appeared as though there would soon be no Indian left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief, and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses have become poor travelling, and we are hungry. We will now wait and hear your words."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected and shed tears. He arose and said unto them, "I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshipped the Great Spirit. The Great Spirit did them good. He was their friend; but they left the Great Spirit, and would not hear his words or keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

The Great Spirit has given me a book, and told me that you will soon be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells me what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians: it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses, like white men. We will give you something to eat and to take home with you."

When the Prophet's words were interpreted to the chiefs, they all said it was good. The chief asked, "How many moons it would be before the Great Spirit would bless them?" He told them, Not a great many.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented."

About six, p.m., the *Maid of Iowa* returned to her landing at the Nauvoo House. The company who had been on the expedition on board of her formed in a procession and walked up to my office, where they formed a hollow square, and sent in a deputation to me. As soon as I had bid them welcome, I opened the window of my office and requested that no man would leave the ground until I had spoken to them. My brother Hyrum and I went into the hollow square and directed them not to allow their ranks to be broken. I then shook hands with each man, blessing them and welcoming them home.

I then took off my hat and related to them how I was brought home to the midst of my friends, and how I regained my liberty. I feel, by the Spirit of the Lord, that if I had fallen into your hands that you would either have brought me safe home, or that we should all have died in a heap together.

At this time, a well dressed man, a stranger, who had a cloak around him, broke through the south line of the ranks, when the orderly sergeant took the stranger by the nape of the neck and kicked him outside the ranks, telling him not to come in again. As soon as quiet was resumed, I continued my address to the company.

About dusk I dismissed the company, blessing them in the name of the Lord.

My brother Hyrum then blessed them also, commending them for their diligence and attention to the instructions given by him before their departure.

The following is the report of their doings, as reported by Daniel M. Burbanks:—

"Sunday, June 25th. The brethren were collecting through the night on the *Maid of Iowa*, and commenced making preparations for the trip, all hands uniting in loading the boat with firewood.

26th. About half-past eight, a.m., President Hyrum Smith, in company with Judge

Adams, came on board and instructed us to watch for the steamboats that may run up the Illinois river; and if any persons were running brother Joseph down the river, under any pretext whatever, as the *Amaranth* had carried the news to Missouri that Joseph Smith was going to be tried at Ottawa, and it had been reported that a company of men were armed in St. Louis and had chartered a steamboat to run up to Ottawa, there to seize Joseph and kidnap him to Missouri; and if we saw such a boat, we were to rescue Joseph, at all hazards, and bring him to Nauvoo.

President Hyrum then blessed the company in the name of the Lord, and the *Little Maid* started at a quarter-past nine, a.m., down the Mississippi river, with the following persons on board—namely, Dan Jones, Captain of boat; Daniel M. Burbanks, first Pilot; Dimon B. Huntington, Mate; Jonathan Dunham, Captain of Company; George W. Langley, Lieutenant; John Taylor, Chaplain; John M. Bernhisel, Surgeon; John S. Higbee, Isaac Higbee, Lucius N. Scovil, Enoch M. King, Lewis Dunbar Wilson, Whitford G. Wilson, Bushrod W. Wilson, John Bair, Ben Rolfe, Sylvester B. Stoddard, James Aikin, Elijah Averett, Levi W. Hancock, William Meeks, Calvin Reed, Robert C. Moore, Levi Stewart, Urban V. Stewart, Allen Stout, Welcome Chapman, William S. Yocum, Thomas Briley, Henry J. Young, James Worthington, George W. Thatcher, H. M. Alexander, Elbridge Tufts, Benjamin L. Clapp, Joseph C. Kingsbury, A. Young, John Fido, John Murdoch, John Lytle, Thomas Carrico, E. J. Sabin, Daniel Ivory, H. B. M. Jolley, J. F. Lane, J. H. Holmes, H. P. Palmer, Benjamin Jones, Robert C. Egbert, Tarlton Lewis, R. A. Alfred, J. Foutz, H. Ferman, John Binby, George W. Rosecran, and about twenty-five others whose names are not reported.

At nine, p.m., she turned the point of the bend and started up the Illinois river. She did not stop until opposite Diamond Isle, about four o'clock on Tuesday morning, 27th, where they learned that the *Chicago Belle* had passed up the Illinois river the day previous with a large company of men, having a swivel gun on the fore-castle, as they said, with the intention of taking Joseph Smith, at all hazards, and conveying him to Missouri.

The *Maid* next hailed at the Erie landing, five miles above Beardstown, where they were told that the *Belle* was twelve hours ahead, and the company on board had left word that if the *Maid of Iowa* followed, they would send the 'Mormon' boat and crew, with Jo Smith, to hell. The people advised the company on the *Maid* to return. Stayed there half-an-hour to take in wood, and then continued our journey.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 1, 1859.

PRESERVE THE DIVINITY OF THE WORK.—The great faith of the Saints is proverbial, and the claims of our religion to a prophetic mission a fact well known. True, the majority disbelieve in the genuineness of that mission; still, wherever the sound thereof has gone, and the name of Joseph been heard, this Church is known to claim as its basis a prophetic character and a divine commission. Moreover, to tens of thousands that character is a reality, and Joseph's mission known to be not self-assumed. It is not, however, with the wide-spread rumour of the claims of this work to a prophetic character and a divine commission that we design to dwell upon, nor upon the strong faith of the Saints in the divinity of the work in which they have been by the grace of God inlaid. Our object is to bring prominently out in the remembrance of the Saints the important fact that such is its character, and the necessity of preserving the divinity of the work.

The *essential* character of our religion, then, being prophetic and divine, that essentiality must be preserved. To destroy or lose it by any means would nullify the mission of Joseph and throw the Saints into the ranks of apostate religionists. They would then be as poor and blind and earthly as others; the world would again be clothed in a thick mantle of spiritual darkness, and no morning-breaking would be seen spreading towards a glorious day. In such a case, perhaps, before the "good time coming" could reach mankind, poor humanity would be overwhelmed, and the great heart of the world be filled at once with corruption and despair.

We are aware that the kingdom of God, in the understanding of the Saints, is not, as with religionists generally, a mere phantom—a kingdom which they insanely imagine is to be built up in the heart of each believer. To the Saints that kingdom has assumed the appearance of a reality, and it has to become a fact upon the earth—a kingdom indeed, and not an illusion. This we do not overlook in our desire to preserve the divine character of the work. The divine and the real, however, are not antagonistic, but may hold affectionate fellowship together. Moreover, we also realize that the kingdom of God has to appear to the Latter-day Saints more than a prospective reality—a future fact. It has to become in their experience a present reality—a fact in their own lives. The kingdom of which sectarian religionists talk as of something in the heart is an absurdity—a ghost of an unreality; but in the views of the Saints the kingdom is a *kingdom*, both in the vision thereof and in the realization. To the Prophets and those of old it was a vision of the world's "good time coming" and the prophecy of the kingdom to come; but to the Saints of the last days—the days in which the ancient Saints foresaw the work would be done—is given to make that kingdom a fact, and to them is committed the responsibility of fulfilling the prophecy. Unto us, then, is given to *do* the work which the Master has marked out to be done. And inasmuch as the work to be done takes in practical life, and means and instruments, and emigration, settlements, cities, organizations, government, tithing, &c., such means and instruments have to be used, and such work performed, and such duties discharged. This we do not forget, and have continually moved the Saints to fulfil the prophecy, do the work to be done, and make the visions of inspira-

tion realities. But the fulfilment, the reality, and the actual performance of the work, when given in their proper character and rendered in their integrity, are as divine as the design, the prophecy, or the vision.

But at the same time that we take in both sides of the view and remember that the work has to be done, the prophecy fulfilled, and the vision made a reality, we do not forget how easy it is to lose the divine part and give to the work an improper character. It is not difficult to understand how, while people are imagining that they are fulfilling the prophecy, they may be violating it in fact,—how, in doing the work, they may spoil it and frustrate the design,—how, in making the vision a reality, they may give it a wrong form and lose its divine character. Thus can it be with the Saints. It is a matter of superlative importance, then, that they should preserve the divine character of the work—first, for the sake of the work itself; and secondly, lest they and all mankind lose the benefit of the great mission which God in his mercy has sent to regenerate the world. Now, though we do not believe that the Latter-day Work will ever lose its divine character, we are keenly sensible of the fact that individuals may lose *their* part of its divinity, and men holding the Priesthood possess as little of its spirit and act as seldom upon its principles as the greatest hireling or the veriest worldling.

Unless the Saints keep the divine character of the work continually in view—unless they remember what is its object, who is its author, to whose services they belong, and for whom they are working,—unless they partake of the spirit of the Priesthood, be moved by its motives, act upon its principles, and labour with an eye single to the glory of God, they will lose that divine character. Herein is danger—lest the Master be forgotten—lest, in doing the work, we lose its virtues and forget its object,—lest in forming the body, we kill the spirit,—lest, having crossed the bridge to a better state of things, we forget that bridge and for why it was crossed, and reproduce the old state of things again,—lest, in building up the kingdom we make it a mere kingdom of this world,—lest, in short, our spirit, motive, action, and works become like those of the mere worldling or the hireling priest.

In closing, it may be observed that one of the great objects which we always keep in view as belonging to the policy of our administration, is, to give to the Saints the two halves of the whole—to clothe the spirit with its proper body, and to keep the body from losing its spirit,—to remember the prophecy, and then fulfil it,—to see the vision and make it a reality,—to know what work is to be done, and then to do it in the spirit in which it is given,—to not only concentrate the efforts of the Priesthood on a given work for the day, but to keep them from being one-sided,—to not only pull down the airy castles of the Saints, and get them to build up real ones, but to keep all, especially the members of the Priesthood, from being mere hirelings and worldlings, and to preserve the divine character of the work.

UTAH NEWS.—We received by the last mail Numbers 20, 21, and 22 of the *Deseret News*. Society in Utah seems to have settled down to its former calm and peaceable state, and the leading men of the Church are again delivering discourses in the Tabernacle. Among other items, we read of an unusual arrival of merchandize, which, from its "coming in so thick and fast," has "almost ceased to attract attention." The train alone of Mr. Randall, freighter for Livingston and Co., consisted of 60 waggons and about 160 yoke of oxen; and there are many other trains on the road from Missouri River. It will not be uninteresting to the Saints to know that William H. Hooper has been unanimously nominated as Utah Delegate to Congress.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Continued from page 618.)

Let us suppose that the interval of tea has passed, and that we have spent an agreeable three-quarters-of-an-hour in the pleasures of eating and drinking at the table of a hearty English household. Of course, all my readers can understand that part of our visit without my describing it, and they can readily imagine that we then leave sister to all the mysteries of the empty cups and saucers, and take a ramble through the comparatively large and productive garden at the back of the house. Ten minutes are spent rambling through the walks, inspecting all to be seen, and about the same time in the delights of swinging. Let it not be imagined that Elder Discerner never was a child and never bended to childhood's delights and ways. Indeed, he is very childlike, and I think always will be; and this *trait* of his character is not incompatible with greatness, but is a peculiarity of large natures.

Elder D. swung me and I swung him, while brother C. looked on, until Merryheart entered the garden, when we all retired to the bower close at hand, with the mutual intention of having a chat. Merryheart had returned for that purpose, which I presume will account for his perpetrating no deed of mischief, or for his not indulging in some frolic.

We are seated in the bower, and the refreshing breaths of autumnal airs fan our cheeks and seem sweet, for they are laden with the odours of the dying summer. After a moment's silence, as though all were expecting the beginning, our host opened the conversation by saying—

"Your last remarks before tea, Elder Discerner, agree with my view of Zion's social growth. There are two sides to this social necessity of home manufactures and internal commerce. The first is the wants of the community as consumers, wearers, and users; and the second is the wants of the community as producers, makers, and commercers. Utah wants the produce from the raw material to the manufactured things of every description—everything that is useful, good,

or delightful, such as a pure healthy society would sanction. Then, on the other side, the Saints who belong to the various branches of manufacturing industry want the privilege of producing everything useful, delightful, and good, congenial with a pure state of society: in other words, they want a field for their righteous enterprise and a market for their labour in producing all good and useful things. Of course, these producers and these branches of industry belonging to this side of the community's wants supply the other, the first wants of the community, or the wants of the consumers, wearers, and users; and thus the general good is reached, while the particular good of the producers and makers is worked out; for they receive the reward of their labours for the good done to society, as well as the personal enjoyment in their character also of consumers, wearers, and users, besides partaking of the general good resulting in a growing, flourishing, and wealthy community."

"You are right, brother Capacity," replied Elder Discerner: there are those two great social wants, and I never lose sight of them in contemplating Zion's social growth. Although what you have termed the first side of society's wants must certainly take the most primitive place, I rank the second side of society's wants much higher than the first. As consumers, wearers, and tearers, mankind rise only a little above the brute creation; but as producers, designers, and creators, they seem, indeed, the offspring of the Gods—of the Creative Ones, who roll their endless curtain of creation over immensity, and bespangle it with glittering worlds. In this higher character, men build cities, construct machinery, lay down railroads, and weave an electric net-work throughout the earth for the transmission of thought: as it were, they harness the steam as means of conveyance, and send their heralds mounted on the lightning, and manufacture the useful and magnificent robes of glorious civilization. In this higher

character, supposing society also possessed divine religious and social systems, mankind would indeed be hardly lower than the angels, and not unworthy to claim descent from those who built worlds and systems, manufactured the wonderful works of creation, constructed the mechanism of the universe, and brought the spiritual and physical forces of existence to be their servants. You are right, brother Capacity: there are those two great sides of society's wants. The first or most primitive belongs to mankind as consumers, wearers, and tearers, and the second or superior side belongs to them as producers, designers, and makers."

"We may lay it down, then," resumed brother Capacity, "that Zion's growth involves those two great sides of social wants; and that it is true also of the society of Saints, that they will manifest on the one hand their wants as consumers, &c., and on the other their wants as producers, &c."

"Yes, such is the case," replied Elder D.: "the first side of wants—the wants of society as consumers, wearers, &c., are soon manifested and felt; but the wants of society as producers, makers, &c., will sooner or later be also manifested and felt. Where there is a people to consume, wear, and use, all that they consume, wear, and use will want supplying; but, on the other hand, there will be in that community labourers, designers, and creators belonging to the various branches of mechanical and manufacturing industry; and they will want a field for their enterprise, energies, and talents, and a market for their labour, produce, and skill. The latter side of wants are superior, and they will supply the other, while the lower wants will give the opportunities and work for the higher ones also to be satisfied. Thus both will be supplied, for each will feed the other. This shows God and nature's beautifully adaptive economy."

"Brethren," I observed at this point, "allow me to take a part with you just here. You know how strongly I insisted upon the excellence of this last movement given to the Saints by our President to send machinery to Utah, as well as for the general interest of home manufactures in Zion, and how strongly I insisted that it was greatly to the personal interests of the British Saints. It would not be out of place here to pass-

ingly notice that, through the wise arrangements and economy of President Calkin, this Mission was enabled last year to contribute thousands of pounds sterling for the same object; and in all this I consider that the Saints have been labouring not only for the good of Zion, but also for their own personal good and best interests."

"Yes, Elder E.," replied our host, "we will with pleasure allow you to take your part in the conversation."

"You know, friend Visitor, that I more than half believe in your point," added brother D.

"And I," also added Merryheart, "became such a strong believer in the fact of this call being to the interests of the Saints and Zion, that my faith gave my pockets more than an electric shock; for no electric shock could have made me and sister Betty double our week's wages to help home manufactures over the stile towards Utah."

"Well, then, brethren," I said, addressing brothers Discerner and Capacity, "your conversation has brought out the fact that there are two sides of wants to Zion's growth: the first is the wants of the Saints as consumers, wearers, and users; and the second is their wants as producers, makers, and enterprisers of various kinds. These social necessities or wants in effect establish my point, that it is to the interest of the Saints everywhere to contribute to the successful establishment of home manufactures in the territory of the Saints, and to give to it the beneficial and wealth-producing operations of machinery. The Saints who are gathered at present more particularly represent the community's wants as consumers, wearers, and users; but the time will come when all the ungathered faithful who shall go up to Zion will also be numbered among her consumers, wearers, and users; and therefore all are actually or prospectively interested in those wants being supplied. But on the other side of her wants the point is yet stronger, for all whose destiny and good are bound up in the destiny and good of Zion, whether gathered or ungathered, born or unborn, belong to her class of producers, makers, and enterprisers in her many branches of industry. And if the Saints in Europe become the producers for Zion's good before they are gathered, and by their efforts contribute

to make Utah flourishing in manufactures and commerce and rich in machinery, they are like the farmer sowing abundantly in the season thereof, that he may reap abundantly at harvest."

"Yes, Edward," observed Elder D. (for he generally addressed me as Edward in company, and as Ned when alone with him); "all the Saints, whether at home or abroad, born or unborn, and indeed all whose destiny is or shall be connected with Zion, belong to her producers, &c., and share in common in all that concerns what Capacity has termed her second or superior side of wants. All that tends to supply the wants of the community of Saints as labourers, producers, mechanics, manufacturers, &c.,—all that tends to the employment of labour—all that enhances the value of industry, talent, and skill, especially of engineers, mechanics, and manufacturers,—all that opens a field for our energies and enterprise and a high market for labour, and, in short, all that tends to the growth, prosperity, wealth, greatness, and ultimate destiny of Zion, belong almost equally to the Saints, whether gathered or ungathered, born or unborn, or whether of the agricultural class or any other class of her working enterprising children."

"And," said brother Capacity, resuming his part in the conversation, "the Saints in their character as producers, &c., are much more important to Zion's growth than in their character as consumers, &c.; and the wants of their higher character tend much more to her prosperity than the wants of their lower character. Their wants as consumers, wearers, and users grow out of physical and social necessities, while their wants as Zion's children of enterprise and workers in all her branches of industry not only supply the first and lower wants, but become powerful means to build up the kingdom and make Zion foremost in the ranks of civilisation."

"Here again, brethren," I interposed, "you have brought out my point, that the Saints in Europe have been working for their own personal good, as well as the general good of our community, in the efforts that the Lord through his servant

called upon them to make. You have shown up the fact that the Saints in their character of consumers, &c., are not so powerful to the good of Zion as in their character of producers, &c. Indeed, it might be farther stated that consuming, wearing, and using exhaust, while creating, labour, and enterprise enrich, build up, and cause to flourish. Of course, then, the supplying of the first wants is comparatively unimportant, compared with the supplying of the higher wants of labour, industry, and enterprise. It is very desirable that the people of Utah should have plenty of clothing and things for present use and consumption; and were there only this consideration, the Saints in Europe would feel strongly and nobly contribute to the supplying of those wants. How much more important, then, is it that Utah should be supplied with manufacturing means, machinery for agricultural and general purposes, with commerce and all the belongings of a high civilization, and that a field should be open for present and all future enterprise, and a market for present and all future labour. If the Saints in these lands, then, by their efforts, contribute to supply both those classes of Zion's wants, though they were not to share in the first results at present, they would share in the future results and supplies as consumers, &c., while, as producers and children of industry and enterprise, they would in reality be making investments which, when they reach Zion, will bring them, as a consequence, interest for their invested capital, which will be continually compounding."

Just at this point our host interrupted the conversation by observing—

"Suppose, brethren, we enter the house and finish the evening by the fireside."

"Aye, so do!" added Merryheart. "It's quite night, and it's getting chilly. But you grave chaps have managed to keep me warm and interested! Ah, well," he added, by way of accounting philosophically for his own gravity, "miracles will never cease."

We all then repaired to the house, which gave me an opportunity to cut the report of my visit, which is

(To be concluded in our next.)

As a late professor was one day walking near Aberdeen, he met a well-known "natural" "Fray," said the professor, "how long can a man live without brains?"—"I dinnas ken," said Jemmy, scratching his head: "but how old are ye yerseel?"

SIGNS OF THE TIMES.

(Concluded from page 625.)

Archdeacon Stopford transcribes from his notes the record of a visit to a place of worship famous for its "cases." The preacher, before giving out his text, announced that arrangements had been made for the removal of those who might be "struck." Soon, while the preacher was urging, with the peculiar pointing of the hand employed by men of his class, "Your case is as bad as hell can make it," a girl cried and fell, the preacher remarked, "God is doing his work in that individual." The Archdeacon thus describes what he afterwards saw :—

"When the sermon closed, I obtained admission to the room to which this girl had been carried, pursuant to the arrangements announced by the preacher. The room was small, and very narrow, and stifling; no air, no water was there. A more pitiable sight I never saw. This girl was about fifteen years of age, or perhaps a year or two older; her frame was weak and thin, her small hands stained and ground with hard work, her skin delicate and transparent, her hair and eyelashes long and dark, her neck marked with scrofula, with a highly intellectual face seldom seen in her class of life, except in weakly girls, and now made painfully interesting by the unearthly expression of cataleptic hysteria. Every movement of the head and hands, every expression of the countenance, every moan was markedly hysterical. She had previously been struggling and screaming: she was now quiet, her lips sometimes moving, but inaudibly. She had spoken of the Devil catching souls to throw them into hell, crying, "Away! You shan't have mine"—just the last impression made upon her failing mind. I learned that this was the third attack that this poor girl had had in a short time, each being more severe than the former; so readily does the habit grow. Just opposite, and touching her, sat a girl who had gone through the same kind of conversion two days before, and was now crying hysterically, but quietly. She was well dressed for a mill girl, having showy bracelets, and several rings on her fingers, notwithstanding her so recent conversion."

The girl who sat crying before the patient was requested to entertain the company with the narration of her visions. How she did brighten up at becoming number one! She told a rambling story of how she saw two girls running away from two men dressed, and herself running away from a man

half-dressed, and how he caught her four times, &c.; and how she was resolved not to believe it, but saw it all. Here some one suggested, "As in a dream;" but she indignantly rejected the solution. I could find no religious point in her vision.

Almost every girl now "struck" in Belfast has "visions," and would be greatly disappointed if she had not. She would think it only half done, and would probably pray to be "struck" again.

The Archdeacon visited one girl in Belfast who had been "struck" for the third time. He found her in a state of ecstasy—at first in prayer, with a remarkable power of utterance; then giving thanks for spiritual operations in herself; then praying for a vision; then seeing a vision and describing it aloud. Three days after, he visited her again and heard from her an account of her state of mind before and after she was struck. The Saviour had appeared to her and touched her, and she turned and followed him. From that moment she had peace and happiness. The Archdeacon put a number of questions to her to ascertain whether she had felt the burden of sin. She acknowledged that she had felt nothing of the kind. He then inquired about her future attendance at public worship. She replied that "when she got proper clothes she would go, but not till then."

"I left her," writes the Archdeacon, "with a sad feeling that her heart was unchanged; yet I have met no case made so much of by ministers and ladies."

These visions are preached up as direct revelations from God, and one consequence of them is the practice of exorcism. Archdeacon Stopford gives a report of a sermon in which the preacher, a Presbyterian minister, described how he had cast a dumb devil out of a child.

(From the Manchester Weekly Times.)

The cases of conversion rapidly increased from week to week, many of the parties being "struck" in the streets, sometimes when sitting in the public-houses. They were of all religions—Calvinists, Arians, Roman Catholics included. Prayer meetings were held during the night, and far into the early morning. Ministers and Elders had to go from one meeting to another, till their strength was utterly exhausted. Coming in to see the strange sight from surrounding villages, many returned home, "having

caught a spark of the celestial fire," to be fanned into a flame in their own localities.

One of the remarkable features of the revival is "the power and effectiveness of the agents engaged in it." The converts—educated and uneducated—are strengthened to the work of preaching and exhortation to a degree which has astonished strangers from England and Scotland. Boys of 15, young men engaged in the ordinary handicraft callings, elderly farmers, "speak at the meetings with a fluency and a suitability altogether astonishing." (This we quote from Mr. Moore's statement.) But it is not only of the addresses of these lay agents, says this gentleman, but of their prayers, that this fluency is characteristic.

"The supplications of some are condensed and pithy and pointed—very matter of fact. To those of others, principally females, belong a fluency, a sweet reverential familiarity, a poetry, a suitableness, a sublimity altogether inconceivable by parties who have not heard them."

Another remarkable thing, which the newspaper accounts have frequently touched upon, is the physical manifestation produced by the religious excitement. There are great varieties in these manifestations. Some are simply "serious," engrossed in deep thought. Describing the Ballymena cases, Mr. Moore says:—

"A great number of convicts in this town and neighbourhood, and now I believe in all directions in the north where the revival prevails, are 'smitten down' as suddenly, and they fall as nerveless and paralysed and powerless as if killed instantly by a gun-shot. They fall with a deep groan—some with a wild cry of horror—the greater number with the intensely earnest plea, 'Lord Jesus, have mercy on my soul!' The whole frame trembles like an aspen leaf; an intolerable weight is felt upon the chest; a choking sensation is experienced;

and relief from this is found only in the loud, urgent prayer for deliverance. Usually the bodily distress and mental anguish continue till some degree of confidence in Christ is found. Then the look, the tone, the gestures instantly change. The aspect of anguish and despair is exchanged for that of gratitude, and triumph, and adoration. The language, and looks, and the terrible struggles, and loud, desperate deprecations tell convincingly, as the parties themselves afterwards declare, that they are in deadly conflict with the old serpent. The perspiration rolls off the anguished victims; their very hair is moistened. Some pass through this exhausting conflict several times; others but once. There is no appetite for food: many will eat nothing for a number of days. They do not sleep, though they may lie with their eyes shut. When partially recovered, they cannot use the requisite quantity of food; and hence, I presume, the continued weakness, and incapacity, and consequent indisposition to work on the part of some, complained of by parents and employers."

The latest intelligence from the north of Ireland is that the revival embraces nearly the whole of Ulster, including Belfast, Donaghadee, Antrim, Londonderry, Coleraine, Killinchy, Leitrim, Newtonlimavady, and many other towns and districts. "Revolutions" on board steamboats, cases of persons "struck" at railway stations, in the street—even in "tap-room parlours," are recorded. Mr. Finney (of America), Mr. Brownlow North, and other "revivalists" have been over the scene of this mingled physical and spiritual excitement, and have endeavoured to transfer, more particularly to Scotland, the exhibition of the same phenomena. But it is too early yet to speak of any result having been achieved.

PASSING EVENTS.

GENERAL.—The *Fox*, Captain M'Clintock, that went in search of the missing Franklin party, arrived off the Isle of Wight on the 22nd ult., with important documents relative to the missing ships, stating that they were abandoned by their crews off Point Victory, King William's Sound, on the 22nd April, and that Sir John Franklin died on the 11th June, 1847. A supplement to the *Invalide Russe* has just been published, and states, according to a verbal report of Lieutenant-Colonel Grabbe, that a victorious assault had been made on Gunib, and five cannons taken by the Russians: Schamyl was taken prisoner, and his sons and family were captured or killed: the Russian loss did not exceed 100 men. The rebellion in Morocco, consequent on the death of the Emperor, is quelled; but the disturbances at Cents between the Spaniards and Moors continue. News have been received from the frontier of Morocco: the native tribes had renewed their attacks on French outworks, and had pillaged and set fire to some French houses. A conspiracy

to assassinate the Sultan has been discovered, and 200 persons have been arrested at Constantinople; among them the Pasha of Albania, who was apparently the chief.

AMERICAN.—The *New York Herald*, in referring to the progress of the telegraph system, observes that there will soon be direct communication with Utah and California: the lines are already being extended to various points in that direction, and 400 miles are now in working order: the importance of this, in a financial and commercial point of view, is considered great: the Western Union Telegraph Company will effect this desideratum by arrangements with the other western lines. Extraordinary mineral discoveries have recently occurred in Newfoundland, including large amounts of silver, by a Cornish miner.

MEMORABILIA.

"O YES!"—This prologue to a public proclamation is a mispronunciation of the original French "*O yes !*" or Hear ye!

WORSTED.—Worsted is so called from its having been originally manufactured by the Flemings, during the reign of Henry the Second, at Worsted, in Norfolk.

IONIAN ISLES.—These republican islands, which lie westward of Greece, are seven in number. They are Corfu, Paxo, Santa Maura, Ithaca (or Thica), Cephalonia, Zante, and (south of the Morea,) Cerigo.

ORIGIN OF GLASS.—The discovery of glass is attributed by Pliny to some Phœnicians who, when driven ashore near the mouth of the river Belus, lighted a fire with kali—a plant which grew there in abundance, and observed that the sand, when it mingled with the hot ashes of this plant, melted into a vitreous or glassy substance. In that neighbourhood glass manufacture afterwards sprang up.

THE "SEVEN WONDERS OF THE WORLD."—The noted structures which were anciently accounted as "the seven wonders of the world" were—1. The *Temple of Diana*, at Ephesus. 2. The *Mausoleum*, or Tomb of Mausoleus. 3. The *Colossus*, at Rhodes. 4. The *Statue of Jupiter*, in the Temple at Olympia. 5. The *City Walls and Hanging Gardens of Babylon*. 6. The *Pyramids of Egypt*. 7. The *Pharos or Watchtower of Alexandria*.

GROTTO OF ANTIPAROS.—This celebrated cavern is situated in the island of Antiparos, in the Grecian Archipelago. The entrance is through a large arch on the side of a rock, which leads to a low and narrow alley, the sides and roof of which are covered with beautiful crystals, which glitter in the torch-light like various kinds of precious stones. At the end of this passage is a steep precipice, at the bottom of which is a level space extending for a short distance to another precipice. At the bottom of this second precipice is an extremely beautiful grotto, about 120 feet in height and seven feet in width. Beyond this is another precipice, which leads to the chief grotto, which is upwards of 300 feet in length, about the same in breadth, and nearly 200 feet in height. The floor, walls, and roof are all covered with an incrustation of dazzling whiteness. A number of columns, some of which are 25 feet long, hang like glittering icicles from the roof; others rise from the floor, looking like petrified tree-stems, and when seen by torch-light appear like dazzling gems.

VARIETIES.

A CHINAMAN has made the discovery that a donkey cannot hee-haw when a weight is tied to its tail.

WHAT is that which, supposing its greatest breadth to be four inches, length nine inches, and depth three inches, contains a solid foot?—A shoe.

A POPULAR writer says that a fine coat covers a multitude of sins. It is still truer that such coats cover a multitude of sinners.

THE Bombay Geographical Society announce in their proceedings that they have received a specimen of the walking leaf from Java, with eggs and young; and, what seems more curious still, a walking flower, described as "a creature with a white body, pink spots, and crimson border."

SPIRITUAL "JERKING."—The *Illinois Baptist* says—"The 'jerks' have revived in that State among the Methodists. Our informant was present at several of their meetings in Avoca, and describes the scene as very exciting. From fifty to a hundred were jerking at the same time. Their hands, shoulders, feet, and heads would be violently thrown into the most grotesque and apparently painful shapes. The women's bonnets would fly off, their hair become dishevelled, and in some instances snap like a whip. In some instances it attacked unbelievers in it, and unconverted men who tried to resist it, by folding their arms and wrapping them tightly around their bodies; but, in spite of themselves, their shoulders, first one and then the other, would be jerked back, till they lost all control of themselves."

NOVEL GEOGRAPHICAL TUTOR.—Mr. Porter, of Cumberland, has recently converted a level and verdant plain on his estate into a map of the world of great and singular interest. The spot is about 360 yards in length from east to west, and 180 in breadth from north to south. It is enclosed by a wall of dwarf dimensions. Thirty-six marks are made on it (east and westwards), and eighteen on the north and south, fixing the degrees of longitude and latitude at ten degrees, or 600 miles asunder. Four pieces of oak timber are laid down, 30 feet long and eight inches square, with poles at the distance of three inches, or five miles from one another, thus making 36 inches a degree, and comprising in ten of them a distance of 600 miles. The scales afford an opportunity by cross leg lines of determining particular towns and cities in the same manner as we operate with scale and compasses on paper. The continents and islands are made in turf, the sea is gravel, and the boundary is a border of box. At particular places on this novel ocean of gravel, posts are set up indicating trade winds, currents, &c.

GARDENING MEMORANDA.—In planting horseradish, any part of the root will do: it need not be the crown. The dung to use for mushroom beds should be droppings, and the spawn should be put in *even with the surface*, not buried at all, except by the soil, and one-inch thickness is enough of that. When spawned, it should be as warm as new milk: it would not signify if there were two or three feet thickness of dung. The mistletoe is a parasite growing on various trees: it is often seen upon the apple—sometimes on the oak, and appears to grow out of the wood: there is no doubt that birds deposit the seed, but there is no difficulty in grafting (as it may be called) this singular plant upon the willow, poplar, oak, or the apple. By lifting up the bark in any place, so that the berry and seeds can be squeezed under, and thus prevented from being washed away, they will germinate and flourish for years: this is mostly done on the underside of a branch, it being there less liable to be disturbed. The berry is glutinous; and if it be merely squeezed on the rough bark, it will remain and grow, if it escapes the notice of a bird; but the chances are greatly against it.

POETRY.

ZION'S WARFARE.

Not in the arms of earthly strife
Do Zion's sons confide:
Not in the wreck of human life
Do Zion's children pride.
Oh, not by such unsightly means
Shall Zion gain her right:
On God's Almighty arm she leans,
Nor fears the hosts of night.

Dublin.

At his command the tempest rolls,
And vivid lightnings play:
His word could stay ten thousand souls,
Or sweep a host away.
Say, Gentiles, can your puny powers
Resist that Mighty One?
His glittering sword is surely ours:
Naught else we trust upon.

RICHARD SMITH.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CARRIS, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, '35, '36, '37, '38, '39, '40, '41, '42, '43, '44, '45, '46, '47, '48, '49, '50, '51, '52, '53, '54, '55, '56, '57, '58, '59, '60, '61, '62, '63, '64, '65, '66, '67, '68, '69, '70, '71, '72, '73, '74, '75, '76, '77, '78, '79, '80, '81, '82, '83, '84, '85, '86, '87, '88, '89, '90, '91, '92, '93, '94, '95, '96, '97, '98, '99, '00, '01, '02, '03, '04, '05, '06, '07, '08, '09, '10, '11, '12, '13, '14, '15, '16, '17, '18, '19, '20, '21, '22, '23, '24, '25, '26, '27, '28, '29, '30, '31, '32, '33, '34, 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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 41, Vol. XXI.

Saturday, October 8, 1859.

Price One Penny.

A PLEA FOR REFINEMENT. WHAT IS GODLINESS?

BY ELDER E. L. T. HARRISON.

What is godliness? The education of our whole being, the waking up of our powers, perceptions, and ideas to their fullest use, and the bringing every power we possess to its greatest realization of life and pleasure.

It may not seem at first sight that the strict laws of the Gospel have *pleasure* as their final object; but the restrictions imposed by the Gospel are only upon the practice of principles that bring pain and sorrow. They are only directed against unnatural and really uncongenial pursuits. It is because such practices are really unsatisfactory to us, however pleasant they may appear, that they are forbidden by our heavenly Parent.

In fact, we may say that the real end and object of religion is to guide mankind to their most enduring gratification.

If any of the true roads to the happiness, life, and pleasure of our being can be found out without revelation from the heavens, they are none the less points and principles of godliness on that account. It is really true that, by the continual cultivation of the powers of the mind, mankind have from time to time it appear some of these true roads to real satisfaction and delight. Such, for example, is the power of expressing ideas in harmonious language, instead of dis-

or the acquisition of such an amount of words, that a far higher and wider range of pleasurable and interesting ideas can be expressed, and the minutest shades of principles and opinions explained. By the power of this refinement and extension of language, the intelligent mind daily drinks in pleasures unknown to the thousands who are destitute thereof.

Another law of nature that the world have observed tends to the cultivation of refinement of behaviour and speech, instead of awkward gestures and repulsive and coarse phrases; while another still more pleasurable is involved in the cultivation of a love for the beautiful or the graceful in form, combined with an appreciation of the beauties of expression and feeling in poetry, or the sublime and exquisite in music. These and many other such pursuits, taken apart from cant and show, or mere fashion, and held subservient to true principles, embrace wide fields of pleasure and lead to varied and mighty masses of emotions and gratifications,—joys to those who never heard the Gospel, and tenfold greater pleasures to those that have.

It is true that by the term "godliness" we generally understand those principles that relate to the purifying of our motives or to the refinement of the disposition in grace and amiability and the love of truth. It is true that the ancient

Apostles seldom, if ever, applied it to matters beyond these things, or to some of the mysteries belonging to the scheme by which man can be pardoned and sanctified. The reason of godliness, as thus taught, being limited to guiding the moral faculties into their true path, was first, because those were times when the Saints were so hunted, driven, and harassed, that they had only time to attend to the most important part of the Gospel scheme; and as the correction of motives and desires, with the consecration of them to truth, is and ever will be over and above in value the development of the intelligence, the refinement of the taste, or the cultivation of the beautiful or exquisite in the conceptions of the mind, therefore that was taught first which played the highest part in the scheme of exaltation. And wisely so too; for, get that over which is always the hardest to teach and learn, (if, indeed, ever learned at all,) and the rest can be taught at any convenient time.

For this reason the Lord, in opening up in our time a scheme of salvation, intended to bring out every faculty of man's nature and train every capability of the soul to its greatest use and joy, beginning at the foundation of all true excellence—namely, the excellence of character, and cries, "Repent, repent;" "say nothing but repentance to this generation." Does not the Lord value those perfections of the mind obtained by study and cultivation, and which have been the source of such great pleasure to thousands? Certainly. But in his scheme for those very perfections, to cause them to exist without alloy or pain from any cause whatever, and to make them stable and enduring, *he* clears the heart of deceit, impurity, lust, covetousness, pride, jealousy, or selfishness *first*; and having made a clear ground, he proposes to build upon that kind of a foundation personal and outward graces, or refinement of the conceptions of the mind in skill and taste.

Intelligence makes a sorry figure without integrity. Gracefulness, or correctness of behaviour or language, is a miserable affair when associated with a hollow disposition or a mean spirit; and often have they been thus allied. A mind capable of appreciating the sublime or the beautiful is a poor affair, if it cannot appreciate the value of honesty and truth as well. All this is true—very

true. But if man *does* reach daily after integrity—if he *does* abhor the deceitful, the jealous, or the mean,—if he can appreciate the simple and honest spirit, then godliness, having laid its foundation, calls for the perfection of the intellect, the refinement of language, the correction of the demeanour, and the development of a taste for the precious, the beautiful, and the enriching. It calls for these to be engrafted and welded in with the rising fabric of man's perfection. They belong to the work of godliness, because everything does belong to it that brings an increase of pleasure to our being; and these developments certainly do so.

Everything that gives life or joy to us must be an action of our spirits in a true direction, and consequently a principle of truth, although it is true that every principle of truth is not equally important in its effects.

The *manner* of a child's eating may not be so important as the requirement that it *should* eat; but whether it should eat with its fingers or adopt a clean, decorous mode of eating may be rather essential too. So he that despises attention to mere language, behaviour, or the adornments of the mind, because it is not so important as morality, or heart-work, is as foolish as he that despises attention to cleanliness or propriety in eating because it is not so important as the eating is itself.

Our nature is like a musical instrument filled with keys, one or two only of which ever gets struck. We strike one or two, and, finding they give notes pleasant to the ear, drum away on these all through life and leave untouched very many keys, each of which holds sounds of joy and life. They are not *all* base notes, of course: some are very high, and sound, unless played in concert with other notes, rather hard upon the ear; but if played in unison, as intended by the maker, each gives tone and beauty to the rest. So hosts of men live upon the earth who either work solely and entirely at righteousness, or, on the other hand, study *only* the perfection of the thinking and reasoning powers; or they send the full force of their minds in pursuit only of that which is artistic, poetic, or imaginative; and playing thus on only one string or two at the most, there is a continual harshness and discord somewhere. Yet each one twangs away on his single string, and declares that it

contains all the music there is in existence!

It is true that those who give their minds to artistic delights, or the pursuit of all that is mentally or outwardly lovely, do refine and bring that part of their nature to great perfection. And it is true that great pleasures are drank in from such pursuits, whether the moral faculties are awakened or not. But such persons are mistaken in thinking that they fully enjoy life. So with those that have made the great moral principles of the Gospel their study. Although they have interwoven life, health, and pleasure into their nature, through the correction of their motives and principles, yet, if they should stop there, and not awaken the rest of their souls as well, they will die with a great and joyous part of their nature slumbering within them.

That which is true in regard to matters of art and taste is also true with regard to the pursuit of knowledge. There are a large class who think nothing of importance unless it tends directly to the increase of information, and who pity the poor ignoramus who has not travelled where they have been. "Knowledge is power," say they. Or, if they are in the Church, they will quote the words of the Prophet Joseph, that "we are to be saved by knowledge:"—damned by it too, they might add; but this fact they do not so specially dwell upon. Now, they are mistaken. Knowledge, or the perfection of the thinking powers, is but one department of perfection; and in importance it is not even equal to the regeneration of spirit and motive enjoined by the Gospel. But notwithstanding this, the Saint who does not travel this road is, in respect to many pleasures and one great department of perfection, behind thousands who never heard the Gospel preached, nor ever gave one thought about eternal life.

This is one truth amongst others which this article is intended to manifest. Perfection is perfection, no matter what else may be imperfect; consequently, the perfection of one part of man's nature is perfection and is glorious, no matter how ignorant the possessor of it may be of other truths more glorious still.

The Saint who, through adverse circumstances, may have been kept from the development of his intellectual faculties or his taste, but who feels the virtue and the glory of the laws of righteousness, with

the peace and satisfaction they bring, may look with pity upon men who move in higher circles of knowledge and refinement, and think that they know nothing and feel nothing of importance; but this is untrue. They certainly do not understand the grand truths relating to life, death, and immortality; they do not realize the omnipotent truth that righteousness is the basis of *celestial* exaltation; but they feel many joys, delights, and emotions from the pursuits which the providence of God has thrown in their way, and from the training of mind, feeling, and idea which they have been fortunate enough to have received. They *can* appreciate some truths which the Almighty himself delights in, as witnessed in his works of skill and beauty—truths which many who are truly and completely their masters in the solid and eternal principles of the Gospel know as yet nothing about.

The man that has never been subject to the laws of the Gospel cannot understand the joyous feeling which results from cultivating a truthful and just spirit in all the transactions of life; nor can he feel the softening and refining influence which the cultivation of charity brings to the bosom. It is all cant and affectation to him. He does not believe that anybody feels the pleasures that are talked about. The reason is, he has not been born into them: in other words, he has not travelled experimentally in these laws of truth.

The Gospel truths, although revealed by the Almighty, are all offered and pressed upon man for the same reasons that any other truth should be. Man is called upon to attend to them, because he will, in doing so, be doing what is really natural or congenial to the inmost qualities of his spirit to do (whether he knows it or not): but this is never found out till they are practised. So with that part of godliness which lies in the cultivation of the intellect or an acquaintance with the productions of genius and art. They are all mere conceits and vanity to those who have not travelled in them; but to those who have they are joyous, captivating, and enchanting, and as naturally fit and necessary for man as moral laws are to guide his principles and practice.

The world have progressed in these departments of truth. Many of them, as truly as we know that righteousness is the great ground of superiority, do know

that they have pleasures delicate and refined from reading the works of intellectual and imaginative men, from viewing the exquisite productions of master-minds in statuary, painting, poetry, and music, and from displays of wit and fancy, of which the educated mind alone can see the point and intensity. This part of their nature is awake. To them the Gospel truths look mean and scanty, because they do not, they think, treat prominently enough on facts so pleasurable and so true to them. They have yet to find that there are other branches of delight untrodden and unfelt—hopes and emotions glowing with life and progress, which they know nothing about. But just as true as this is to them, to others who have not yet trod the paths of refinement there still exists a great and true department of real life untasted and unknown.

Associated with these refinements of the mind, the person, or the behaviour, there is often manifested much that is despicable, vain, and empty in those who have made the most progress in them, simply because they have struck but the one string. They have neglected the moral part of their nature, which ought to have been refined and attended to

at the same time as (if not before) their language, their persons, or their intellects. But the hypocrisy, vanity, or emptiness of those who have studied and excelled in these outward departments proves nothing more against their refinement than the cant and hypocrisy often mixed up with the higher laws of the Gospel by professed believers proves against those principles. Both departments of true progress have been abused and disfigured by the ridiculous and inconsistent conduct of their real as well as professed friends. Both, therefore, have to labour against the prejudice of those who have not tried them on that account; for, both in and out of the Church, there are many who will mix up and confound principles with those who profess them.

Strip these two great departments of Godlike progress—namely, *heart* refinement and *mind* refinement, from the errors, vanities, and follies more or less found in their company, and they form the two halves of that complete science which all must sooner or later master, if they are determined to see the day when they shall “fill the measure of their creation” and be “filled with truth.”

THE GATHERING.

BY ELDER WILLIAM BAYLISS.

Why do the Saints gather to America? Why can they not be saved in their own land?

These are questions often asked by those who do not understand the Gospel of our Lord Jesus Christ. Neither can they have read or studied the Scriptures much. If they have, they have been void of the Spirit of God to guide them. It is evident that if the present generation of Christians (so called) were in possession of the same Spirit, and consequently the same knowledge as the ancient Saints possessed, this question would never be asked; for it would, like all other principles of the Gospel, be perfectly understood. We can scarcely turn over a page in the Old or New Testament without our eyes meeting some important passage concerning this doctrine.

Thus it plainly proves that, although

the present Christian world may have read and studied much, they understand but very little. Hence we see the absolute necessity of every person's having the Holy Ghost to assist him in all his studies, that by its Divine influence he may form correct ideas of the doctrines of life and salvation.

Let us now give a few reasons why we believe in and practise the doctrine of the gathering, which is, perhaps, of all others, the most important. But some may say—How shall we prove that the gathering of the Saints is by the command of God? Scriptural evidence can be brought to prove that God ever intended his people to leave the lands of their nativity and gather to some place or places which his Prophets should point out.

Arguments are brought forth to prove

the fallacy of such a doctrine being taught to the children of men. These arguments are chiefly based upon the idea that God, being omnipresent and omnipotent, can save his people as well in one place as in another. So he could, if it suited and agreed with his purposes. But we discover that God has an object in view, and that is the salvation of his covenant people, temporally and spiritually. This could not be effected while they remained in a scattered condition, any more than he could have saved the children of Israel while they remained in Egypt.

It is very clear from what the ancient Prophets and Apostles have said, as well as from the words of the Saviour, that the Almighty fully intended at some period to establish his kingdom on the earth. They have informed us in the most positive manner that in the last days the mountain of the Lord's house should be established in the tops of the mountains and be exalted above the hills, and that people of all nations should flow unto it; and that the Lord would set his hand again the second time to recover the remnant of his people from the four corners of the earth and the islands of the sea; also that in bringing about such a mighty gathering, he would display his power in such a manner that all mankind would be astonished, inasmuch that all he had done in delivering Israel from Egyptian bondage and in driving out the inhabitants of the land of Canaan, although accompanied by such mighty power, would sink into forgetfulness when compared with the gathering of the last days.

Several Prophets have also written on the same subject in the Book of Mormon, and declared that in the last days the Lord will proceed to gather together his Saints from the distant portions of the earth, and bring them to the land of their inheritance, and there establish them for evermore; that *there* should be Zion, even the pure in heart, and there the New Jerusalem should be built up; and that when the kingdom should be finally established in their midst and the heavens should again reveal his Son Jesus Christ, the second advent of the Messiah should take place; for, said the Prophet, the Redeemer shall come to Zion and from thence to Jerusalem.

Admitting these sayings to be true, the question is again asked by some—How shall we know when his work will com-

mence, or whom the Lord will choose to bring it about? We answer—As the Lord is an unchangeable being, we may expect that he will employ the same kind of means that he has done formerly—that he will call forth a Prophet and send him forth clothed with authority to the nations of the earth, calling upon them to repent and obey the Gospel, and then gather together to the place or places appointed.

This he has done; for in the year 1820 the Lord called upon Joseph Smith in America and informed him that the set time had come to build up Zion, and that he was about to set up his kingdom on the earth for the last time, never more to be thrown down; also that he (Joseph) was the individual he had chosen as the instrument for laying the foundation thereof, and that America was the land where his kingdom should be established.

We thus find the following revelation given in the Book of Doctrine and Covenant, sec. 10, par. 2. Speaking to the Presidency of the Church, he says—"Ye are called to bring to pass the gathering of my elect; for mine elect hear my voice and harden not their hearts. Wherefore the decree hath gone forth from the Father that they shall be gathered in unto one place upon the face of this land" (America). See context.

Again: In sec. 98, par. 5, he calls upon the Saints and informs them that it is his will that all who call upon his name and worship according to his everlasting Gospel should gather together and stand in holy places, for that he was about to reveal himself to all flesh.

And again: In sec. 108, he calls upon the Saints in the most solemn manner to sanctify themselves and gather in from the four corners of the earth unto the land of Zion.

From the foregoing citations, gathered from the Old and New Testaments, Book of Mormon, and Doctrine and Covenants, we can see that the doctrine of the gathering is a scriptural one, backed up by ancient and modern Prophets, and consequently becomes part of the salvation of the Saints.

We also learn the important fact that now is the time for the work to commence, that America is the place for the Saints to gather unto, and that Joseph Smith was the person whom the Lord has chosen to commence the same, or to lay the foundation of the kingdom; so

that all doubts and uncertainty are now removed from the minds of true believers, and a firm foundation is being laid for all mankind to build upon. "If any man will do his will," says the Saviour, "he shall know of the doctrine whether it be of God, or whether I speak of myself." The same privilege is held out by Joseph Smith and the Apostles of the Church of Jesus Christ of Latter-day Saints. And we now call upon all mankind to put away their follies, forsake the traditions of their forefathers, and at once receive and obey the Gospel as revealed by Joseph Smith, and gather to the land of Zion, and thus secure their salvation; for the wrath of the Almighty is kindled against the nations of the earth who have shed the blood of Prophets and Saints; and he has decreed that a consumption shall overtake them.

We also see the necessity for all the Saints to improve their day of opportunities and exert themselves to the utmost

to bring to bear every faculty of their minds to carry out this most desirable object; for the Lord has declared that it is his will that all should gather, except those who are commanded to tarry. Therefore all who neglect to do so will come under condemnation.

The Prophets and Apostles of this dispensation and the Elders sent by them have been crying long and loud, from the time Joseph Smith received his mission until now, for the Saints to gather to the land of Zion. They have laid plans and devised means for their deliverance; and if those means are promptly carried out, they will work out the deliverance of every faithful Saint, and they will be able to gather to the land of Zion and assist with their means to build up the kingdom of God on the earth; which kingdom he has declared shall never be thrown down nor given to another people, but the Saints shall possess it for ever and ever.

HISTORY OF JOSEPH SMITH.

(Continued from page 635.)

[July, 1843.]

Wednesday, 28th. At an hour before daybreak, passed Pekin, and the *Chicago Belle* aground in an island chute. When she saw us coming, she backed her star-board wheel and blocked up the passage.

When the pilot of the *Maid* came near, he stopped his engine and hailed them with his speaking trumpet, requesting a passage. They inquired, 'What boat is that?' and were told, *The Maid of Iowa*. They replied, 'You cannot pass, and we will see you all d—d and in hell first.' The pilot saw a little opening in the willows of about twelve feet wide on her left, and signalled for the engineer to put on all steam, and drove her through this narrow channel and a small tow head about fifteen rods, tearing the willows down on each side with the guards and wheelhouse, the captain crying out all the time, 'Stop her!—stop her! For God's sake, stop her! You will smash the boat in pieces!'

When the boat had headed round the *Belle*, and was once more in deep water, the pilot stopped the engine and asked the captain, 'What is the matter?' The captain was afraid, and said, 'My God, will you smash the boat to pieces?' and was answered,

'All is safe, and we will go ahead,' leaving the *Belle* still aground in the channel.

Then went to Peoria, about ten miles; found Jesse P. Harmon and Alanson Ripley, who had come from the horsemen with an express instructing the company to proceed to the mouth of Fox River. We took them on board and proceeded on our way.

Thursday, 29th. Arrived at Peru at ten, a.m. There met William F. Lane with an express from C. C. Rich, purporting that the company who had Joseph in charge had started from Fox River for Shokomon, destined to run him through the Iowa Territory by that route, and then into Missouri, as they had learned their way by the Illinois river was blocked up by the *Maid of Iowa*, and for the boat and company to return to Quincy, and there await further orders. We immediately turned round, and on arriving at the mouth of Spoon River, landed Ripley and Harmon, with instructions to pursue their journey by land to Nauvoo.

About one, p.m., again overhauled the *Chicago Belle* at the Grand Pass while they were wooding. They hailed us to inquire 'If old Jo was on board,' and were answered, 'It is none of your business,' when another man on the hurricane deck of the *Belle* shouted, 'Hurrah, hurrah for old Jo Smith!'

We continued our journey, and again arrived at the Mississippi at nine, p.m. In rounding to, broke the tiller rope and came to an anchor; repaired the same, and then continued up the Mississippi.

Arrived at the island below Quincy about eight, p.m., on Friday, 30th, when John Taylor, Jonathan Dunham, Dan Jones, George W. Langley, and Daniel M. Burbanks took the yawl and went up to Quincy to learn the news and see if there was any excitement. They found all peace, then returned to the boat, got up steam, and went up to Quincy, landing about midnight.

Saturday, July 1st. About eight, a.m., left Quincy, after steaming about eight miles. Sidney Roberts and another messenger came in a skiff with a letter from Hyrum, saying that Joseph had arrived in Nauvoo, and was going to be tried before the Municipal Court, and for us to hurry home as quick as possible.

On reaching Keokuk, the engineer, Benjamin Orum (who was not a member of the Church) got dead drunk, when the first pilot turned engineer, and the second pilot took the wheel and run the boat over the rapids to Nauvoo.

Colonel Markham returned from Carthage in the evening, and reported that on his arriving at Carthage, he found that Reynolds and Wilson had filed their affidavits, that he (Markham) had with armed force taken me out of their hands at the head of Elleston Grove, and that they had also got up a petition, which was signed by the inhabitants of Carthage, and sent it to Governor Ford by the hands of Reynolds and Wilson, requesting him to raise a *posse comitatus*, and they would come to Nauvoo and take me. They were to start by the mail early this morning; and Markham requested Jacob Backenstos to go with the mail to Governor Ford and request him to suspend all proceedings until documents would be got to show the true state of the case.

On going to the stage proprietor, he engaged and paid for a passage for one man. On their finding who was going, Reynolds and Wilson objected to his going; and that objection was accepted by the stage proprietor, although he had received the passage money. He then hired a horse from Mr. Hamilton for him to ride."

Monday, 3rd. I directed the Twelve Apostles to call a Special Conference to choose Elders to go into the different counties of Illinois to preach the Gospel and disabuse the public mind with regard to my arrest.

Elders B. Young, O. Hyde, P. P. Pratt, John Taylor, George A. Smith,

Wilford Woodruff, and Willard Richards met at the Grove with the Elders, and it was decided that the following Elders go on a special mission to the following counties in the State of Illinois:—

Elijah Reed and Jesse Hitchcock, Adams and Pike.

Salmon Warner and Jeremiah Curtis, Calhoun and Jersey.

Erastus H. Derby, Orson Hyde, and G. J. Adams, Lee.

Charles C. Rich and Harvey Green, La Salle and De Calb.

Levi Richards, Luther A. Jones, and E. Robinson, Joe Davies.

John Murdock, Vermillion.

Daniel Avery, Schnyder.

Zebedee Coltrin, McDonough.

Truman Gillet, Benjamin Brown, and Jesse W. Crosby, Cook.

Graham Coltrin, Fulton.

John L. Butler, Hamilton.

David Lewis, Wayne.

James Twist, Bureau.

G. P. Dykes and Samuel Brown, St. Clair.

Pardon Webb, Will.

E. M. Webb, Grundy.

Simeon Dunn, Warren.

H. S. Eldredge, Mason.

Thomas Dobson, Tazwell.

Cyrus Canfield, Menard.

Jared Carter, Morgan.

Samuel James and J. C. Wright, Scott.

Luman H. Calkins, White.

J. M. King, Mercer.

Daniel Allen, Rock Island.

U. C. Nickerson, Henry.

Alfred Brown, Putnam.

Priddy Meeks, McConpin.

Abel Butterfield and J. H. Vanatta, Winnebago.

William Nelson, Iroquois.

Samuel Russell, Boone.

Levi Stewart, Franklin.

William Meeks, Green.

W. B. Brink and George Chamberlin, Sangamon.

Jacob Wiley, Edwards.

William S. Covet, Stark.

M. F. Bartlett and Melvin Wilbur, Bond.

John Outhouse, Alexander.

Cheney G. Van Buren, Brown.

James Carroll, Carroll.

David Jones, Fayette.

John Lowry, Munroe.

Urban V. Stewart, Williamson.

James McFate, Montgomery.

L. O. Littlefield, Clinton.

Elisha H. Groves, Madison.

Theodore Curtis, Cass.

Samuel Keele, Jefferson.

James Hale, Washington.

George W. Thatcher and John A. For-
gens, Hancock.

Jacob H. Butterfield, Henderson.

George Middah, Clay.

James M. Munroe, Crawford.

Ezra Chase, Coles.

Jesse Chase, Edgar.

Amos Lowell, Clark.

John Miller, Whitesides.

William Martin, Christian.

Reuben Parkhurst, De Witt.

John Keale, Perry.

George W. Langley, Johnson.

James M. Henderson, Gallatin.

James W. Cummings, Randolph.

John Workman, Shelby.

Elijah Fordham, Knox.

George W. Pitkin, and John Wakefield,
Peoria.

BRIGHAM YOUNG, President.

W. RICHARDS, Clerk.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 8, 1859.

THE WORK TO BE DONE.—We have never believed that the work of God among the nations had nearly reached its completion. It is true that God will cut his work short in righteousness and rapidly bring to pass his purposes. His elect must be ingathered to the fold and Israel gathered home to Zion and Jerusalem in this dispensation. Neither must there be a tarrying or slumbering among the Saints, nor a neglect of God's fatherly invitation as well as command embodied in the prophetic language of John the Revelator—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This we have realized, and are strongly impressed with the assurance that when the work of the last days is completed, it will be not only marvellous in its immensity, but also marvellous for its rapidity.

God will indeed cut his Latter-day Work short in righteousness. But it by no reasoning follows that he will cut his work off abruptly and close it before it has scarcely begun. If the work of God among the nations was nearly completed and all the elect gathered out, though it would certainly be marvellous for its speedy termination, it would not answer to our idea of its marvellous extensiveness. Indeed, we should rather marvel that a work of such professed magnitude was destined to amount to so little—marvel that the work which has been the theme of all God's holy Prophets since the world began had reached no grander consummation—marvel that the vision which was so glorious and broad had lost so much in its fulfilment. It would in such a case answer to the old fable concerning the mountain in labour bringing forth a mouse. But the work of the last days has a broader meaning to our minds; and though we believe that it will be cut short in righteousness and be marvellous for its rapidity, we also believe that it will be marvellous in its magnitude, thorough in its operations, and really complete at its termination. Instead of its being now nearly completed among the nations, it is scarcely commenced; instead of the greater part of its operations and missions and influences and bearings over the world having been manifested, comparatively but little thereof has appeared; and instead of all being nearly accomplished, not a hundredth part of that all is accomplished. As yet there have been little more than a few preparatory operations of the Priesthood among the nations—a few of the developments of infancy, that shall scarcely be remembered in the presence of the greater developments which our manhood will bring forth.

Some of the brethren, not realizing the amount of work to be done, finished it in their own minds years ago. They have seemed almost as impatient as our enemies for the end of "Mormonism" to come, though of course they have given a different meaning to that end, and expected it to be as good as they desired it to be near. Perhaps many have already thought that "the Lord delayeth his coming." The fact is, society and religious communities, like men and women, have their infancy, youth, manhood, and and ages of ripe maturity and sage experience. Let us in our infancy possess twelve pence, and to our infant minds the sum is magnified into a mine of wealth: give us but a garden plot, and to our childish imaginations it is exaggerated into a little world. Then in youth we are impatient and want to gallop through life, and think the years so long, and could cry because manhood seems so long coming. But when we reach that manhood, we realize a wonderful difference. The infant's mine of wealth will not even suffice for the wants of a few hours: the garden-plot becomes a little spot of ground that we can measure with a few strides, and which can no longer command attention, much less emotion, other than that which perhaps the remembrance of youth brings up. Ambitious minds in manhood grasp the acres and the cities and the nations; and there have been and there are those who would find even a world too little for their grasp. Life in our middle age no longer seems too long. It is short enough, without galloping through it; and those who have marked out great purposes to accomplish find life at its longest not too much for the performance of their work. So it is with the Church, and so it has been in the growth of the world. So it was with the Prophets and Saints of old; and there is plenty of proof, in the record of their expectations and visions of the work which God would perform, that they anticipated the consummation thereof and the day of rest and reward of the Saints thousands of years ago, and that at first even those in the Apostolic age expected the end near and the work of Christ almost completed. Doubtless the Latter-day Saints are not exempt from this common experience, but answer to the same general laws. The Latter-day Work has its infancy; and the Saints have their infancy as a community, as well as having a natural infancy. In the infancy of the Church, doubtless we thought and talked and acted as children spiritually, and perhaps oftentimes compressed the whole work and doings of the millennium into a few years; and, almost before the stupendous Latter-day Work had begun, longed for it to be closed and the Lord to make his appearance. But as the infancy of the Church passes away and the spiritual manhood and sage experience come over the Saints, we begin to realize that the garden-plot of our spiritual infancy is not the great world which God's Latter-day Work is destined to embrace,—that his work upon the earth and among the nations is only just begun, rather than almost finished,—that, accomplish it however fast we may, and travel however rapidly the kingdom may towards its marvellous destiny, the time for fulfilment is at the longest short enough; and it will be found that the Lord will have cut his work short in righteousness. Let us hope that it will not reach this short cutting off before the Saints have completed their part of the work, and that the harvest will not come and pass before we have planted and fostered and individually reaped our crops.

It was the privilege of the ancient Saints to see the vision of the great Latter-day Work, rather than to take part in its fulfilment in their day; and such being the case, coupled with the fact that their paths were not among beds of roses, it seems providential that they saw the glory and finishing of the work and the day of rest and reward in glowing vision, and not so much the hard working out and the immensity of work to be accomplished before the end will come and the dominion be given to the Saints. But with us, the Latter-day Saints, to whom is given the accomplishing of the Latter-day Work and the making of the visions of the ancients realities, it becomes very necessary that we should realize the greatness of the work to be performed, how much thereof is done, and how much yet remains to be done. The Church and this Mission also are passing into some of the first stages of manhood, and we begin to realize that the work of God among the nations as well as in Zion is not near being finished, and that though there has been very much accomplished in so short a time as to be without parallel, there is yet immensely more to be done, both among the nations and with Zion in her growth to nationality and her course towards dominant power upon the earth. We are persuaded that but few have realized God's great

design in relation to foreign missions, and how thorough and wonderful his operations will be, both specially and generally, among the nations, especially those of Europe, before the work is finished. But few have realized how much yet remains to be done in the British Isles, in Scandinavia, in Germany, and indeed wherever the races kindred with those in these countries are found. It is becoming evident, however, to the Saints generally that the work of God in Europe is only just beginning, and that the work to be done is immense. This is greatly to our advantage, and presages success and durability; for as we grow to fully realize the work given to be done, we shall spread ourselves out to do it; and instead of imagining the Mission broken up, we shall seek to establish its foundations firmer and make its superstructure more massive and valuable.

THE VISITOR.

A FIELD FOR OUR ENTERPRISE AND A MARKET FOR OUR LABOUR.

(Concluded from page 640.)

We entered the house, where we found Jane, the eldest daughter, busily engaged in domestic affairs. She informed us that her mother had gone into the town, and that she intended to call in for sister Discerner.

"I am glad of that," observed our host; "for now you need not be so particular, Elder D., in being home by half-past ten."

"No," I added; "we need not now be so particular to time. Elder D. and sister can re-arrange, and I shall be relieved of the necessity, as an author, to take home my principal character in time to keep his word."

Sister Jane led us into the sitting-room which she had so comfortably prepared, and then retired. We were soon cosily seated on each side of the newly-lighted fire, Elder D. and myself on one side, and brothers Capacity and Merryheart opposite.

"Now, brethren," said our host, "let us continue our subject."

In my associations with Elder D., my bosom friend, I have observed a remarkable psychological peculiarity. When some interruption has broken our conversation, I have known him to return to the thread of the subject hours and even days afterwards, just as though no interruption had taken place. This peculiarity will be seen in his now taking up the thread of our interrupted conversation and addressing me with a direct

"Yes, Edward, to open a field for the enterprise, energies, and talents of the Saints and to find employment for their

labour is to the direct interest of the whole community. Every effort which organized society makes towards such ends, with all means, movements, and operations having such results, is like investing so much capital for the public good; and not only is the good of that society generally thereby reached, but the individual good is also reached. Directing and enterprising minds find in a broad open field of industry opportunities to distinguish themselves and become leaders in social and national enterprise and prosperity, while the labour and skill of mechanics and workers generally find work and its reward."

I then gave the following summary:—

"The opening of this field for our enterprise in Utah, the finding a market for all the energies, talents, experience, and labour of the Saints, and the establishment and prosperity of every branch of industry and activity belonging to the agricultural, manufacturing, and commercial interests, we might view thus: On the first side of the good, we see the consumers, wearers, and users supplied, and of course the whole community partaking of that side of the good; and on the other side, we see the labour employed and rewarded, a field opened for enterprise and industry, opportunities given to talent, a high road made for perseverance, and places of social responsibility erected for presiding ability. The results of all this leading to the growth and destiny of Zion are more than we can estimate, and the good of every indi-

vidual who shall share in that destiny will be reached in a thousand ways. Though the Saints abroad and the unconverted as well as the unborn of Israel are not at present numbered among Utah's consumers, yet on the side of good to which the employment of labour and the operations and results of industry belong *all* Saints will share, both collectively and individually, while out of these operations and results Zion will grow powerful, wealthy, and generally prosperous. It is thus, brethren, that the case stands; and in this view we may consider the European Saints making efforts towards these ends in the movement that they have been making for the benefit of home manufactures and internal growths of Zion. And seeing that in making these efforts they have been helping on the good of her consumers, &c., on the one hand, and of her producers, &c., on the other, I am right in saying that they have been investing so much capital, which will be ever compounding."

"That will do, brother Visitor. We will receive your summary statement of our case," remarked brother Capacity.

"Much more, however, observed Elder D., could be said on the superior wants of labour and the necessities and conditions of social organization; but we cannot go into it further now."

Brother Capacity at this point reflectively added—

"I have reflected much upon the subject of industry in relation to the growth of Zion, and felt the wants of labour and the necessity for the Saints being active in every branch of industry connected with the building up of the kingdom. I have expected and longed to see the day when manufactories shall rise up in all the settlements of the Saints, and the hum of manufacturing industry spread throughout their land. In my anticipations I have also seen those settlements of the Saints destined to spring up all over the land of Zion, linked and intersected with iron roads, over which powerful engines shall dash, puffing along with their burdens of raw material for the purposes of industry, or bearing the produce of that industry, or harnessed to carriages crowded with Zion's children, and visitors who shall come to see her glory and witness the wonderful works of her industrious enterprising sons. Nor did I leave out of my view the electric messengers,

nor see the kingdom in a hundred years hence without shipping or without any of the good belongings of civilization. Now, when I reflected upon such subjects, I invariably came to this conclusion: Before Zion can possess all these belongings of a high civilization, and in order that she may reach her destiny, the Saints must become, in their own land, not only a prosperous agricultural people, but also active in the many branches of manufacturing industry, and enterprising especially in the field of internal commerce. If I asked myself the questions, Who is it that build cities and those establishments of industry where clothing and a thousand other things which society use are made?—who is it that create and produce all those things for consumption and use?—who is it that construct railroads and weave the electric nerve-work for the transmission of thought?—who is it that build shipping to sail in every sea?—who is it that produce nearly all the belongings of a glorious civilization? the answer to all these questions is, Those who create and produce all this must be a creative, manufacturing, and commercial people. Such being the case, then, I could not but conclude that, in order for the kingdom to be built up and Zion to reach her glory and destiny, the Saints must become wonder-workers in manufacturing industry, and vigorous in commercial and general enterprise."

"You are right, Capacity," observed Elder D. "Those wonderful creations of industry to which you have referred, and those things of usefulness, with nearly all the belongings of a high civilization, grow out of a manufacturing and commercial people."

"I dare say," resumed brother Capacity, "my mind was led to such reflections from my position as manager of Prosperous Factory; for, having hundreds of men to direct and employ, I soon felt the wants of labour. Indeed, I felt these wants even before I felt the wants of the consumers, wearers, and users; but the events of the last few years have also strongly shown how necessary it is that the Saints should supply themselves and Zion become self-dependent."

"I am becoming a firm believer," said Merryheart, "that the Lord has been giving the Saints some very useful, though very severe lessons. Let me see! Ever since they have been hid up in the moun-

tains, Brigham and Heber have been urging them to build storehouses and fill them with grain, and not squander it, nor sell it to the Gentile speculators. Then they have been urging them to manufacture for themselves, and their sermons are full of such practical matters. Well the lessons have been applied and illustrated! Let me see! Famine, a Utah expedition, and an exodus! Capital teachers! Hope we can do without any more of them, though! The burnt child don't like fire."

"I wish," replied Elder D., "that the Saints could more rapidly understand their lessons: Brigham is very great in social philosophy, and his policy is very broad. The faster the Saints can understand him and his philosophy, the faster will the kingdom grow."

After a moment's pause, he continued—

"Let home manufacturing operations be thoroughly established in Utah—let our enterprising empire-founding American brethren be vigorously backed by the tens of thousands of European, and especially British Saints, all working in their own branches of industry where they can do the most for the kingdom, and in ten years from that time the Saints will not only be the wonder of the world, but their doings will be wonderful even to themselves."

A few minutes before this, we heard sisters Capacity and Discerner enter; and from certain savoury indications, we became aware that supper was ready. We then entered the kitchen, and very agreeably spent an hour; after which, Elder D. and wife, accompanied by myself, returned to his home, where it was arranged that I was to sleep.

RELIGIOUS LIBERTY IN SWEDEN.

(From the *Liverpool Daily Post*.)

The Rev. George Scott, of this town, has given, through the *Daily News*, a translation of the new projects of law prepared by the Government of Sweden, to be laid before the approaching meeting of the Diet, granting a measure, though not a full one, of religious liberty. The proposed laws, by greater completeness and more careful examination, are looked upon as a great improvement on the proposal made to the last Diet. All the old laws affecting religious liberty are to be repealed, so that everything affecting the subject of religion will be found in one place. The following is the substance of the numerous sections of the two projects of law:—If the adherents of Christian confessions of another than the Evangelical Lutheran faith wish to form themselves into a church, they shall make application to the King, stating their confession of faith and church order. Should the King assent, the community shall possess the right of free religious exercise within the limits prescribed by law and morality, but only within the recognized premises of such community. An obligation rests on the administrator of the religious community to keep carefully the lists prescribed by the King, and to present at the Governor's Office a register of church members, and of marriages celebrated in the church, and of births and deaths. Fines varying from 20 to 300 rix-

dollars may be imposed for non-compliance, or imprisonment. The churches are to be open to the public authorities. No orders of monks or nuns are permitted, nor yet the erection of any cloister. The churches of other confessions are not permitted to obtain possession of landed property in Sweden; but the religious communities authorized may be allowed, with the royal sanction, to acquire the possession of the land necessary for their church or burying-ground. Schools are not allowed to be opened by the adherents of other confessions for others than of their own confession. The bans of marriage, although both parties belong to another confession of faith, shall be published in the Swedish parish church, where the bride resides. The marriage ceremony, where both parties belong to a sanctioned religious community, may be performed according to the usage of this community; but if one party only belongs to such community, the marriage shall be performed by a Swedish clergyman. Children born of married parents who both belong to another permitted religious community may be educated in the creed held by such parents. If only one of the parents is a member of such community, then the child, if the father belongs to the Swedish Church, shall be trained up in the Evangelical Lutheran doctrine. If the mother is a Lutheran, and a

written agreement respecting the training of children has been entered into before marriage, and exhibited to the Governor of the city or province, this must be observed; if no such agreement has been executed, the father may have the child educated according to the creed he professes. Illegitimate children receiving support from public funds shall be educated in the Lutheran doctrine, although the parents may belong to other permitted confessions. The prescribed fees for special church services cannot be claimed from the adherents of other authorized communities, unless the service has been requested by them. With the limitations and exceptions prescribed by the constitution or by this statute, no distinction shall be made in the rights and duties of Swedish citizens because of divergencies in Christian faith. Several sections are devoted to regulations as to converts from the Evangelical Lutheran doctrine, who are not to be received into other communities without formal notice having been given; and they must be above eighteen years of age. The adherents of other confessions may not participate in the treatment or decision of questions affecting the church or public education. If a person who gives notice of leaving the Swedish Church holds any public office, he shall be dismissed from the same, unless the office be of such a character that he might be appointed to it without respect to creed, and the King, or

the authority appointing to such office, considers it reasonable to continue him in the same. No change is made in the laws concerning the adherents of the Mosaic faith. The fines are to be divided between the accuser and the poor. The proposed statute to alter existing laws affecting those "who embrace or spread erroneous doctrines" proposes that any one who publicly promulgates, or, to the seducing of others, otherwise spreads doctrines contrary to the Lutheran Evangelical faith, shall be punished by fine varying from 50 to 300 rix-dollars, or by imprisonment from two months to a year; but no restriction is made hereby with respect to the liberty in religious exercises and instruction granted to the adherents of other confessions than the Lutheran. If any one not a Swedish citizen has been punished under this statute, he shall not be allowed, at the expiration of the punishment, to continue in the kingdom. A translation of the Norwegian law of 1845 is also given, and in its main features it is similar to the proposed law for Sweden. Dissenters are exempted from payments to the Established Church and its officers; but tithes and the contributions or taxes attached to the property in their possession must be paid. Dissenters, however, have to pay rates for the poor, schools, or other public institutions, and to observe the enactments concerning the Sabbath and the festivals of the Established Church.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 626.)

(From Chambers's "*Papers for the People*," Number on *Ruined Cities of Central America*," published in 1850.)

"There is more of melancholy in the interest attached to an inquiry into the vestiges of the past throughout America than in that connected with similar researches throughout the civilized portions of the Old World. In the latter we start from a highly-developed state of civilization to seek for the slender source whence the mighty stream has sprung; and when we have found this, we turn round with a feeling of delight and wonder to mark the blessings which it has spread as it extended. Even in cases—as, for instance, that of Etruria, which we have treated in a former number—where a great nation and a mighty civilization have ceased to occupy a place in

the world, we have nevertheless the assurance that this civilization laid the germ of another which succeeded it; and that, though absorbed and superseded, it has not been fruitless or utterly lost. In America the case is different. The civilization which now flourishes in many portions of that extensive continent is in no manner connected with their past history or their ancient inhabitants. It has, on the contrary, proved the most inveterate foe of both, with contemptuous superiority leaving the first utterly unheeded, while with relentless cupidity it has persecuted the latter almost to extermination; and it is not until within a comparatively very recent period that the intruders on the soil of the New World have stopped to consider whether the history of the despised and persecuted red man might

* "Central America," throughout this extract, is used, as the author says, "as a political, not as a geographical designation."

not be worthy of some attention. That this is the case is now generally admitted; and the conclusions towards which almost all the inquiries into the early history and past civilization of the red race of America seem to tend are indeed of the utmost interest, as they lead to a strong presumption that the nations and tribes inhabiting these regions at the period of the arrival of the Spaniards were not people emerging from a state of barbarism and slowly working their way up in the social scale, but that, on the contrary, they were descendants of a more civilized race sinking gradually from the high position they had once maintained, while some of them, having outsped the others in their downward career, had already sunk into the condition of savages. These opinions have indeed but slowly gained ground, and are not as yet by any means generally entertained. So accustomed have historians hitherto been to see a movement from barbarism upwards, that when the European foot first stumbled over the vestiges of an ancient and extinct civilization in the wilds of America, speculative intellects at once set to work to find out what could have been the race that preceded the red men in the occupation of these countries, and which had probably been exterminated by them. When the Spaniards, in 1517, after twenty-five years' occupation of the West India islands—their first discoveries in the New World—landed upon the coasts of Central America, they were struck with amazement at the contrast between the state of the countries which now opened to their view and those with which they had previously become acquainted in these regions. Instead of naked and timid savages gathered together in tribes independent of and often hostile to each other, struggling for subsistence among the difficulties of uncultivated nature, and unacquainted with the simplest arts of civilized life, they here beheld populous nations living under the dominion of powerful monarchs, subject to the rule of systematic governments and established laws, skilled in arts and manufactures, enjoying all the benefits of organized society, and dwelling in cities which seemed to the dazzled eyes of the newcomers to rival in magnificence those of the Old World. The city of Mexico, situated in an extensive plain, and built partly on the banks of a large lake, and partly on several small islands on its bosom, was, at the time of the Spanish invasion, approached by artificial roads, thirty feet in width, and

extending from two to three miles in length. The temples dedicated to the religious worship of the people, the palaces of the monarch, and the dwellings of persons of distinction were, according to the description of the invaders, of gigantic dimensions and magnificent structure, while the habitations of the lower orders were of the humblest character, being merely huts resembling those of the Indians of the rudest tribes. The building assigned to Cortez and his companions, when they visited as friends the monarch whose downfall they were plotting, was a house built by the father of Montezuma, spacious enough to accommodate all the Spaniards and their Indian allies. It consisted, according to the description of the former, of apartments ranged round extensive courtyards, the whole being enclosed by a stone wall with towers, which served for defence as well as ornament. The most striking architectural features in the city of Mexico were the temples; and foremost among these was the great Teocalli—that is, House of God, situated in the principal square, and one of the first destroyed by the Spaniards when they became masters of the city. This temple, which was dedicated to Tezcatloplaca, the god first in rank after Teoth, the Supreme Being, and to Meridi, the god of war, consisted of a truncated pyramid formed by five terraces, ascended by broad flights of steps. The sides of the pyramid faced the four cardinal points; its base was 318 feet long, and its perpendicular height 121 feet. It was stated by the Mexicans themselves to have been built on the model of great pyramids of a similar nature, which were spread over the face of the country, and which the traditions of the people ascribed to the Toltecs, the nation from which they had received their civilization. On the truncated top of the pyramid were placed the sacrificial stone and the statues of the gods, among which those of the sun and moon were of colossal dimensions, and covered with plates of gold. Around the main building was a wall of hewn stone, ornamented with knots of serpents in bas-relief. Within the precincts of the wall, or immediately adjoining it, were the dwellings of the priests. Edifices of a similar character were represented as existing throughout Mexico and the adjoining countries; and the capital itself was said to contain no less than eight temples almost equal in size to that just described, besides two thousand of inferior dimensions.

(To be continued.)

ANTEDILUVIAN AXES.—"Captain Ashe asserts that iron axes were used in the Ohio country, in America, LONG BEFORE THE FLOOD."—*Ashe's "America."*

PASSING EVENTS.

GENERAL.—French commercial affairs are extremely dull, merchants and manufacturers living solely from hand to mouth, owing to the uncertain aspect of political affairs: letters from Havre, Bordeaux, and Marseilles mention a considerable falling off in exports: the silk markets are inactive, and wheat has advanced both in Paris and the provincial markets. The Imperial French Guards are to be increased from 40,000 to 60,000 men. The *Daily Post* of September 26th has the following:—"The Paris correspondent of the *Times* says that Cherbourg is about to be armed completely on a war footing, rifled cannon being provided for all its batteries; and asks who is France afraid of? Not England; and therefore many believe that there is one man in France that is bent upon, sooner or later, bringing about a contest which will be fraught with calamity for all engaged." Advices from Morocco announce that a body of French troops had been concentrated at Nemours: the enemy retreated after having attacked the towns of Lala, Maghrina, and Newdrowna, and set fire to the French mines at Mazig.

AMERICAN.—American papers report considerable political excitement in the States. The new treaty with Mexico commands considerable attention in political circles: for the privileges conceded to the United States they have to pay Mexico four millions of dollars, one-half of which is appropriated to the settlement of claims, and the other will be paid to President Juarez as soon as the treaty is ratified by the Senate: there has been no actual signing of the treaty, owing to one or two points being still held open for the final decision of the Government. The aspect of affairs in Mexico had not materially changed: General Degollado was concentrating the Liberal forces at Morelia and San Luis Potosi, to move upon the city of Mexico. In New York a decided mania for committing suicide prevails. A great fire had occurred at Halifax, destroying a great number of stores and other buildings, the total loss of which will probably reach a million of dollars. Religious riots are again reported. A special despatch to the *Republican* says that a party of 42 dragoons had surprised a band of 150 Indians, who were concerned in the late massacre of emigrants on the California road, and killed 20. On July 24, on Raft River, Oregon, a party of emigrants were attacked by a band of Shoshones, and six men and one woman of the emigrants killed, and six men and one woman wounded; the Indians then robbed the waggons of \$1,700 in money, and drove off a large quantity of their stock.

VARIETIES.

TRUE RELIGION is made up of science and theology: the one being its natural half, and the other its revealed half.

PUNCTUATION.—The following example of mal-punctuation strongly illustrates the necessity of putting stops in their proper places:—"Cæsar entering on his head, his helmet on his feet, armed sandals on his brow, there was a cloud in his right hand, his faithful sword in his eye, an angry glare saying nothing, he sat down."

GARDENING MEMORANDA.—Mignonette is better sown in pots or boxes, that it may bloom where it is sown; but as it will be too thick, if left as it comes up, do not let the plants be nearer than three inches apart: pull all the rest up. Take especial care not to grow plants in saucers that hold water; or, if it must be done, throw out the water that drains through; for if there be ever so little, it keeps air out of the soil and rots the fine fibres of the root. The plants will at first sicken, then drop their leaves, and lastly die, if the evil be not attended to and removed. It is not of so much consequence in the case of bulbs as other plants. The everlasting flower blooms in July, and continues in flower until the winter frost cuts the plant down: the flowers, for winter nosegays, should be gathered when in the highest perfection; not all at once, but as each bloom arrives at the desired state. They should at once be suspended by their stalks. The flower is dry and perfect; but as the stems want drying a few days, they dry straight when thus treated.

A BALLOON TO CROSS THE ATLANTIC.—A certain Mr. J. Steiner, of New York, has propounded this bold experiment, in a letter addressed to the principal journals of the United States. He is of German extraction, and resides at Harrisburg, U.S. The following is his scheme:—"The balloon I would propose to use across the Atlantic would be 100 feet in diameter, and would contain 523,599 cubic feet of hydrogen gas. This would give the balloon an ascending power of 32,725 pounds. The car or boat used would

have to be cedar, because lightest, and would be 36 feet on the keel, 13 feet beam, 6 feet hull, with a schooner rigging. The balloon would be constructed of common twilled muslin, coated with balloon varnish, &c. The way I would guide the balloon would be with a drag line, by having a float on the water, and the line to connect with the balloon on a reel. By this, one could bring the balloon to the water without discharging gas, by hauling in line, which would add weight to the balloon and bring her to the water, or by paying out line, and the balloon would ascend. In this way one could remain at any given point, or tell which way he was going in the clouds, or go from one current to another, without discharging gas or ballast. To overcome expansion in this large balloon, I would have a smaller one inside of it—one that would contain 10,000 feet, filled with common air, with a tube to connect in the boat. This balloon would be suspended in the centre of the larger one, so that when the gas commenced to expand, the small one would contract and force out air and give room for gas, when the gas again contracted the air balloon would be filled again, so as to keep the gas balloon full. In this way a balloon could be kept afloat for months, and would travel round the world in an easterly direction in less than three or four weeks time. I am satisfied in my own mind with such an apparatus I could cross the Atlantic in seventy-five hours, and the whole cost would not be more than £4,500. The balloon, net, and valve would weigh about 2,000 lbs.; and the boat and rigging three tons and a half: this will leave about eight tons ascending power for provisions, passengers, and ballast. It would require three good ocean navigators, and one astronomer, beside myself. I would suggest New York as the starting-point, and am certain would strike within 200 miles of any given point in Europe. I would suggest May as the time for making the experiment, and would make the attempt in 1859, if I could get the Government or others to assist me."

MARRIED.—In Great Salt Lake City, June 27, 1859, by Elder John Taylor, Mr. Charles Sharp and Miss Ann Mallin.

POETRY.

"WHAT IS THERE WORTH LIVING FOR?"

(Selected.)

Ask the arm that never shrinks
In the battle strife,
When the voice of virtue calls,
Wherefore it hath life?
Ask the foot that firmly still
Duty's path will tread,
Though the flinty rocks and thorns
Where it steps are red.
List the answer bold and strong—
Live to battle with the wrong.

Ask the heart that driveth back
Anguish of its own,
And upon its quivering chords
Waketh pity's tone;
Ask the spirit that can yield
All its wealth of light—
That can fling its brightest star
Through another's night.
List the answer calm and sweet—
Live to guide the erring feet.

Ask the lip that breatheth not
Murmur or complaint,
Though its quivering will betray
That a heart is faint,
Why it poureth words of hope
Into sorrow's ear—
Why its clinging kiss doth dry
Many a burning tear.
List the answer sweet and low—
Live to sooth another's woe.
Live! Yes, there are lofty paths
For the daring tread;
There are fevered wounds to soothe,
Where the shaft hath fled;
There are drooping plants to nurse
In the field of life;
There are trees, whose stubborn limbs
Need the pruner's knife.
List, oh list, thine answer's given—
Live to earn a home in heaven.

G. S. L. City.

S. E. CARMICHAEL.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY A. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 42, Vol. XXI.

Saturday, October 15, 1859.

Price One Penny.

ZION.

BY ELDER CHARLES W. PENROSE.

Among the great events which mark the course of the nineteenth century, the gentrification of the Latter-day Saints takes a conspicuous place.

These "strange people" astonish even this generation of wonders. Wherever "Mormonism" gains a foothold, the people who receive its principles seem inspired by an unconquerable desire to leave their native home and travel to the gathering-place of the Saints.

The flower of youth, just budding into the fulness of life, the middle-aged and the hoary-headed, the skilful mechanic, the humble labourer, the delicate and gently nurtured, the hardy and strong, the rich, the poor, the grave, the gay, all kinds, from all sects, parties, and countries, upon receiving this much-opposed religion, are "baptised by one spirit into one body;" and as soon as circumstances can be so controlled, they are seen taking up the line of march for the "Mormons" home. Wonderful, is it not? But when we call to mind the evil reports which Dame Rumour—one of the falsest of matrons, but who is admitted into the best society—has spread abroad concerning "Salt Lake,"—when we consider the length and great vicissitudes of the journey across seas, plains, and mountains, and the inconveniences that must exist in a newly settled country, when we think of the evident intention of "Uncle Sam"

to twist the neck of the young State just about to be born,—when we reflect upon the pangs of tearing asunder the strong ligaments that tenderly unite the hearts of loving relatives to brave these dangers and uncertainties, then wonder increases and astonishment reaches its climax.

Ask these pilgrims (who, by-the-by, seem exceedingly cheerful under the circumstances,)—ask them where they are going, and what for. "We are going to Zion," is the reply, "to learn the ways of God and to walk in his paths."

"Zion!" says a melancholy-looking individual in a white cravat, standing near. "Zion, you poor deluded creatures, is a spiritual city established in the hearts of the converted."

"Zion!" adds an important, fussy kind of man, who is considered an oracle upon Scripture geography. "You are going in the wrong direction. Mount Zion is at Jerusalem in the East, and you are going to America in the West."

"To learn the ways of God!" exclaims a third person. "Can you not learn them from the Bible and from the ministers who have studied that sacred book all their lives? And can you not serve the Lord in your own country as well as in another?"

As the Zion-bound Saints are on their way to the "valleys of the mountains," let us take up the subject and answer these three objectors.

Firstly, then, Zion is a literal city to be built up before the coming of Christ. Secondly, its location is on the western continent, "in the tops of the mountains." Thirdly, "the ways of God" can be learned there from *living Prophets*, whose knowledge, obtained by revelation, is far superior to and more to be relied upon than the learned opinions of all the "Right Reverend Fathers in God" throughout the world; and the people of God can in that place "walk in his paths" a great deal better and much more strictly than when mixed up with a sneering and ungodly generation.

Proofs of the truth of these remarks will be drawn from the Bible—an authority which neither of our three friends will attempt to dispute. The Psalmist says—

"Walk about Zion, and go round about her, tell the towers thereof, mark ye well her bulwarks, consider her palaces, that ye may tell it to the generation following." (Psalm xii. 13.) Now, the simple reading of this passage should be enough, without any argument, to convince any sane mind that a literal city is spoken of. But see 60th chapter of Isaiah. There we read of a place to which people shall come from all nations, and their silver and gold and all kinds of precious things are to be brought with them to beautify it. Although it has been despised and hated, and its people afflicted,—though violence, wasting, and destruction have been its lot for a season, yet the time is to come when its strength and majesty shall strike fear into the hearts of its enemies. The glory of God is to rest upon it, and he will come to it; for it is to be "the place of his feet," and all nations and kingdoms are to acknowledge its supremacy or perish. This place the Lord calls Zion, and he says that all people shall call it by the same name. (See 14th verse.) "The sons of them that afflicted thee shall come bending unto thee, and all they that despised thee shall bow themselves down to the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel."

Some food for mirth might be produced from the idea of these things taking place in a heart, no matter how great its dimensions or how thoroughly it might be converted. But we pass on to consider the location of the city.

It is perfectly true that there is a place

at Jerusalem which is spoken of in the Scriptures as Zion, and that it was called by that name by the inhabitants of Palestine; but that is not the place spoken of by the Prophets as the gathering-place for the Saints in the last days. "Beautiful for situation, the joy of the whole earth is mount Zion, on the sides of the north, the city of the great king." (Psalm xlviii. 1, 2.)

Turn we now to the map of Palestine. The "holy land" itself is in the southern portion of Asia; Jerusalem is in the southern part of Palestine; and Mount Zion is a hill at the south of Jerusalem, the city of David. But he says that Zion shall be on the sides of the north; therefore, the Zion at Jerusalem is not the gathering-place where the city of the great King shall be built, and about which David, Isaiah, and many other of the Prophets have written. Moreover, hear what Micah says upon this matter. After speaking of the iniquities practised by the Priests and rulers of Israel, he says—"Therefore shall Zion for your sakes be plowed as a field, and the mountain of the house shall be as the high places of the forest." (Chap. iii. v. 12.) Now, this prediction has been literally fulfilled, the hill of Zion having been pierced by the ploughshare for the purpose of cultivation, as spoken of by several eastern travellers. But Micah not only speaks of the fate of that hill, but tells us, in the next verse, where the Zion of the *last days* is to be:—"But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the tops of the mountains, and exalted above the hills; and people shall flow unto it, and many nations shall come and say, Come ye, and let us go up to the mountain of the house of the Lord and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem." (Chap. iv. 1, 2.) Furthermore Isaiah, in chap. xxxiii., v. 15 to 17, tells us that the people of God shall "dwell on high," that "the place of their defence shall be the munitions of rocks," that their "bread shall be given them, their water shall be sure, and their eyes shall see the king in his beauty;" and he says it shall be "in a land that is very far off." In chap. xviii., he also speaks of people being gathered to a place called Zion in a land "shadowing with wings, which is beyond the rivers

of Ethiopia," where "in the mountains" God shall "set up an ensign" to the nations.

Now, let us look at the place to which the Latter-day Saints are gathering. We cast our eyes towards the map of America, and the first thing that strikes us is the peculiar outline of the continent. We glance over the terrestrial globe, and see no land like it. From Jerusalem it is beyond the rivers of Ethiopia, *very far off*, and stretches out between the two great oceans in the shape of wings—North and South America, the two wings being joined by the Isthmus of Darien. "On the side of the north" wing of this great continent, "in the tops of the mountains," and "exalted far above" such little "hills" as Mount Zion at Jerusalem, a people gathered from all nations are building the "city of the great king,"—even a house to the mighty God of Jacob. In the midst of oppression, calumny, and the most unhallowed persecution, by their indomitable energy and indefatigable exertions, the waste places are beginning to blossom, and the mountains ring with the sounds of industry, accompanied by the song of rejoicing. This is one of the "stakes of Zion." Here live the Prophets of God who hold the keys of the kingdom; here are the living oracles who declare the will of the Lord; and here are the Saints flocking to learn and practise it.

The prophecy of Micah is a complete answer to the question, "Can we not learn the ways of the Lord from the Bible and the ministers who have long studied it?" For if we could learn all things necessary from it and them, there would be no need for the people in the last days to go to "the house of the Lord in the tops of the mountains" to learn it. It also answers the question, "Can we not serve the Lord in our own country as well as in that?" For we cannot serve the Lord effectually, unless we understand his will; and that is to be made known in its fulness only in "Zion."

There are many motives which prompt the movement of the Latter-day Saints Zionward. Judgments awful and widespread are about to overwhelm the nations who have forgotten God, and Zion is a place of safety. Says David, "God is known in her palaces for a refuge." Says Joel, "There shall be deliverance in mount Zion." When famine comes, and the crops of the earth fail, when God shall

curse the waters, that they become "like the blood of a dead man," (See Rev. xvi. 4—7,) then the inhabitants of Zion shall be free from these calamities; for, as Isaiah says, "Bread shall be given them, and their water shall be sure;" and when the King shall come in his beauty, they shall see his face, and "the Lord shall reign over them in mount Zion from henceforth, even for ever."

By going to Zion, the Saints also escape the sneers and insults which they are so frequently compelled to bear from people who profess to be Christians. They also, many of them, by their emigration, burst off the yoke of bondage, and become free men and women, and gain an opportunity to obtain their needful portion of the necessities of life, of which they enjoyed but a scanty meed in their native land; and in Zion, their strength will go to build up the kingdom of God, instead of being spent in patching up the fast decaying governments of men, which will perish from the earth.

But the great and most powerful reason which causes the Saints to depart is the fact that God has commanded them to go, *and they know it*. And therefore none of the threatened perils of the journey, the menaces of the malicious, or the evil reports of the slanderer have any effect to stay them for a single moment. They are sick of the cant, hypocrisy, filthiness, whoredoms, oppression, and all the multifarious abominations of the masses of mankind, and they gladly leave them to breathe a purer atmosphere and "raise up a holy seed unto the Lord."

Zion is now a "small one" among the kingdoms of the world, but God will make her a "strong nation." She is now oppressed and trodden down; but the time is near when the fierce and blood-thirsty armies of the Gentiles will say, "Let us not go up unto Zion to battle, for the inhabitants thereof are terrible." "Zion shall lengthen her cords and strengthen her stakes; she shall break forth on the right hand and on the left, and make her desolate cities to be inhabited." The places of her former habitation "shall be redeemed with judgment," and those who have been driven therefrom shall "return and come to Zion; they shall obtain joy and gladness, and sorrow and sighing shall flee away. The hypocrite and evildoer shall be purged from her midst, when "judgment is laid to the

line and righteousness to the plummet;" and "God shall create upon every dwelling-place of mount Zion and upon all her assemblies a cloud and smoke by day, and the shining of a flaming fire by night." The kings of the earth shall hear of the glory of Zion and "come to the brightness of her rising;" they shall see it "and marvel; fear shall take hold upon them, and they will hasten away." She shall be "polished after the similitude of a palace," and be prepared for her king, even "as a bride is adorned for her husband."

We will close with the word of the Lord through Zephaniah (Ch. ii. v. 1—3.) — "Gather yourselves together; yea, gather together, O nation not desired, before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord, all ye meek of the earth which have wrought his judgment; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

THE VISITOR.

A CONVERSATION ABOUT LAUGHTER.

"Ha! ha! ha! He! he! he! Ho! ho! ho!" laughed a boisterous, but not harmonious chorus of voices, on a Sunday afternoon not long since; at the noise of which I stopped and looked at the causes of these loud cachinnations. So did a lean man with a red nose, a white necktie, and a gilt-edged Bible. So did three young women in all the glory of mushroom hats and decapical skirts; two old women with a decided air of piety and snuff-taking; four charity boys in blue breeches and bobtail coats, with brass badges; one big policeman, and a small dog.

The party attracting so much attention were coming out of the "Latter-day Saints' meeting-room" in C——, and their mirth was excited by some funny story related by one of the number.

"Profanity!" ejaculated the red-nosed man, as he exhibited "free, gratis, for nothing," the whites of his eyes. "How vulgar!" exclaimed the young ladies in erinoline. "Latter-day Saints indeed!" said the snuffy old ladies. "Ya! Ha! Mormonites!" bawled the charity boys, as they kicked up their gray-hosed legs. The policeman tossed up his head, the dog barked, and all "moved on."

As I was acquainted with one of the sisters in this laughing party, and as I saw the greater portion of them taking the same direction as she, I came to the conclusion that they were going home with her to take tea.

In a short time I followed; and as I drew near the house, my ears were

saluted with similar demonstrations of merriment to those which had before attracted my attention. I was welcomed by those who knew me, and introduced to the rest.

"You seem very merry here," I remarked.

"Yes, brother," said our hostess; "laugh and grow fat," you know,—that's the old saying."

At this the greater part manifested a decided intention to "grow" as "fat" as Daniel Lambert, judging from their laughter.

"Well," said I, "if laughing will make you fat, you will soon be in a fit condition to be shown round the country, 'at the low charge of one penny!'"

"But don't you believe in laughing?" inquired a merry-looking sister.

"Certainly," I replied, "sometimes, and in moderation.

"That's it!" exclaimed a sedate-looking brother who had been sitting quiet in the corner. That's it! They laugh enough in one hour to last any reasonable person for a month. They never know when to leave off."

"Ah," said our hostess, "there's Mr. Sobersides again. You never get him to enjoy himself. There he sits, like an owl in an ivy-bush, grim, grave, and grumpy."

"I can enjoy myself without making such a noise about it," said he.

"Well, for my part," remarked the merry-looking sister aforesaid, "I like a good hearty laugh. You enjoy it yourself, and make others enjoy it too; but

when you smother it up and keep it all to yourself, you look selfish and choke it to death."

"And *I* think," replied he, "that your loud ha-ha-ha-ing makes you appear silly, and sounds very vulgar, especially in the open street."

"Oh, you are going to preach to us about that again, are you? I suppose we shall never hear the last of it. Because we didn't creep home to-day from meeting with faces like death's head on a tombstone, brother Visitor, Mr. Sober-sides here must needs lecture us nearly all the way."

"I don't believe in hanging down my head like a bulrush," said one.

"I thought 'Mormons' ought *always* to be cheerful," added another.

"What do *we* care about a parcel of sectarians! I'm sure I don't care a rush about what they think of *me*," added a third.

I began to see that the quiet man, who had been likened by our facetious sister to "an owl in an ivy-bush," was going to be clamoured down; so I thought I would interpose and express my opinion.

"Five to one, ladies, is not fair," I began; "and you know it is acknowledged that one woman's tongue is a match for two men's. At that rate, you see, you are ten to one. Now, suppose you settle the matter by arbitration, and allow me to be umpire."

Our hostess, the "grumpy" brother, the merry-looking sister, and all the rest agreed to this at once.

"Now," said I, "in the first place, *laughing is good*. It exercises the body, and consequently circulates the blood; it elevates the spirits, and therefore sharpens the mind; and as these results are good, the cause is also good. Again, if laughing was not a good thing, the faculty and inclination for it would not be implanted by the allwise Creator in the constitution of mankind. And further, the Lord says that he delights in 'a glad heart and a cheerful countenance.' In the next place, laughing is as good on one day as on another; and there is no law of God which says, 'Thou shalt not laugh on a Sunday.'"

During these remarks the sisters were "all a-noddin," like the image of a Chinese mandarin in a grocer's shop-window, and darting triumphant glances at brother "Sober-sides," as they pleased to call him; and now they broke out with—

"What do you think of it *now*, brother?"

"Stop," said I; "I have not done yet. Hear me out. Although laughing in itself is good and beneficial to man, it can be improperly exercised, and then evil results follow, thus giving a chance for the opposite party to say that it is itself an evil. Laughing is naturally caused by anything that is humorous; and the greater the humour or fun of what is said or done, the greater is the inclination to laugh at it. Solomon says, 'There is a time to laugh,' which is equivalent to saying that there is a time *not* to laugh. Anything that is done at an improper time produces evil. Some people get so much in the habit of laughing that they will become convulsed with laughter at anything that pleases them, whether it be funny or serious. That is untimely, and is an abuse of the power which God has given them. Laughing is untimely, for instance, when we are worshipping God. Something ludicrous may accidentally occur at such a time, which would naturally excite our laughing propensities; but it would be our duty to control these propensities and conquer our inclinations. Some people are so funny, in their way, that they must need try to create laughter at every opportunity. Such conduct is exceedingly foolish and very improper; and all sensible people ought to refrain from laughing at their nonsense. Again: Laughing is wrong when it is likely to bring reproach upon the holy religion which we have embraced; at such a time, for instance, as this afternoon, when the eyes of the people in the street were turned towards you, through your merriment, just as you had left the sacrament table! (Ah, I heard you!) And though we don't 'care a rush' for the world's opinion, *when we are doing right*, yet we ought not to do anything to make them form a *bad* opinion of us."

It was the sedate brother's turn to nod now; which he did with evident satisfaction. I continued—

"Laughing, whether 'in season or out of season,' is not beneficial, if indulged in to a great extent. It weakens the body and causes a reaction of feeling, thus destroying the effects which laughter, when properly used, naturally produces. After people have laughed too much, they feel sad, dispirited, and weak. I am sure you sisters

must know this by experience. (Another nodding demonstration.) And in addition to this, the Lord says that 'much laughter is sin.' It relaxes the nerves and gives an opportunity to evil spirits to operate upon the system. By indulging in it, people sometimes lose all control of themselves, and are compelled to continue laughing when there is no perceptible cause for it, thus injuring their bodies and slackening the cords of self-government. *Loud* laughter is also very unseemly. Noise is not a necessary accompaniment to a hearty laugh. It can be enjoyed with a far greater relish without it. The loud guffaw bears a very close relationship to the neighing of the horse or the braying of an ass. I think that some of our brethren and sisters make a great mistake. When they were in what they call 'the sectarian world,' they had the 'spirit of bondage' and were too strait-laced; but when the Gospel of 'light and liberty' set them free, they ran to the other extreme; and, to see them, you would imagine there was nothing serious at all in 'Mormonism.' Now, the Lord says to his people, 'Cease from all your light speeches and your much laughter.' And again—'Cease from your lightmindedness.' And

further he says—'Let the solemnities of eternity rest upon you.'

All had become serious enough now, and I concluded with—

"My decision, then, upon the matter, is this: Laughter is good; but, like every other good thing, it can be abused. When exercised at the right time, in the right place, and in the right way, it is beneficial to both body and mind; but when abused, it is to both a positive evil. And my advice to all is—Be temperate in all things, use the good sense that God has given you, and be guided by the Holy Spirit, and you will know when to be grave and when to be gay. As I have an appointment to preach to night, I must now bid you good-bye. Are you all satisfied?"

"Perfectly," was the unanimous reply; and as I shook them each by the hand, I felt that I had offended none, but that all would be in some measure benefited by the conversation.

As I went on my way, I passed the red-nose, white necktie, and gilt-edged Bible, the owner of which was declaiming in grievous nasal tones upon the "profanity of the Mormons" to seven small boys, four girls, one old lady, and a lamp-post.

HISTORY OF JOSEPH SMITH.

(Continued from page 652.)

[July 1843.]

About noon, General C. C. Rich, with twenty-five men, returned, formed a square in front of my house, and sang a new song. I went out, shook hands with each individual, and blessed them in the name of the Lord. The following is a report of their expedition:—

"The detachment left the main body of the camp and started from McQueen's Mills about one, a.m., on Monday, the 26th of June, under the command of General Rich, as follows:—C. C. Rich, Hosea Stout, John Pack, Truman R. Barlow, James W. Cummings, Daniel Carnes, Jesse P. Harmon, Alanson Ripley, Stephen Abbott, Charles W. Hubbard, A. L. Fullmer, Joel E. Terry, Alfred Brown, Dr. Josiah Ellis, William Edwards, Thomas Woolsey, O. M. Duel, Dr. Samuel Bennett, — Babcock, Isaiah White-

sides, Jesse B. Nichols, Stephen Wilkinson, Samuel Gulley, and four or five others, on horses, with one baggage waggon drawn by two horses, with instructions to proceed to Peoria, there cross the Illinois river, and then proceed up the east side of the river on the main stage road leading from Springfield to Ottawa. We travelled till about three o'clock in the morning, when we halted for about an hour and put out a guard. At daybreak we again took up the line of march, and travelled through the day, mostly without a road, and the following night till near daybreak of the 27th, and again made a halt for an hour and passed through Ellettsville before sunrise. When going through that village, the people were opening their shops, and many persons came in their shirts to the windows.

Dr. Ellis and J. W. Cummings were behind the company about six rods, when one man came running, full of anxiety, and

inquired, 'Where in the world are you all going to?' Dr. Ellis, who carried a very sanctified face, drawled out, 'We're a-hunting a wheelbarrow's nest;' after which, we again resumed the march, about noon halted on the Kic-a-poo creek, and sent Hosea Stout and A. L. Fuller to Peoria to see Lawyer Charles C. Ballance and obtain what information they could from him; and about two, p.m., crossed the Illinois river at Peoria, where we obtained supplies for our further journey. Here we left Jesse P. Harmon and Alanson Ripley with instructions to hail the steamer *Maid of Iowa*, and procure what information they had of the whereabouts of brother Joseph Smith.

The company, after crossing the river, proceeded nearly due east, till they intersected the stage road running from Springfield to Ottawa, at a small town named Washington, ten miles east of Peoria. There we stopped for about an hour and fed our horses. At dusk we again resumed the march on the stage road towards Ottawa, and travelled about ten miles to Black Partridge Point, and camped for the night.

At daybreak of the 28th, we were on the march, travelled about 35 miles to the little town of Magnolia, and halted for noon, where we fed ourselves and animals at the public house of Captain William Haws (the captain of a company in which Hosea Stout served in the Black Hawk war). We again resumed the march, and about dark camped about two miles below Ottawa, near the Illinois river, having travelled over 300 miles in two days and eighteen hours with the same horses, which had become very tired.

General Rich left the company about an hour before sunset, and about dusk crossed the Illinois river into Ottawa, and put up at brother Sangera's. There he learned positively that Joseph had come as far as Paw-paw Grove, where he was informed that Judge Caton was absent, and had returned to Dixon and obtained another writ of Habeas Corpus, and had started in the direction of Quincy, Adams County; and also that Lucien P. Sanger had taken his stage-coach to convey brother Joseph to Quincy. When he had obtained this information, he left orders for the *Maid of Iowa* to return with all speed to Quincy.

Early on the morning of the 29th, General Rich returned to his company and gave them the information, when the company started on their return for Nauvoo, came as far as Captain Haws', and stayed all night. He gave us the use of the barn to sleep in. In conversing with the citizens of Magnolia, they approbated our course, manifested a warm feeling, and offered to

help us with their Artillery company, if we needed their assistance.

On the 30th we made a direct course for the Narrows, four miles above Peoria, where we recrossed the Illinois river, and camped near the town.

1st July. We travelled forty miles and camped on a small creek near a farmhouse, where the entire company had an abundance of milk for the night.

July 2nd. Early in the morning, Jesse B. Nichols went into the village of Gallsburg, waked up a blacksmith, and employed him to set a couple of horse-shoes. The blacksmith objected, saying it was Sunday morning, and, being a professor of religion, he would not do it unless for double price, which Nichols consented to give him. He went to the shop; and whilst setting the shoes, the company passed through, exciting considerable curiosity among the villagers. Two of the brethren remained to accompany Nichols. As he was about paying the blacksmith for the work, a Presbyterian minister came up and said to him, 'You ought to charge a dollar a shoe. These are Mormons; and you, who are a church member, have been shoeing this Mormon's horse on Sunday; and you ought to be brought before the church for doing it.' Upon which, the blacksmith demanded two dollars for his work instead of one as agreed before. Nichols handed him one dollar, the priest telling the blacksmith he ought not to take it—that Joe Smith was an impostor, and ought to be hung. The son of Vulcan, however, took the dollar, but demanded more; upon which Nichols kicked the priest on his seat of honour, mounted his horse, and left, amid the loud cheers of a number of spectators.

We continued our journey to La Harpe, where we learned the full particulars of brother Joseph's safe arrival and trial before the Municipal Court, when we made merry, composed a song, and danced, and proceeded to Nauvoo.

During the entire journey the heat was extremely oppressive; and as the necessity of the case was very urgent, we had not time to sleep. It may be safely said to be one of the most rapid, fatiguing marches that is on record, having travelled with the same horses about 500 miles in seven days."

Another copy of the remonstrance of the Governor against his sending an armed force was made out and taken to the porch of the Temple, where it was signed in the course of the day by about 900 persons.

Tuesday, 4th. About one, a.m., Messrs. Walker, Patrick, Southwick, Markham,

and Lucien Woodworth started for Springfield, carrying with them the affidavits, petition, and the doings of the Municipal Court.

At a very early hour people began to assemble at the Grove, and at eleven o'clock near 13,000 persons had congregated, and were addressed in a very able and appropriate manner by Elder O. Hyde, who has recently been appointed on a mission to St. Petersburg, Russia.

A constant accession of numbers swelled the congregation to 15,000 as near as could be estimated.

At two, p.m., they were again addressed by Elder P. P. Pratt on Redemption, in a masterly discourse, when I made some remarks, of which the following was reported by Elder W. Woodruff:—

"If the people will give ear a moment, I will address them with a few words in my own defence in relation to my arrest. In the first place, I will state to those that can hear me that I never spent more than six months in Missouri, except while in prison. While I was there, I was at work for the support of my family. I never was a prisoner of war during my stay, for I had nothing to do with war. I never took a pistol, gun, or sword; and the most that has been said on this subject by the Missourians is false. I have been willing to go before any Governor, Judge, or tribunal where justice would be done, and have the subject investigated. I could not have committed treason in that State while I resided there, for treason against Missouri consists in levying war against the State or adhering to her enemies. Missouri was at peace, and had no enemy that I could adhere to, had I been disposed; and I did not make war, as I had no command or authority, either civil or military, but only in spiritual matters as a minister of the Gospel.

This people was driven from that State by force of arms, under the exterminating order of Governor Boggs. I have never committed treason. The people know very well I have been a peaceable citizen; but there has been a great hue-and-cry about Governor Boggs being shot. No crime can be done but it is laid to me. There I was again dragged to the United States' Court and acquitted on the merits of the case, and now it comes again. But as often as God sees fit for me to suffer, I am ready; but I am as innocent of the crimes alleged against me as the angels in heaven. I am not an enemy to mankind; I am a friend to mankind. I am not an enemy to Missouri, nor to any Governors or people.

As to the military station I held, the cause of my holding it is as follows:—When we came here, the State required us to bear arms and do military duty according to law; and as the Church had just been driven from the State of Missouri, and robbed of all their property and arms, they were poor and destitute of arms. They were liable to be fined for not doing duty, when they had not arms to do it with. They came to me for advice, and I advised them to organize themselves into independent companies and demand arms of the State. This they did. Again: There were many Elders having license to preach, which by law exonerated them from military duty; but the officers would not release them on this ground. I then told the Saints that though I was clear from military duty by law, in consequence of lameness in one of my legs, yet I would set them the example and would do duty myself. They then said they were willing to do duty, if they could be formed into an independent company, and I could be at their head. This is the origin of the Nauvoo Legion and of my holding the office of Lieutenant-General.

All the power that I desire or have sought to obtain has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoy the society of my friends and that religious liberty which is the right of every American citizen, of worshipping according to the dictates of his conscience and the revelations of God.

With regard to elections, some say all the Latter-day Saints vote together and vote as I say. But I never tell any man how to vote, or who to vote for. But I will show you how we have been situated by bringing a comparison. Should there be a Methodist society here and two candidates running for office, one says, 'If you will vote for me and put me in Governor, I will exterminate the Methodists, take away their charters, &c.' The other candidate says, 'If I am Governor, I will give all an equal privilege.' Which would the Methodists vote for? Of course they would vote *en masse* for the candidate that would give them their rights.

Thus it has been with us. Joseph Duncan said, if the people would elect him, he would exterminate the Mormons and take away their charters. As to Mr. Ford, he made no such threats, but manifested a sprit in his speeches to give every man his rights; hence the Church universally voted for Mr. Ford, and he was elected Governor. But he has issued writs against me the first time the Missourians made a demand for me, and this is the second one he has issued

for me, which has caused me much trouble and expense.

President Smith also rehearsed the account of his being taken by Reynolds and Wilson,

and the unlawful treatment he received at their hands.

The multitude gave good attention, and much prejudice seemed to be removed."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 15, 1859.

WHAT CAN BE DONE.—To understand what can be done brings us at once near to its accomplishment. At the very moment that we distinctly and truthfully realize that an object can be reached, and see the general lines of the path leading to it, we bound close to that object. Knowledge might perhaps be obtained by accidental demonstration, or reached by the ordinary course of developments, or foreshadowed in the comprehension of the mind. In either of the former cases, that which *can* be done is not known until it is done—until the object is actually reached. In the latter case, the ideal appears in the vision of the mind or in the consciousness of faith pointing to its future embodiment. But in either case, in the brief instant when knowledge is actually found, or the ideal of knowledge appears to the mind, there is more space traversed and power brought than in a thousand years of uncertainty and ignorance. To know is to be able to do. It has, in many cases, taken a thousand years to make a fact. But being once made, (it being understood what can be done,) in ten years ten much larger facts of the same kind can be produced. It took nearly six thousand years to bring us to railroads and telegraphs. But the very navy looks upon them now as quite commonplace matters, at which he scarcely ever wonders. If he is sometimes, in his reflective mood, struck with the facts, it is rather by their results than by themselves. As facts, they are quite ordinary affairs to him. He is helping to make them every day, and his eating and drinking is to him not more common. Six thousand years almost to reach railroads and telegraphs! Why, he could tell you that six worlds as large as this could be lined with the iron network and nerved with the electric wire in less than half the time!

There are two great impediments in the path of every result and all development. When these are cleared away, if we only pursue the path thus opened, the object is reached with comparative ease, and the most magnificent results produced by very simple means.

The first impediment alluded to is unbelief and ignorance in ourselves. To believe and realize that a thing can be done, as before implied, is to bound at once close to its accomplishment. This is the principle running through salvation and development from the beginning to the end. It is a truth that takes in not only spiritual things, but also the commonest affairs of life. Assurance is the beginning of our salvation and development. Because of unbelief and blindness of mind, the realization of knowledge may come before the realization of faith. We may find "what can be done" by accidental demonstration, or reach it before we either see it or comprehend it in faith. But it will amount to the same in principle in every case. Indeed, our faith is really always *our beginning*. In the former cases, faith stands

upon facts; in the latter, it stands upon the *ideal* of facts. Both are realities—both the assurance of the same facts, although one is an assurance which all do not receive—a reality which is only real to the spiritual mind. Our starting-point is not until after assurance is reached; *our* actual doing is not until after we believe in that which can be done. All that come before belong to the developments of nature and the course of events upon which we are borne. It is not until we have this assurance that we commence our positive and intelligent doing. But when the impediments of ignorance and unbelief are cleared away, then we come near to that which can be done by us. Of course, the general *means* to accomplish any result must naturally be comprehended in a clear assurance that the result can be accomplished. To say that we see that an end can be gained, but that the way to it is not seen, is to admit that the impediment of ignorance is *not* removed.

The second great impediment in the way of development and results is unbelief and ignorance in others. In those cases where no one but the individual is concerned, there are of course only that person's unbelief and ignorance to be removed. When he understands "what can be done" and the way to reach the object, he has merely to travel a short distance to reach it,—in other words, simply to work upon the knowledge, and the thing is speedily done. But the fact is, nearly every matter has a general bearing; and general development, movements, and human progress belong to the thousands and to the millions. Prophets, reformers, inventors, and all leading spirits have found themselves brought to a stand on this very fact. Others were concerned, and the unbelief and ignorance of those others had to be cleared away; and *they* also had to understand "what can be done" and to see the general means for its accomplishment. To do any work, as far as the work itself is concerned, is not so very difficult. We have all seen how comparatively easy the greatest undertakings have been overcome when they have been believed in and practically entered into. It is a thousand times more difficult to get those concerned to see what can be done and to enter into it—aye, or even to induce them to remove *their* obstacles out of the way and *allow* it to be done. Railroads, telegraphs, and machinery are justly the glory of the nineteenth century; and, to so express it, in their massive and universal miraculousness, they altogether surpass the scientific discoveries and inventions of every other age. Yet not many years ago, George Stephenson, a working man, had to battle with all England to persuade them to believe a little of what could be done in the construction of railroads, and to *coax* people to get out of the way and allow it to be done. Lords, commons, and landholders, as well as business, scientific, and practical men stood in the way by thousands. There were but few at first who would believe his testimony, while arrayed against him were the nobility, power, talent, and wealth of the land; and those who have since become the greatest shareholders and gainers in railroads were the most inveterate opposers of his mission. But now, were the parliamentary speeches and committee reports containing the objections of some of the most scientific and practical men of the land upon the railroad question laid before the boys of the present day, they would likely make kites of them from sheer contempt. Thus the comprehension of boys and the daily labour of navvies will illustrate how comparatively easy is the accomplishment of wonderful results, and how simple are the means to effect them, when unbelief and ignorance are removed—when that which can be done is practically believed and allowed to be done. Nearly the whole of every difficulty, no matter how stupendous in appearance, consists of the two impediments in question—namely, on the one hand, our own unbelief and ignorance; and on the other, the unbelief and ignorance of others. There cleared away, the accomplishment of the most wonderful events becomes an every-day matter, which even the commonest

talent and the roughest labourers engage in. They become like building houses and eating our meals—necessary matters, and things numbered among the wants of the age. People will wonder how the world could move and society get along, destitute of the means possessed by their age. It would be as hard now for them to realize that society could manage without railroads and telegraphs as it was in the first place for the people to realize that they were practicable or even possible things. To produce them would appear infinitely easier to society now than to comprehend how they could possibly be done without. Indeed, even the difficulty of clearing away the two impediments named, and establishing faith in “*what can be done,*” and doing it, is not so great as it would be to *keep people from doing it*, when doubt and ignorance are cleared away, and that which can be done appears to them as facts. The latter is to the active soul nearly impossible. It is the very nature of the aspiring, grasping, active mind of man to *do* when he realizes *what can be done* by him.

We have brought this subject before the minds of our readers for a purpose. We have endeavoured to open their minds to what can be done in general matters, and have backed the view by fundamental principles and every-day illustrations. We have not been dealing with an abstract subject, and one which to understand will not profit the Saints in the performance of their daily duties. It will bear out practical religion, and is very suitable to the Mission in its present advancing condition. If the Saints can here be made to fully realize the burden of our subject—if they can be shown what can be done in general matters, and the force and principles thereof be strongly impressed upon their understandings, they will then realize much more of what they can do themselves in building up the kingdom of God and accomplishing the gathering. The same principles exemplified in what can be done in railroads, telegraphs, &c., will also apply to what can be done in the great Latter-day Work; and if the world can accomplish such wonders in these things, when they only understand what they can do, what wonders will not the Saints perform when *they* but realize what *Saints* can do. This is a matter of immense importance to them. To succeed in impressing that faith and knowledge strongly upon their minds would simply repay a year's labour with all the Priesthood in the Mission. Indeed, all their efforts in the right direction go to show what Saints can do in the name of the Lord, and should therefore be their labour of every year. There are thousands now in England who could have been gathered, and thousands more who could have been brought into the Church, had the Saints and Priesthood only understood what they could do; and simply because that was not the case, this desirable work was not accomplished. There were faith, devotion, energy, talent, Priesthood, and means enough to do much more than has been done, had it been generally realized what could be done in the Mission.

We will inform the Saints concerning what *can* be done in the next seven years. That it *will* be done, however, is a conditional matter. As many as are now in this Mission can be gathered home to Zion, and the Mission be reproduced, equal in numbers, better in quality, and more efficiently officered,—a new edition of Saints got up after an improved style, and valuably bound.

The design of this Editorial is to present to the Saints a strong impression of what can be done.

We believe that the establishment of the Tithing principle in the Mission, and at length the almost thorough systematizing of the financial and general business of the Church, coupled with the many results, including the lifting of the mountain book debt, will by the end of the year give to the Saints and Priesthood broader views of

"what can be done;" and if all will now faithfully, energetically, and wisely labour for the gathering and reproduction of the Mission, they will soon realize how much more can be done. To gather twenty or thirty thousand Saints and make an equal number out of a nation like England, where there are hundreds of thousands of Israel, will some day be viewed like the wonders of railroads and telegraphs—as matters no longer to be wondered at by the Priesthood and Saints—as events which naturally grow out of their wise administration and practical duties.

CAPE OF GOOD HOPE MISSION.—We have received from the Cape, from Elders Paul and Provis, letters, dated Mowbray, August 20th, and also a report of the Mowbray Quarterly Conference. The Saints of that Mission are making preparations to gather to Zion in the coming season. Elder Stock, of the Port Elizabeth Conference, writing to the Elders at Mowbray concerning emigration, states that he is himself making preparations, and expects that from 30 to 40 from that Conference will be ready by January next to start for Zion. It is expected that about 70 Saints will emigrate the coming season for the Valley.

CORRESPONDENCE.

SCANDINAVIAN MISSION.

Copenhagen, September 29, 1859.

Dear President A. Calkin,—Since my last of the 7th instant, I have visited Norway, and enjoyed myself very much among the Saints there. We had a good time at our Conference meeting in Christiania on the 11th and 12th. Cheering reports were given of the Travelling Elders, and the Spirit of the Lord gave us many useful and necessary instructions suited to the circumstances. My feelings were indeed moved when I knelt and prayed among those, many of whom embraced the Gospel about the same time that I did; and we felt thankful for the mercy of the Lord, who has preserved us in the faith. I had really a good time in visiting those places where I had the honour to labour in the ministry at first.

I had a rough retour passage from Norway; and, delayed through headwind, I missed the steamer that should have carried me to Alborg Conference from Copenhagen; wherefore I had to take a longer and more tedious way through Jutland. But I arrived in right time in Alborg on the 24th, considerably fatigued, but cheerful in the spirit.

The Lord blessed us abundantly. Between five and six hundred Saints were gathered, young and old; the power of the Priesthood rested upon the servants of the Lord; the people felt well, and feasted on spiritual things. They felt it "good to be a Saint."

Brother Wilhelmson was with me in Jutland. Brother Thomassen attended the Conference in Lolland on the 25th.

In every place the work is moving onward with steadiness, and we all feel to praise the Lord.

I was charged to give the love and respect from the Saints in every place I have visited to you and all associated with you; and in doing so, I join with full heart in the same, and feel happy to be yours, as ever, in the Gospel Covenant,

C WIDERBOEG.

LETTER FROM ELDER W. BUDGE.

58, Albion Street, Birmingham,
October 4th, 1859.

Dear President Calkin,—During the quarter just closed, I have visited the following Conferences via London, Derby, Nottingham, Bedford, Bradford, and Sheffield, besides those of this Pastorate;

and I am very glad to be able to state that they are in a very good condition. The circumstances of all are of course more or less different; but the Priesthood seek to understand the condition of the Saints committed to their care, and labour accordingly.

The good feeling of the Saints and their desire to build up the kingdom of God substantially have just been manifested in the offering, which will be a death-blow to our old acquaintance, the book debt. As far as I have travelled, the Saints as a general thing have taken hold of this matter with spirit, and, according to their means, have been very liberal; for which may God reward them an hundredfold.

The Elders have been preaching plain and simple things at all favourable opportunities; and the consequence is the attendance at our meetings of a goodly number of strangers; and as this is one of the most favourable seasons for strangers to visit our meetings, I trust that the above course will as far as possible be strictly attended to by the brethren.

The emigration of the Saints is also a subject which the Priesthood have before them, and now I anticipate renewed exertions being made by the Saints for their deliverance.

I never enjoyed my visits among the Conferences more than now, and have not formerly found a more healthy spirit in general.

Praying that God may continue to manifest his power in your ministry,

I am faithfully yours in the Gospel,
W. BUDGE.

SHEFFIELD PASTORATE.

Leeds, Sept. 30, 1859.

President Asa Calkin.

Dear Brother,—I take particular pleasure in forwarding you my usual quarterly letter, in order that you may have a more complete account of the past movements and present condition of the Sheffield Pastorate.

I am pleased to say that the arrangements introduced into the Mission for transacting Church business answers admirably well in this Pastorate, especially since the brethren have become fully acquainted with the same. In consequence of this,

the business is now done in nearly the same time that we were formerly thinking about it. This of course gives us a great deal of time to dispose of in some more profitable way. This time has been used in visiting the Saints from house to house on Sabbath days, and in giving them instructions more fully upon their varied duties, in taking the tracts from door to door, and in preaching out of doors to attentive and in many instances large audiences.

Our meeting-rooms have not been occupied in vain, but we have sought to use them as profitably as possible, in holding Council meetings weekly, where the brethren have been instructed in their duties, and where business has been transacted; and on other evenings, "where convenient," we have held our schools for the Priesthood, which have been very interesting and instructive. At our public meetings we have endeavoured to observe your instructions, and have studied to preach the Gospel as its sacredness demands. By so doing, we have not only fed the Saints, but have made strangers acquainted with our belief and practice.

Our meetings have been well attended by Saints and strangers. The latter have appeared much interested in the instructions given, and some few have been united with us by baptism; but not so many as we could have wished. But the prospects are good for the future, and we hope the coming season may be as productive of increase of members as past winters have been.

I am pleased to say that the feeling of the people throughout the Pastorate (with very few exceptions,) is very good. Having received an increased understanding of the reality of the Latter-day Work, they take increased pleasure in meeting its requirements.

We have been under the necessity of communicating some few; but their absence has produced a very agreeable change, as they have long been a nuisance and a hindrance to the wellbeing of the Branches to which they belonged.

As it regards our finances for the past quarter, I have to say that I believe the Saints, generally speaking, have paid an honest Tithing; and I perceive that they take more pleasure in doing so as they perceive that the Church is benefited by it.

The amount collected for emigration

has been very good, considering the extra call that has been made on the Saints during the last few weeks ; but I feel confident that the Saints will give their united attention to that important fund in future.

The call for means to pay off the book debt of the Mission has been cheerfully received by the faithful, and a large amount has been paid for that purpose, thus not only enabling us to pay off our own book debt, which amounted at the beginning of last year to near £600, but has also enabled us to place at your disposal over £80. We shall be able to send you a little more next month. As it regards the brethren labouring more immediately with me, I can speak of them in high terms. Brother Sloan has laboured hard and unceasingly, and has wrought a great improvement in the Sheffield Conference, and has the love of the Saints. During the short time that brother Halles has been in the Bradford Conference, he has done well ; and I am certain that, by God's help, he will succeed in doing more good. Brother Shaw is labouring very energetically in the Lincolnshire Conference, has already succeeded in doing much good, and I believe will be the means, with the help of the

Holy Spirit, of doing an extraordinary work in that place. Brother Cromar is labouring very faithfully in Hull Conference ; and if his counsels are received, I am satisfied a good work will be done there.

The Travelling Elders have contributed liberally of their services to the good of the work in this part, and the local Priesthood have been diligent in discharging their duties. The Saints have heartily co-operated with them, enabling us to do so much good ; and my constant and sincere prayer is that God may abundantly bless them for their faithfulness and liberality in supporting the work which he has commenced among them.

During this month we held the Sheffield and Bradford Conferences, which were well attended. Brother Budge favoured us with his company at both places, and we were highly interested and blessed through his wise counsels and instructions.

With faithful and unceasing prayers for the happiness of yourself, Counsellors, and brethren in the Office, and the prosperity of the work committed to your care,

I remain, as ever,

Yours faithfully,

C. F. JONES.

PASSING EVENTS.

GENERAL.—In France melancholy uniformity prevails : the favourable reaction so long expected is still adjourned, and still the reason for it has passed for this year : in consequence of the almost total cessation of the importation of foreign produce, the stores in the sea-ports are nearly empty : manufacturers have reduced their exports to the lowest figure : the building trade is very prosperous in Paris : the silk provincial markets are excessively dull : the vintage has commenced in some districts, and the crop is everywhere said to be a bad one : wine is rising, and wheat has experienced a remarkable rise at Marseilles. The *Univers* says that the situation between the Holy See and Napoleon appears to have become once more unfavourable : Marshal Niel, on entering Toulouse at the head of a fraction of the army of Italy, was hooted : the clerical party is also powerful in the south. News from Rome states that the garrison of Ancona had been reinforced. The journals of Algiers from the frontiers of Morocco report the internal situation of the country as not much altered : the rebel tribes were advancing on Fez : the disturbances between the Moors and Spaniards in Northern Africa raged as violently as ever. Late advices from Algiers state that the departure of troops for Oran continues : the Moorish troops on the frontiers are expecting reinforcements of black cavalry : there is some agitation among the tribes, especially at Riaret ; but the assemblage of troops prevents any suspected outbreak. The *Pera* brings intelligence of an attack on Mazagan by the Arabs, and of the flight of the European residents, after the defensive resources of the town had been exhausted in a fight.

BRITISH WINE.—British wine would be as good as foreign, if we were content to use the juice only ; but most people put enough sugar and water to destroy the flavour of the fruit and render the produce ridiculous.

MEMORABILIA.

BEEFEATERS.—"Beefeaters" is a corruption of *Buffetiers*, or wearers of buff jerkins.

DEPTH OF THE ATLANTIC.—From the top of Chimborazo to the bottom of the Atlantic, at the deepest place yet reached by the plummet in the Northern Atlantic, the distance in a vertical line is nine miles.

AURORA BOREALIS.—The *aurora borealis*, or northern lights, are so called from their being peculiar to the more northern latitudes. They have four different appearances—1st, a horizontal light, similar to break of day; 2nd, fine, slender, luminous beams of dense light; 3rd, flashes pointing upward, or in the same direction with the beams, which they always succeed; 4th, arches nearly in the form of a rainbow.

THE GRECIAN ARCHONS.—The 13 *Perpetual* Archons were Medo, Acastus, Archippus, Thersippus, Phorbas, Megacles, Diognetus, Pherecles, Ariphro, Thespicius, Agamestor, Æschylus, and Alcmaeo. These were succeeded by the 7 *Decennial* Archons, Charops, Æsimedes, Clidicus, Hippomenes, Leocrates, Apsander, and Eryxias. These were followed by the 9 *Annual* Archons, the first of whom was Creon, who was called, by way of eminence, Archon, and from the year took its name; the second, Basileus, regulated the priesthood; the third, Polemarch, was military officer; and the remaining six, under the general title of *Thesmothetæ*, exercised the judicial functions.

DUODECIMALS.—By duodecimal multiplication, &c., artificers easily cast off their work. The measurements are reckoned in feet, inches, and parts; the foot being divided into 12 inches, the inches into 12 parts called seconds, the seconds into 12 parts called thirds, and the thirds into 12 parts called fourths. The rule for working is as follows:—Place the smaller line of dimensions as multiplier under the larger as multiplicand, feet under feet, inches under inches, &c. In multiplying, begin at the right-hand or lowest term of the multiplicand, multiplying it by the left-hand or highest term (feet) of the multiplier, and carrying by 12 to the end of the line. Then multiply the upper line, or multiplicand, commencing as before at the right-hand or lowest term, by the highest term but one (inches) of the lower line as multiplier, placing the product, however, one degree to the right of the preceding product line, and carrying 12 to the end of the line. Proceed in the same way with the next lower term of the multiplier, placing its first product to the right of the former, and so on. Lastly, add the different products together. To find *superficial* contents, multiply the length by the breadth. To find *solid* contents, multiply the length, breadth, and thickness (height or depth) together.

VARIETIES.

A GREENHORN, seeing for the first time a pair of snuffers, asked, "What's them for?" "To snuff the candle." "To snuff the candle?" The candle just then needed attention; and with his thumb and finger he pinched off the snuff, and carefully poked it into the snuffers, saying, "Well, now, them is handy!"

A FASHIONABLE DOCTOR lately informed his friends, in a large company, that he had been passing eight days in the country. "Yes," said one of the party; "it has been announced in one of the journals." "Ah!" said the doctor, stretching his neck: "pray, in what terms?" "In what terms? Why, as well as I can remember, it is nearly in the following:—There were last week seventy-seven interments less than the week before."

GARDENING MEMORANDA.—Roses do not like light sandy soil, and it is therefore necessary to put a good spadeful of loam, as well as dung, in and round the spot in which they are planted. The roses which have rough bark do not strike so readily, and are therefore generally layered; that is, the branches are bent down and pegged just under ground, with the ends turned up. To facilitate the striking, a small slit is made at a joint at the part to be pegged down. Moss-roses are propagated in this manner; but any dwarf rose will succeed, if layered: these layers, as they are called, are not disturbed till the next autumn, when they are cut off from the old plants, and are strong enough to plant out anywhere. The propagation of cuttings is a very simple process. Shoots that are only two or three inches long from the older branches may be cut off close to the base, or gently pulled off and stuck in, without any other operation than taking off two or three of the lower leaves. Longer cuttings must be cut up to a joint—that is, the base of a leaf; for every leaf has a bud at the base of it, and that is called a joint. The cuttings ought to have two or three joints in the soil: but many only put the cuttings in a shady border, and cover them with a hand-glass: they then very readily strike root.

POETRY.

LINES.

The standard of the Lord of Hosts is lifted up on high;
To defend it, many gallant hearts would even dare to die:
From east to west, from north to south, the Gospel trumpets sound,
And many, many heaven-born souls with highest hopes rebound.

We know apostasy's dark clouds have hovered o'er our ranks;
We've marked the flood of evil bursting o'er its banks;
But the light of truth is in our hearts, its summons on our ear;
Our God himself is near to bless, and wherefore should we fear?

St. Helena.

The star may sometimes quiver, and almost seem to die,
But brighter far than ever, 'twill lighten earth and sky.
A glorious day is drawing near, in spite of every foe,
When Zion's king in glory comes to lay th' oppressor low.

'Tis not by might nor power we seek our cause to win,
But by the Spirit of our God, the light of love within.
Before us hostile legions stand; we mark their gathering powers:
The conflict may be fierce and long, but victory must be ours.

BARBARA FARR.

ADDRESS.—John H. Kelson, 2, Norley Cottages, Norley Place, Plymouth, Devon.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

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No. 43, Vol. XXI.

Saturday, October 22, 1859.

Price One Penny.

PERFECTION.

BY ELDER JOSEPH SILVER.

There are many religious people on the earth in these times who profess to understand the principle of perfection; but when we come to examine their ideas on the subject and look into their actions, we have reason to believe that their knowledge in regard to that principle is very limited.

Perfection, in its extended sense, is that which is beyond improvement; but we do not wish any one to infer from this that we believe it possible for any person in this probationary state (to say nothing of the next state,) to advance so far. Such a thing is utterly impossible. Still, perfection in a degree can be attained to here, there being different degrees of perfection as there are different degrees of glory. Says Paul the Apostle to the Gentiles—"One star differeth from another star in glory;" yet each star is perfect in its sphere, answering the end for which it was created. So also it may be with man upon this terrestrial sphere, providing he plays his part well,—we mean that part assigned to him by his Maker; for, indeed, every man has a something appointed him to do; and if he faithfully and wisely performs that something, thus acting out his part in the drama of life, he is fulfilling the measure of his creation and is tending upwards to relative perfection.

Take for example the following illus-

tration:—Mechanism in all its ramifications can be considered perfect; as, for instance, the watch or timepiece. It must be perfect, otherwise it could not perform its movements aright. So it is with the huge engine of 1,000 horse power: if its internal functions do not perform their parts well, it cannot be said to be perfect; but if well, then the term perfect can be applied. Thus it can be said that some men have perfected themselves in the construction of many kinds of machinery. As this is the case in temporal matters, so it is also in regard to spiritual.

Now, in order to become perfect, man, in the first place, must endeavour to find out precisely the part he is expected to perform; and in doing this, it will not do for him to act independently of God or his ministers; for if he does, he will never succeed, and consequently never attain to any degree of perfection. God is the fountain from which is derived all intelligence. Man, therefore, is required to draw from that fountain.

There are two principal streams emanating from that fountain; one is the Holy Spirit, and the other is the holy Priesthood, both acting in concert. From these two principal streams emanate others—streams of pure intelligence, wisdom, and counsel; so that if man does not realize the part he is required to act

in order to gain perfection, it must be because he has not sought after it, there being ample means within his reach of ascertaining God's will concerning him. God, it would seem, had at one time great confidence in his servant Job; for, in addressing his Satanic Majesty on one occasion, he said, "Hast thou considered my servant Job, that there is none like him in the earth, a PERFECT and an upright man, one that feareth God and escheweth evil?" From the foregoing we learn that Job was "perfect" in a certain sense. Being a servant and Saint of God, he felt it his duty to submit himself to God's control and government by obeying his laws and requirements. He kept himself, while in favour with his Creator, aloof from the wickedness that surrounded him. In his doings and sayings it was manifest that he was actuated by the purest of motives; therefore, while he maintained his dignity as a servant of God, it could with propriety be said of him that he was in a degree "perfect." But he did not attain to that position without the study and practice of the elementary principles of the Gospel, any more than a person can become perfect in any science without first learning the rudiments or elementary principles of the same.

Paul exhorted the Hebrew Church to go on unto perfection; but he did not do so without knowing that they had commenced with the first principles of the Gospel. Those whom he addressed had believed in the Divine mission of the Great Apostle (Jesus), and had sworn to obey his laws coming through his ministers of salvation. They had entered the school of inspired Apostles and Prophets, and were bidding fair to learn correctly the principles by which they could become perfect; and Paul, being their minister, did all in his power to urge them to go forward, knowing that if they had acquired a perfect knowledge of the first principles, they might by diligence and perseverance get to know and perfectly understand more advanced and greater principles, and thereby attain to a greater degree of perfection. And whoever wishes to become in any way perfect pertaining to heaven and heavenly things must, like them, believe in and practise the pure principles of the Gospel of Christ, beginning at the commencement and gradually but surely advancing from

one degree of perfection to another, continually adding knowledge to knowledge.

Jesus once said to his disciples, "Be ye, therefore, perfect, even as your Father which is in heaven is perfect." Now, if perfection in a degree is not to be attained here on this earth, Jesus made a great mistake. But no: his doctrine in this respect, as in every other, was correct and pure. The Apostles, having been instructed by the Great High Priest (Jesus) in the various parts they were required to perform, and having the aid of the Holy Ghost, had every facility for becoming perfect in their various callings and spheres. They were called to the Apostleship, and could maintain the dignity of that holy office by holding it sacred. By virtue of the Apostolic Priesthood, they had the right to preach, baptize, lay on hands for the gift of the Holy Ghost, ordain others to the Priesthood, organize churches, preside over Churches, establish believers in the faith, &c. In all these things the Apostles could be perfect—perfect in discharging all the duties of the Apostleship. If, then, it is the privilege of Apostles to become perfect, why not Elders, Priests, Teachers, Deacons, and members labour to become perfect in their callings and spheres? This is the prerogative of all the officers and members of the Church of Christ. If it is not, why are we placed here on this earth? We have been placed here by a wise and beneficent Creator for a wise and glorious purpose; and that purpose is that we may work out our different degrees of perfection, unless it be as some suppose, that we are mere creatures of chance. But no; such is not the case. For instance, was it chance that placed the eye in its proper position in the body to guide the motion of the hands and feet, &c.? Certainly not. We must be—we are, in the economy of our Father, placed here to prepare for a much greater and more exalted state of being, where there will be found a much wider sphere of perfection.

Brigham Young, the Prophet of God in these days, says—"When we use the term perfection, it applies to man in his present condition as well as to heavenly beings. We are now or may be as perfect in our sphere as God and angels are in theirs. But the greatest intelligence in existence can continually ascend to greater heights of perfection." (See *Journal of Discourses*, Vol. I., page 93.)

REIGN OF RIGHTEOUSNESS.

BY ELDER DANIEL BONELLI.

There are certain ideas, hopes, and expectations connected with the religion of the Saints, which appear to be the peculiar property alone of the votaries of truth and recipients of constant revelation; and no other people have ever, even when blessed with kindred notions, looked forward to the days of their realization with much fervency, while they were ever fondly cherished by the Saints of all ages.

What little information we possess concerning the Saints of ancient times suffices to instruct us that they had a vivid hope of the approach of a time when the iron rule of the usurper's oppressive hands should be broken and a reign of righteousness established in the midst of a people bowing with undivided, devotional submission to the dictations of the God of truth. How explicit the revelations were which they had concerning such distant events, we cannot accurately define; but they must have been plainer than is usually supposed, otherwise they would not have had such power to determine the mundane career of their possessors as their history evidences, nor to produce such admiration as their writings and prophecies exhibit. But however ardently they may have longed for the realization of the fond scheme of their hearts, it was reserved to be witnessed by a generation far beyond those times—yea, beyond the many ages of darkness and apostacy which had yet to be allotted to the world, to amplify the demonstration of the impotency of human schemes, systems, and governments in producing the happiness of humanity. Those ages, visible to the views of ancient Prophets as future times that must intervene ere the glories of Jehovah's final work should be revealed, have now floated past on the sea of time; and we stand at the verge of the great millennial era as the generation that shall be privileged not only to see the great things that must supersede the brightest and most wonderful demonstrations of Jehovah's power on behalf of his people in departed years, but to enter into the work of God, to be co-operators with the omnipotent Leader

of the world's destinies, and to aid in accomplishing his final purposes in the earth's redemption. We are permitted to share the sentiments of the Prophets and Saints in by-gone Gospel dispensations, and of the angels in exalted spheres of glory; and beyond this our spirits need be no more beclouded, nor our energies fade for fear of wearying procrastination of the all-important work; for the very principles that will rear the sublime and mighty structure of the reign of righteousness are now proclaimed in the world, exemplified in the order and organization of the Church of Zion and by the irrevocable decree of the Almighty destined to prevail in the nations' midst. The Church that is destined to link the end of time to eternity—to grow and progress in stupendous magnificence, is now upon the earth, emitting rays of celestial intelligence, thereby dispelling the traditions of apostate ages, even as the "king of day" dissipates the mists of a summer morning.

In the doctrines, practices, and organization of that Church shines the opening morning of a brighter era. Her principles draw the children of God with a loving hand from the intricacies of the chaotic labyrinth of dreams and conjectures, lead them into the stern but substantial realities of a saved and infinite existence, and inspire them with noble aspirations to endless greatness, by opening the paths whereupon the same may be righteously and permanently secured. They are amply compensated for the dreariness of a sombre past by having a career unfolded to their view wherein they can develop and bring to bear every magnanimous impulse of the soul by engaging in the boundless work of God.

An attempt to depict in detail all the striking evidences of unrighteous government, violation of right, and digression from the laws of righteousness, would be essaying an impossibility. All the miseries of thousand mourning nations and all the dark deeds perpetrated through the space of perhaps sixty centuries must be conjured up and conglomerated to compile the mournful tale. The sins of this

generation corrode the foundation of society, and the condition of the world loudly declares that the interpretation of a perfect system is wanted—that a mighty hand must rear a universal and infallible stand for those to gather around who will submit to righteous rule. Mankind must be taught, by the voice of Jehovah's servants, the example of his people, and the judgments of the latter days, to love and venerate the religion of Jesus Christ, to feel its sublime sentiments, its philanthropy, and its all-enduring love, and to practise its heavenly virtues; and the purest and holiest, the most intelligent and maganimous—those in accomplishments and every degree of true greatness nearest to the great prototype of perfection, must rule in his dominions.

The superior must govern the inferior, as in heaven, where righteousness supremely reigns; and men must learn to control the powers and faculties that compose their being by the knowledge of the will of God and the understanding and profound veneration of "right," expel every turbulent feeling, and bow in cheerful submission to the principles and requirements of God's government. Then will the evils and woes of the world disappear; sin and sorrow, injustice and wickedness will be as unnatural and strange as righteousness at present appears in the world; and the great aim of the labours of God's servants will be attained, and nothing will ruffle the sacred peace and tranquillity of the redeemed in the sanctified dominions of the God of righteousness.

TRUTH.

BY ELDER DAVID JOHN.

"Truth is mighty and will prevail." Its design is to promote salvation. A man possessed of all the riches of the world must be in a miserable situation, if destitute of truth. Salvation cannot be procured but in connection with it; hence miserable will be the condition of all without it, for salvation brings happiness, either in this life or in the life to come.

A king enthroned in Gentile majesty, pomp, and splendour, having all the bounties of life at his command, is but weak, poor, and miserable, if he governs not himself and subjects by truth and justice; but a poor man as to the riches of this world is strong and happy, if in possession of truth.

"Truth indeed came once into the world with her Divine Master, and was a perfect shape most glorious to look on; but when he ascended, and his Apostles after him were laid asleep, then straight arose a wicked race of deceivers, and they took the virgin Truth, hewed her lovely form into a thousand pieces, and scattered them to the four winds." From that time the sad friends of truth have endeavoured to gather it together, but could not find it, until its chief Superintendent from the mansions of glory authorized an holy angel to restore it to the earth. Thus the great fountain of

truth was again opened, and its key was given to the Prophet Joseph, which is now in reserve with his successor, and its power is felt among all the nations of the earth. Truth after truth is revealed, and will be continued to be made known; and at the second coming of Christ, he will bring together every "joint and member, and shall mould them into an immortal feature of loveliness and perfection." Then the "earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

"The truth is mighty;" but its power cannot be felt, unless in connection with agents. It is calculated to save; but it cannot save a single soul, except in connection with the living Priesthood. "Truth is light, and light is life," wherever it can be found; but that life cannot be sealed to be life eternal, unless in connection with God's authority upon the earth. Jesus said unto Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." The same order must of necessity be unchangeable, and be brought down to the last generation.

By truth in connection with Priest-

hood, men have power to rebuke diseases and unclean spirits, to control the elements, and to open or shut up the heavens as brass. Truth enabled Jesus, Joseph, and all the martyrs of God to seal their testimony with their blood. The pains of death were outweighed to a certain extent by the force of truth that they possessed. Zeal connected with knowledge gave them, when brought to the test, power to overcome. Truth has prevailed with increasing influence since the restoration of the fulness of the Gospel, and yet it has the same force: its quantity is not diminished, nor its quality deteriorated or changed.

All should seriously set upon the search of truth, having their minds fixed with pure love towards it. He that loves it will take great pains to get it; but he that loves it not will not exert himself much to possess it; nor will he be troubled in the least if he should miss it. The majority of the religious world, so called, profess to be lovers of truth; but among those who persuade themselves so, very few can be found that love it for its own sake.

Whatsoever God has revealed is certainly true: it comes from the fountain of truth and knowledge, and no doubt can be entertained of the authority that reveals it; yet we are to embrace it, not only because we believe that it comes from a Divine source, but because it brings with it light, self-evidence, and the force of demonstration. If any one falls in love with any revealed principle before he discovers any proof or evidence to support it, it is owing to his inclination that way. Such a man is not led by principle.

It is a man's right to reflect upon truth, but not to change truth for error. If faith and reason are not to be exercised, then in matters of religion there will be no room for reason at all, but the son must inherit the opinions of his parent and walk the same low and degraded path, which leads the mind farther and farther into darkness; and at the end of his career he will be farther from the fountain of truth than when he commenced his journey. Many of the most important truths are kept unpractised by many through the force of prejudice, conceit, selfishness, habit, and worldly

interest; and the united forces of the nations, political and religious, sustain error dressed in white robes, and put to death the anointed of the Lord.

Tens of thousands now living have embraced different creeds and opinions, without the exercise of their own mental powers; and this will account, to a great extent, for the present state of society. Such superstition has poisoned the nations and confounded and divided mankind. Men have held the notion that to consult reason in religious things is a sin against God. Have we known any truth to be in opposition to reason? No; neither can it be. When a higher principle is revealed, it is not necessary to put aside reason; but by the exercise of that faculty, when touched with the light of the Divine Spirit, its beauties can be discovered far more plainly. But such is the state of millions of mortals, that they are led astray by error and intoxicated by imaginary theories, till they entirely mistake their own duties to God and to mankind. Paul says of such—"Professing themselves to be wise, they became fools;" and again—"Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." But truth connected with Divine authority is calculated to restore the earth and its varied inhabitants so as to answer the design of the Creator.

A man cannot be made holy but in connection with truth. When Jesus prayed for his disciples, he said, "Sanctify them through thy truth: thy word is truth;" and continued he—"And for their sakes I sanctify myself, that they also might be sanctified through the truth."

A man must be interested in the truth before he can perceive its value; and he must feel its value and put it in practice before he can realize its virtue; and when he increases in virtue he will increase in holiness, and the most corrupt systems cannot corrupt his mind. He will gain power over every evil habit, and thus he will become powerful to redeem mankind from their degraded condition and break asunder the bonds of error that keep men drinking from the polluted fountains of superstition. Hence the promulgation of truth should characterize the actions of all men, especially the Saints of the Most High.

The pen, in the hand that knows how to use it, is the most powerful weapon known.

HISTORY OF JOSEPH SMITH.

(Continued from page 669.)

[July, 1843.]

Three steamers arrived in the afternoon; one from St. Louis, one from Quincy, and one from Burlington, bringing from 800 to 1,000 ladies and gentlemen. On the arrival of each boat, the people were escorted by the Nauvoo Band to convenient seats provided for them, and were welcomed by the firing of cannon, which brought to our minds the last words of the patriot Jefferson—"Let this day be celebrated by the firing of cannon," &c. The visitors and Saints appeared to be highly gratified.

A collection was taken in the morning to assist Elder Hyde to build his house; and in the afternoon, Elder Hyde, on his own responsibility, proposed a collection to assist me in bearing the expenses of my persecution.

The meeting closed about seven, p.m. The day was pleasant, sky clear, and nothing tended to disturb the peace.

I extract from the *Quincy Whig*:—

"I left Quincy on the glorious Fourth, on board the splendid steamer *Annawan*, Captain Whitney, in company with a large number of ladies and gentlemen of this city, on a pleasure excursion to the far-famed city of Nauvoo. The kindness of the officers of the boat and the hearty welcome received from the citizens of Nauvoo on our arrival there induced me to return to each and all of them my own and the thanks of every passenger on board the *Annawan*, as I am sure all alike feel grateful for the pleasure there experienced. We left Quincy at half-past eight, p.m., where we received an invitation from the Prophet to attend the delivering of an oration, which was accepted; and two companies of the Legion were sent to escort us to the Grove (on the hill near the Temple), where the oration was to be delivered. When we reached the brow of the hill, we received a salute from the Artillery there stationed, and proceeded on to the Grove, where we were welcomed in a cordial and happy manner by the Prophet and his people.

"The large concourse of people assembled to celebrate the day which gave birth to American independence, convinced me that the Mormons have been most grossly slandered, and that they respect, cherish, and

love the free institutions of our country, and appreciate the sacrifices and bloodshed of those patriots who established them. I never saw a more orderly, gentlemanly, and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains, and her natural advantages, a populous, wealthy, and manufacturing city.

"The services of the day were opened by a chaste and appropriate prayer by an Elder whose name I do not know, which was followed by rich strains of vocal and instrumental music. Then followed the oration, which was an elegant, eloquent, and pathetic one, as much so as I ever heard on a similar occasion.

"We started home about six o'clock, all evidently much pleased with Nauvoo and gratified by the kind reception of her citizens.

A CITIZEN OF QUINCY."

Wednesday, 5th. I called in the Office and heard the testimony of my brother Hyrum before the Municipal Court read.

Judge Adams and Esquire Southwick returned from Warsaw; found but little excitement there. Esquire Southwick wrote a piece for the Warsaw paper in my defence and the justice of the decision of the Municipal Court.

The remainder of the day I was at home.

Thursday, 6th. I remained at home all day.

Governor Ford wrote the following letter:—

"Executive Department,
Springfield, July 6, 1843.

"Joseph H. Reynolds, Esq.—Sir,—I have received your petition for a detachment of Illinois Militia to assist you in retaking Joseph Smith, junior, representing him to have escaped from your custody after having been arrested on a warrant granted for his apprehension. I have also received a remonstrance and some affidavits adverse to the prayer of your petition. I have also to inform you that I had heard, before your arrival in this city, of the escape of Smith, and rumours that he had been rescued by a military force. Deeming these remarks of sufficient importance to justify me in so

doing, I did, on the 4th day of this present month, despatch a trusty and competent person as my agent to collect information of the various matters contained in your petition; and you will, I hope, at once see the propriety of all action being suspended on my part until I can receive the most authentic and unquestionable information as to the movements complained of.

"I am, most respectfully, your obedient servant,

THOMAS FORD."

And endorsed on the back of it:—

"Mr. Backenstos.—The annexed letter to Joseph H. Reynolds is all the answer which I can at present make to either of the parties touching his application for a detachment of Militia to assist him in retaking Joseph Smith, said to be a fugitive from justice.

"I have the honour to be, very respectfully, your obedient servant,

THOMAS FORD."

Friday, 7th. Mr. Braman, a messenger from the Governor, arrived in Nauvoo, requesting a copy of all the testimony that was given before the Municipal Court and other affidavits concerning the expulsion of the "Mormons" from Missouri.

I therefore employed James Sloan, Samuel Gulley, George Walker, and Joseph M. Cole, in addition to my other clerks, who sat up all night to copy the testimony.

In addition to the above, I made the following affidavit:—

"State of Illinois, }
Hancock County, } ss.

"Personally appeared before me, Ebenezer Robinson, a Notary Public within and for said county, Joseph Smith, senior; who, being duly sworn, says that in the year 1838 he removed with his family to the State of Missouri; that he purchased land and became a resident of Caldwell County; that he was an Elder and Teacher of the Church of Latter-day Saints; that the religious society of which he was an Elder numbered several thousand people, who were remarkably industrious in their habits, quiet in their manners, and conscious observers of the laws; that they had been for some years prior to his removal thither purchasing and improving lands, and were possessed of a vast amount of property, probably to the value of 3,500,000 of real and personal estate; that prejudices had for a long time existed in the minds of the rough and uncultivated people by whom his people were

surrounded, on account of their peculiar religious views and their different habits of life; that in the summer of 1838 the prejudice of the people against the deponent and his associates became great; that while in the peaceful pursuit of their labours upon their own farms, without any violence or aggression on their part, they were frequently attacked by armed mobs, their houses burned, their cattle stolen, their goods burned and wasted, many inoffensive people murdered, whole families driven out and dispersed over the country at inclement seasons, and every barbarity which the ingenuity and malice of a mob could devise inflicted upon them.

"These scenes of violence raged unchecked by the civil authorities, and many officers of the State of Missouri were open leaders of the mob and shared in its crimes. The armed Militia of the State were arrayed, without authority of law, for the purpose of driving the deponent and his inoffensive people out of the State, or of exterminating them if they should remain within it. (For proof of this fact, see the order of Governor Boggs, dated October 27, 1838, sent herewith.) That this deponent and his people received notices, warnings, and orders from the civil and military officers of Missouri, as well as from mobs who co-operated with them, to leave the State, and were threatened with death if they refused; that this deponent with others was taken prisoner by an armed mob, and oppressed, imprisoned, and carried from place to place, without authority of law. That his whole people, comprising at least 15,000 people, were driven out like wild beasts; that hundreds were murdered by shooting, stabbing, beating, and by having their brains beaten out with clubs. Great numbers were starved to death; many died from fatigue and hardship in the fields; women were ravished, children murdered, and every cruelty inflicted. This deponent with his comrades were imprisoned about six months and until nearly all his people were driven out of the State; that they were then, by order of the officers of the State, set at liberty and ordered to flee from the State; that, after they were released, they were pursued by armed men, who endeavoured to shoot them; that they thus were pursued out of the State, and were in peril of their lives as long as they remained within its limits.

"And this deponent says that he never committed any crime against the laws of Missouri; that he never commanded or controlled any military or other force; that he never left the State voluntarily, but hoped to be permitted to enjoy his rights, property, and liberty, like other peaceable citizens; but that he was driven out by

force directed by the officers and approved by the Legislature of Missouri; and that the lands and homes which his people had purchased and improved are now in many cases occupied and enjoyed by the very men who composed the mobs who dispossessed them; and he believes that the desire of plunder was one of the inducements which led to the great wrongs which his people have suffered.

"And he further says that the recent requisition made upon the Governor of Illinois, upon which a warrant for his arrest has been issued, has its origin in the proceedings before recited, in which this deponent, instead of being a 'fugitive' from the justice of Missouri, was driven at the point of the bayonet beyond its borders;

and that since such expulsion he has not been within the limits of Missouri.

"Wherefore, he prays that, upon examination of the premises, the Governor of Illinois will cause the writ issued by him to be revoked, and this deponent released from further proceedings in the premises.

JOSEPH SMITH.

"Sworn to and subscribed before me, this 7th day of July, A.D., 1843. Given under my hand and notarial seal, the day and year last written.

E. ROBINSON,

Notary Public, Hancock County, Illinois."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 22, 1859.

'NOT POOR BUT RICH.—Those who are termed the poor of society are not in reality the poor, but the rich. They are rich to do, and to accomplish, and to bring about results. All that is done they chiefly do, and the aggregate of their doings makes nations wealthy and powerful. But the world is full of delusions and impostures socially as well as religiously, which, aided by an unjust social system, makes the very sources and mines of wealth, the working classes, *appear* the poor and the gatherers of the wealth from those mines appear the rich. But this is only an appearance—an illusion, and not a reality. It is true that the one does gather and hoard the wealth, but it is the workers that produce it. One of the greatest causes of this social delusion is in the fact that the people themselves do not know that they are the rich, and that they can do anything, and that it is they that do nearly everything and produce nearly everything; and the other great reason is because of the non-possession of a people's social system, with none to organize and direct their labour and find them work but their self-constituted masters. We do not, however, see how this can be remedied, in Gentile society at least, until the Divine Master take the matter in hand to organize the people, give them a people's social system, direct their labours, employ their energies, and find them work. But neither this subject nor the great social question is the point now in hand; and we only touch upon them to bring out the fact that those who are termed the poor are not in reality the poor, but the rich.

There are abundant evidences that thus God looks upon the matter, and that in accordance with such a view he measures his purposes, performs his operations, chooses his means, selects his instruments, and appoints his overseers. He has always chosen the *people*, and he has done so again for the accomplishment of the greatest work which he has ever yet performed among the children of men. He has also ever chosen the fishermen and the carpenters and the ploughmen and the shepherds to be the pillars of the kingdom of heaven and the principal ministers of the Most High; and thus he has also acted in this, the climax of dispensations.

What does this Divine choosing show? Does it not show that the Wisest One insists upon the fact that the workers are the rich, and that his working Saints are capable of performing everything, if they only have faith in his undertakings and in his directions, and willingly perform the work which he gives to them. Look at the facts. They stand thus in the case of the Latter-day Saints: The Saints are nearly all of the working classes, with only that which they earn from day to day, and that which Providence blesses them with, because of their righteousness, in the gifts of good health oftentimes above their neighbours, or more than ordinary employment, &c., as the case may be; for we verily believe that Providence does bless the faithful and does make them, in spite of all their doings, richer than their neighbours, and richer and much fuller of the life that is eternal than their non-doing, poor-spirited, whining brethren. Now, unto such a class of Saints—namely, *labourers*, and not capitalists, he has given the most stupendous work that can be undertaken, and has given to them to create results that shall overwhelm the world and fill it with his glory and power and wonderful doings. Does not this show that God insists upon the fact that his working Saints are rich enough to perform the greatest of works, capable of undertaking the most stupendous movements, and equal to the bearing of all the burdens that he shall call upon them to bear towards the success and interests of his kingdom. To imagine, then, that we are poor is, in the first place, derogatory to ourselves; and in the second place, derogatory to God and a scandal on the wisdom of his ways, doings, and choosings. To think that we are not equal to the work given is a libel upon our own powers and a questioning of the efficiency of the Divine Mover. To imagine ourselves incapable hinders the vast amount which, with faith and nobility of soul, we could perform, and also stands in the way of the accomplishment of God's purposes.

What will be the chief difference between the great future and the comparatively little present?—for, great as our past has been, it is nothing to be compared to the greater future. Wherein will consist the great power that will move and astonish the world? What will be the cause of the Saints' mountain-lifting? From whence will the great results come which shall roll forth from this Church over the nations until they shall tremble under their force and the immensity of their weight? What will be the chief cause of the increasing rapidity of the work until its moral velocity shall seem even to exceed that of this age of railroads and the speed of the lightning current on the electric wires? Will it be because of an immense increase of numbers? Will it be because the nations, headed by their kings and rulers and priests, will join in the new covenant between Christ and his Saints, or because the millions of the nations will enter the Church with a rush? No: such will not be the case. It is true the Church will have great increase in numbers, and it is also true that God's work among the nations is only just beginning. Not in this, however, will consist the cause of those wonderful events and developments to which we have referred, but chiefly in the following:—

The Saints will realize more their resources, feel more their capabilities, and know more what they can do. They will undertake more, do more, and move more, individually and collectively. The cause of their mountain-lifting may be explained according to the logic of the fair sex, who are very great in truisms,—namely, the cause of their mountain-lifting will be because they will figuratively lift mountains; and because they will be continually lifting mountains, therefore they will become celebrated as mountain-lifters. The great results which shall roll forth from this Church over the nations, until they shall tremble under the force and immensity of their weight, will be created by the labours of the Saints themselves; and, under

God's blessing, *they* will be the sources from whence those results will flow, and *they* will be the rollers who will roll the results which they have created over the world. The cause of the increasing rapidity of the work, until it shall reach and even exceed the velocity of this age of railroads and the speed of the lightning on the electric wires, will be because of the rapidity with which the Saints will undertake movements, and because of the rapidity with which they will roll them along.

Now, we know that we have been laying down for the consideration of our readers so many truisms. But what of that? How often are sage men looking after a bit of truth, or hunting for the key of some great problem that may be found by a child in a truism. After all the great pretensions of men as logicians, the feminine system of logic would put us to the rightabout, and enable us to reach many truths that we are looking for all our lifetime to come. For instance, how many of the Saints had for years been looking for these wonderful events of God's Latter-day Work to come clothed in mystery and a "night of clouds!" How few realized the simple truth—namely, that those events had to be created by the Saints! How few realized that the number and greatness of the undertakings of the kingdom would be found in the simple fact that the Saints laid hold of numerous and great undertakings! How few realized that the work of the last days would grow in importance, gather force, and travel towards completeness just in proportion as the Saints enlarge it by their labours, give force to it by their energies, and travel towards its completeness by their operations! It must be understood that God will not move faster than his people, and that he will build up his kingdom, not independently of his Saints, but *through* his Saints.

And this great work of his the Lord has given to his working Saints to perform. Is not this a strong proof that the working classes are not in reality the poor, but the rich, and that they are capable of doing the greatest of works when to their working character is added the character of Saints? But will not the Saints grow poor and and worn out by their doings and continual listings? Verily no; but thereby they will grow rich and powerful and great, both as individuals and as a community. Moreover, they will realize that they *are* the rich, feel their power, and know what they can do; and God is going to give them the kingdom and the greatness of the kingdom under the whole heavens as their reward. They will then possess all the work which they have done, and a great deal more which the Lord will have done for them.

CORRESPONDENCE.

ENGLAND.—NORWICH PASTORATE.

Bedford, October 7, 1859.

President Calkin.

Dear Brother,—As the third quarter of the year is now closed, I will give you a brief account of things as they exist in this Pastorate.

The Presidents of Conferences and Travelling Elders are good, faithful men, working with all their might to build up the kingdom of God; and so are the

majority of the Priesthood in the various Branches.

The Saints have responded to the late call made upon them for the old book debt, and have thus cleared off all the indebtedness of this Pastorate, with a small balance left to help some other, if any require assistance.

We have done considerable preaching out of doors this summer, but have not baptised any from that means as yet, although many appear very favourable; but in most cases the people are bound

by their landlords and employers, who intimidate them by threats of various kinds, which prevent many from obeying the Gospel.

We have established Preachers' classes throughout the Pastorate, and many of the brethren appear interested in them; and I believe they will be productive of a great amount of good.

We now intend to bring the Gospel before the minds of the people in the towns and villages where we have meeting-rooms in the best manner we can,

and to make our preaching meetings as effective as possible.

We have been blessed with a visit from Presidents Ross and Budge, which cheered our hearts greatly in this Pastorate.

The Saints generally are feeling well, and manifest a desire to progress in the work of God.

With kindest regards of myself and brethren labouring with me, I am yours truly,

WILLIAM BATLISS.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by Elder HENRY WHITTALL.]

PASSAGES FROM ANCIENT AUTHORS, ILLUSTRATING THE LITERAL MEANING OF
"BAPTIZO" AS UNDERSTOOD IN THEIR DAY.

POLYBIUS.

The following translated passages from the historical work of POLYBIUS, who flourished about 150 years B.C., will illustrate the sense in which the original term which is rendered "baptized" was used in his day.

In allusion to the victory of the Carthaginians over the Roman fleet near Drepana, Sicily, Polybius says—

"If any were hard pressed by the enemy, they withdrew safely back, on account of their fast sailing, into the open sea; and then turning round and falling on those of their pursuers who were in advance, they gave them frequent blows and baptized many of their vessels." (*Lib. i., c. 51.*)

In reference to the disadvantages under which the Roman soldiers laboured during their contest with Hannibal's forces on the banks of the Trebia, he says—

"At first there was eagerness and zeal among the soldiers; but when the passage of the river Trebia came on, which had risen above its usual current, on account of the rain which had fallen, the foot with difficulty crossed over, being baptized up to the chest." (*Lib. iii., c. 72.*)

Concerning the failure of a party of horsemen in Upper Asia, when sent to intercept the enemy near a river, he says—

"When they approached Xenœtas and his company, owing to their ignorance of the places, no need of enemies to defeat them; themselves baptized by themselves, and sinking in the swamps, they became of no use whatever, and many of them even lost their lives." (*Lib. v., c. 47.*)

Referring to the injury sustained by the Roman vessels lying at Syracuse, owing to certain mechanical contrivances of Archimedes, he says—

"Owing to these contrivances, some of the vessels fell slantwise; some were even upset; but the greater number, their prow being thrown down from a height, were baptized and became full of sea and confusion." (*Lib. viii., c. 8.*)

In alluding to a naval fight between Attalus and Philip, he says concerning the former—

"Observing one of his own five-oared vessels wounded and baptized by a vessel of the enemy, he hastened to its assistance with two four-oars." (*Lib. xvi., c. 6.*)

STRABO.

The following translated passages from a geographical treatise by STRABO, who flourished during the reigns of the two Cæsars, Augustus and Tiberius, (during whose reigns also Jesus Christ lived,) will illustrate the sense in which the term rendered "baptized" was used in his day.

Speaking of an instrument used in catching sword-fish, Strabo says—

"And if it fall into the sea, it is not lost; for it is compacted of oak and pine wood; so that even if the oak is *baptized* by its weight, the remaining part floats and is easily recovered."

Speaking of certain lakes near Agre-gentum, he says—

"These have the taste of salt water, but a different nature; for even persons who cannot swim are not liable to be *baptized* in them, but float like logs on the surface."

Speaking of a cavity through which the river Pyramus flows, he says—

"Into this cavity, if any one from the ground above let a dart down, the force of the water makes so much resistance, that it is with difficulty *baptized*."

Speaking of a salt pit in Tatta, he says—

"This pit is a natural one; and so easily does the water form a crust round everything *baptized* into it, that if persons let down a circlet of rushes, they will draw up wreaths of salt."

Speaking of Alexander's passage along the shore of Cilicia, he says—

"Although Alexander had chanced on a tempestuous season, he trusted in the main to his fortune, and set out before the tide had abated; so that the whole day's march was in the midst of water, the men being *baptized* up to their loins."

Speaking of the asphaltus obtained from the lake Sirbonis, he says—

"After this, it will float on the surface, owing to the nature of the water, which, as we said, is such as to render swimming unnecessary, and such, that one who walks upon it is not *baptized*."

DIO CASSIUS.

The following translated passages from a history of Rome, by DIO CASSIUS, who flourished during the reign of the Roman Emperor Severus, will show the sense in which the term rendered "baptized" was used in his day.

Alluding to the effects of a severe storm in the neighbourhood of Rome, Dio says—

"The vessels which were in the Tiber, and which were lying at anchor near to the city and to the river's mouths, were *baptized*."

Alluding to certain political party movements, he says—

"These differ little or nothing from seamen tossed about in a tempest, but are carried up and down,—one moment in this direction, and another in that; and if they suffer even the least collision, they are entirely *baptized*."

Alluding to Curio's soldiers, when escaping from Juba's pursuit, he says—

"Not a few of these fugitives perished, some being knocked down in their attempts to get on board the vessels, and others, even when in the boats, being *baptized* by their weight."

Alluding to an expected naval engagement, he gives as the words of Antony to his seamen—

"If any should come near you, how could he avoid being *baptized* by the very multitude of your oars?"

Alluding to certain events which transpired during the forementioned engagement, he says—

"The combatants in this engagement attempted to lay hold of the vessels which approached them with grappling-irons: but if they failed in this, owing to the shock which their own vessels received, they were *baptized*. . . Some of the combatants would dive under the oars of the vessels, and knock them from the rowers' hands, while others from the decks would *baptize* them with stones and engines. . . Some, leaping into the sea, were suffocated; others were *baptized* by the blows they received by the opposite party."

Alluding to the besieged citizens of Byzantium, who endeavoured to escape by sea, he says—

"Some of these, from the extreme violence of the wind, were *baptized*."

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 689.)

On nearer inquiry, however, into the state of that civilization which was at first so highly lauded by the Spaniards as hardly inferior to that of Europe, it was ascertained that neither the Mexicans nor the nations bordering upon their empire, and who in a great measure participated in their civilization, were acquainted with the use of iron, without which, it has been observed, no nation can advance far in the arts of civilized life; that they had not any tame animals trained to assist man in his labours; that they were unacquainted with the art of writing, and even with the use of hieroglyphics, having no other means of conveying to succeeding ages an account of the past than by the imperfect and tedious process of picture-painting, which, however, they had carried to a considerable degree of perfection; that communication between the different provinces of the empire was rendered almost impossible by the absence of roads and the density of the forests which in a great measure covered the face of the country; that commercial intercourse had attained no higher degree of development than was consistent with a system of barter, the only approach to a standard of value being the establishment of the beans of the cocoa as an instrument of commercial interchange, chocolate being a beverage in universal use throughout the country; and that the religion of the Mexicans, though formed into a regular system, bore the character of a gloomy and atrocious superstition, their divinities (worshipped under the form of stone idols of hideous aspect) being represented as sanguinary and revengeful beings delighting in the sufferings of the human victims sacrificed on their altars, and having their temples decorated with the effigies of serpents, tigers, crocodiles, and other ferocious animals. These facts, together with the still more significant circumstance that they were surrounded by tribes who, in proportion to their distance from this centre of civilization, approached nearer and nearer to a state of savage brutality, seemed sufficient to establish the opinion that the Mexican nation was still in its infancy, and separated by only a few centuries from the condition in which its ruder neighbours were still merged. The traditions of the Mexicans, as they were understood, did not indeed assign to their empire any great antiquity; Montezuma, the monarch who ruled over them at the period of the arrival

of Cortez, being, according to their own accounts, only the ninth ruler since their establishment in those territories. But it will be remembered that they assigned their civilization to an anterior race. This was, however, considered a fond conceit common to every people of recent date. Whatever may in reality have been the state of civilization in the newly-discovered world, its want of vigour was soon proved by its utter subjugation to that of the old. Fifty years after the first landing of the Spaniards on the coast of Yucatan, their authority was established over almost the whole of the vast territory of Central America; and a few years later, the number of the original inhabitants of these countries was so much reduced, that the accounts of their former populousness seemed fabulous. Their monarchs and various rulers were deposed and put to death, their religion was proscribed and persecuted, their temples and palaces were destroyed, their cities razed to the ground, their idols broken into fragments, or, when this could not be effected, buried in the earth, and the dwindled remains of their population reduced to a miserable state of servitude. Even now, when republican institutions have been established throughout the countries which once acknowledged the sway of Spain, and when the inhabitants of all colours and all races are recognized as equal before the law, the poor Indian, in whom every trace of the spirit of a free man has been obliterated, bends meekly before the superior race, kisses the hand which inflicts the punishment of the lash, and repeats the words which have become proverbial among the Spanish Americans—'The Indians do not hear, except through their backs.' . . . Beyond the boundaries of the Mexican and Peruvian empires, and the countries immediately adjoining them, the inhabitants of the American continent were divided into small tribes independent of each other, destitute of industry and arts, forming no regularly-organized societies, and living altogether in a state so rude as to come under the denomination of savages. The physical features of the various tribes distributed over that vast continent were, however, so uniform, that it at once became evident that, although in different stages of civilization, they all belonged to the same race, and were merely subject to such modifications as would necessarily arise from the differences in the

natural features of the districts which they inhabited and the state of the society to which they belonged. Thus in the more northerly regions of the North American continent, where the English made their first settlements, the Indians were in a much ruder state than in Central America, but possessed a more warlike spirit and greater physical vigour; and the struggle between them and the invaders of their country was consequently of longer duration and of a somewhat different character. Here the red man never submitted, and the European settlers could not boast of having conquered the land until they had utterly expelled or exterminated the tribes to whom it belonged by right of prior occupation. As to the country itself, with the exception of the territories occupied by the Mexicans and Peruvians, and to a certain degree those immediately adjoining them, it was untouched by the hand of industry, and presented throughout one great uncultivated wilderness, save where a small patch of Indian corn proved the neighbourhood of a native encampment. It was covered with immense forests, which, particularly in the southern and naturally most fertile regions, were rendered almost impervious by the rank luxuriance of vegetation. The vast plains were overflowed by the constant inundations of the rivers, and were converted into unwholesome and impenetrable marshes. In a word, nature presented throughout a picture of wild desolation, though abounding in all the features most favourable to the development of civilization and prosperity. . . . So little credence was generally attached to any high state of civilization having existed in these regions previous to the Spanish conquest, that when the ancient remains of which we are about to treat were first brought to light by the industry of adventurous travellers, all minds set to work to discover who could have been the authors of these remarkable works, few being inclined to ascribe them to the ancestors of the despised race which had been so easily subjugated by small bands of Spanish adventurers. So little, indeed, was the existence of these monuments known, that the able, philosophic, and conscientious Scottish historian, Dr. Robertson, in his 'History of America,' published 1777, affirmed, on the authority of persons long resident in those countries, that there was not throughout Spanish America 'a single monument or vestige of any building more ancient than the Conquest;' and his general estimation of the state of the inhabitants of those countries at that period led him to the conclusion that the progenitors of the American race must have been in a very barbarous state when they left the cradle of

mankind to populate these unknown regions. In one of his reports to Charles V., Cortez describes his manner of proceeding in Mexico as follows:—'I formed the design of demolishing on all sides all the houses in proportion as we became masters of the streets, so that we should not advance a foot without having destroyed and cleared out whatever was behind us.' These words characterize the policy of the Spaniards throughout the whole of New Spain—a policy followed up during two centuries, and resulting in the almost total obliteration from the face of the country of every trace of the state of things which preceded their arrival. The few ruins that were left to tell the tale of desolation, and the gigantic pyramidal structures which the untiring industry of the conquered race had reared, and which even the insatiable hatred of their conquerors was unable to destroy, remained utterly unheeded, failing to awaken the interest of the natives of Spanish descent, and lying beyond the reach of European curiosity, through the jealous policy of Spain, which placed innumerable impediments in the way of explorers. However, at the commencement of the present century, the illustrious Humboldt, braving all difficulties in pursuance of those scientific objects to which he devoted his life, visited New Spain; and through his reports Europe learned, for the first time, from an authority which admitted of no doubt, the existence of ruins fully confirming the statements of the early Spanish writers relative to the cities and temples of Mexico. Since then, tourists innumerable, scientific and unscientific, have visited and explored the ruins of Mexico. But the territory which stretches from Mexico to the Isthmus of Darien, including the peninsula of Yucatan, remained for a long time comparatively unknown. Yet within the impenetrable forests of those very partially-cultivated States are concealed the most remarkable remains of ancient cities, many of whose buildings and sculptures are in a state of such extraordinary preservation as to render it difficult to believe that they have been abandoned for centuries. In the year 1750, some Spaniards travelling in the interior of Mexico are said to have penetrated into the province of Chispas, and to have discovered there, either by chance or through means of information received from the Indians, the remains of a city consisting of ancient stone buildings, and extending, according to their account, over an area of from eighteen to twenty-four miles. So utterly unknown had the city been until then, that no tradition of the country gives any clue even to its name. Among the few Indians who were acquainted with the existence of the ruins, they were known as *Las*

Casas de Piedras—that is, the Stone Houses; and the travellers who have since explored them have bestowed upon them the appellation of Palenque, from the name of the little village in the vicinity of which they are situated. The news of this discovery, though it reached the ears of the Spanish authorities, failed to awaken their interest.

(To be continued.)

PASSING EVENTS.

GENERAL.—The decree has been signed for the fortification of the French port of Grandille and some small islands opposite Jersey. An immense floating battery is building at Bordeaux, which is to have bulwarks three feet in thickness. The different powers of Europe have despatched vessels of war to be present on the spot during the period of the Spanish expedition to Morocco. England has a squadron at Gibraltar, and cruisers on the coast; and France has sent a squadron to Algeiras. Russia, Naples, Austria, Prussia, Portugal, and Denmark have each one or two ships. Madrid letters state that the Spanish Consul at Tangiers had received orders to quit his post on the 15th instant, and on the 18th Spanish troops would enter the Moorish territory, unless the pending dispute was previously arranged.

AMERICAN.—An extraordinary appearance of northern lights in California is reported in the *Herald*, which says—"The colour of the northern sky was that of a fiery crimson: it seemed as if a hundred thousand buildings were burning at one moment: the sight was awfully sublime: the appearance now is positively awful: the red glare is over houses, streets, and fields; and the most dreadful of conflagrations could not cast a deeper hue ahead." Accounts from Venezuela state that the Foreign Consuls at Ciudad Bolivar had issued an appeal to the Governors of the French, English, and Danish West India islands to interpose in the intestine troubles of the country, as nothing but foreign intervention will save the inhabitants from entire destruction. In this appeal, the Consuls say that the contest now going on is not one of ordinary revolution having for its object a political end; but, on the contrary, the motto now is violence, death, and pillage. The acts of atrocity committed by these vandals are, they say, so numerous that it would be difficult to enumerate them. In the provinces of the interior whole communities have disappeared, and the country is rapidly depopulating. A despatch from Puerto Cabello, dated Sept. 6, says—"The troops from this city, together with the marines, landed at Maento 400 strong, and assailed Laguayra from the east, while the fleet, composed of nine sailing vessels and one steamer mounting thirty guns, bombarded the port in every direction: 2,600 men from Caracas made a simultaneous attack at various points to the west of the port. At Maracay, 150 men of our troops, commanded by Menendez, captured that city after a severe struggle. The city of Baul, defended by two hundred men, under the brave F. L. Vasques, was attacked on the 20th ult. by the revolutionists, 600 strong, under C. Perez and Felix Puerto, who were repulsed with a loss of 150 men and on the 28th a new attack met with a similar fate."

VARIETIES.

"WHY, Tom, my dear boy, how old you look!"—"Dare say, Bob; for the fact is, I never was so old in my life."

A MEDICAL student under examination being asked the different effects of heat and cold, replied, "Heat expands, and cold contracts."—"Quite right. Can you give me an example?"—"Yes, sir. In summer, which is hot, the days are longer; but in winter, which is cold, the days are shorter."

STEAM GAS.—A new mode of generating illuminating gas by steam has been lately discovered. This new process is carried on without the use of coal, but with the use of some resinous substance. The mode is so economical that a machine of three-horse-power would be able to light a large town, and at a cost considerably less than ordinary gas.

TRICKS WITH FLOWERS.—There is a very curious trick that can be played with flowers. In one quarter of a minute, a dahlia that is all purple can be changed, so that every petal shall be tipped white; and a scarlet one changed, so that every petal shall be tipped yellow. This is done by simply burning some brimstone, and holding the flower a few seconds in the fumes. The change is instantaneous. Other flowers are subject to change by the fumes of brimstone, which discharges the colour wherever it reaches. The experiment is easily tried by lighting a few lucifer matches.

EXTRACT FROM CLEMENT.—The following passage (translated) occurs in one of the Epistles of St. Clement, one of the most eminent fathers of the Christian Church in the early part of the first century :—"Behold, the Lord shall take to himself a nation from the midst of nations, as a man taketh the first fruits of his field ; and from that nation or people shall proceed things that are most sacred."—(1. Epistle of Clement, sec. 29.)

USEFUL INFORMATION.—The washerwomen of Holland and Belgium, so proverbially clean, and who get up their linen so beautifully white, use refined borax as a washing powder instead of soda, in the proportion of a large handful of borax powder to about ten gallons of boiling water. They save in soap nearly one-half. All the large washing establishments adopt the same mode. For laces, cambric, &c., an extra quantity of the powder is used ; and for articles required to be made very stiff a strong solution is necessary. Borax, being a neutral salt, does not in the slightest degree injure the texture of the linen ; its effect is to soften the hardest water ; and therefore it should be kept on every toilet table. To the taste it is rather sweet, is used for cleansing the hair, is an excellent dentifrice, and in hot countries is used with tartaric acid and bicarbonate of soda as a cooling beverage.

GARDENING MEMORANDA.—Potatoes intended for seed should be kept where they can be occasionally turned, to prevent their growing. The best criterion for gathering late fruit is the ease with which they leave the tree. When strawberries are swelling, put clean straw between the rows to prevent them from lying on the ground, or the grit splashing up with the rain. In pruning gooseberries, those intended to produce large fruit should have their young wood cut out very thin, and be shortened back about half its length ; but others intended to produce heavy crops should have the young wood left its whole length, only thinning out the middle of the tree and removing any branches that cross close to each other. In pruning currants, the best plan is, after the head of the bush is formed, by allowing several main branches to rise at regular distances of six or eight inches from each other, to prune the laterals or side branches produced every year back to one or two eyes : the spurs, if they become very thick, should be thinned out, and the leaders shortened about half their length, first observing the direction of the bud you intend to cut to, which should point outwards : this is of consequence, as it will keep the heart of the bushes open : those of a pendulous habit must be cut to a bud on the upper side of the branch ; and indeed, in every kind of pruning, the direction of the terminal eye is of great importance. Currants can scarcely be pruned too close. The branches of black currants may be thinned out, but not shortened.

POETRY.

THE BABY.

(Selected.)

Another little wave
Upon the sea of life ;
Another soul to save,
Amid its toil and strife.

Two more little feet
To walk the dusty road—
To choose, where two paths meet,
The narrow or the broad.

Two more little hands,
To work for good or ill ;
Two more little eyes,
Another little will.

Another heart to love,
Receiving love again ;
And so the baby came,
A thing of joy and pain.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALKIN, 42, ISLINGTON.

LONDON:

ON SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 36, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY E. JAMES, 61, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 44, Vol. XXI.

Saturday, October 29, 1859.

Price One Penny.

THE MILLENNIUM.

How incongruous it seems to place universal peace in juxtaposition with the din of battle and the clang of arms! How deeply suggestive to gaze piercingly through the dense rolling smoke of war's smouldering fires upon the quiescence of nature, and see happy peace, smiling plenty, and righteous judgment blessing the sons and daughters of the God of peace! Involuntarily the soul exclaims, Surely, surely, man was created for some nobler purpose than that of pursuing a phantom of glory through "blood, fire, and smoke!" Surely this earth was formed for a higher destiny than that of being a broad battle-field for maddened foes—a vast arena of contention for conflicting mortals!

The millennium, (derived from two Latin words—*mille*, a thousand, and *annum*, a year,) or a thousand years of peace, during which Christ will reign over the earth, is believed in by nearly all who profess to believe in the Bible. Some maintain that such reign will be purely spiritual, or in the hearts of the people, while others hold that it will be a literal reality, and that in the language of Isaiah, he will "reign in Mount Zion and in Jerusalem and before his ancients gloriously." (Isaiah xxiv. 23.) The first opposition of any importance to this latter view which the ecclesiastical historian records occurred in the third century—that season so prolific of errors, when Origen violently opposed the doctrine of

the personal reign of Christ, because it was inimical to some of his favourite sentiments. (See Mosheim, vol. 1, p. 284.) This "father" of the art of spiritualizing found many adherents in his own and succeeding ages to this peculiar opinion of his.

We merely cite this to show how soon after the ascension of the Saviour men began to dispute a doctrine plainly revealed, and endeavoured to quench a hope deeply cherished in the hearts of all who were endued with the Spirit of inspiration. But it is not our design to follow the mutations of opinion, nor chronicle the wild wanderings of imagination. We will therefore proceed to delineate the opening scenes, commencement, and characteristics of the grand millennium, the reign of peace, as depicted in the revelations of heaven.

The rapid development of science has led many to believe that new inventions for wholesale slaughter and destruction, with improvements on arms already in use to make life terribly cheap, would produce universal peace as the best policy, fear acting as a successful barrier to the surging passions of a nation or power. This view of the matter displays but a very limited knowledge of the human character; for when did fear curb the ambition of the sanguinary conqueror, or stem the torrent of passions which a lust for power and conquest evokes? Besides, all nations will not have the

advantage of each invention at the same time; and that spirit which produces aggressive war will take advantage of a real or supposed superiority, and, provoking the evil passions of an antagonist, seek to force it into subservience and compel it to own the sway of a more successful rival, while the conquered may, perchance, by the aid of some fresh discovery, retaliate successfully upon the conqueror. Examined upon its proper basis, the picture presents no features of an approach to universal peace, but rather appears bloodier and more desolating the closer it is investigated. Improvements in the science and art of war may conduce to bring about peace, but it certainly will be by other means than those dreamed of in the world.

Some there are who have fondled themselves into the belief that a congress of crowned heads or delegates from the various powers might settle all matters of dispute by arbitration, and thus avert the horrors of war. But this is too utopian ever to receive a practical realization. The wiles of diplomacy are too sinuous and tortuous for honesty to tread in; and where duplicity is the motive power, no permanent good can ever be produced, while the very essence of Gentile institutions is "opposition," without which they could not exist, and which would sooner or later involve the antagonistic parties in irreconcilable disputes, to be ended only after the earth had been deluged with blood and fattened with the bodies of the slain,—the secret motives and unavowed purposes of crowned tyrants acting as a lever on the nations, forcing them to "cry havoc and let slip the dogs of war;" for unregenerated human nature will be unregenerated human nature still. Still another party, with plans equally as praiseworthy and pure, propose to convert the world to their religious views and opinions, and blandly invite the liberal and peace-loving to aid them in their efforts thus to produce universal peace. Without doing more than merely noticing the impossibility of effecting this by any means at their command, and stating that of the one thousand millions who inhabit the earth, three-fourths are either ignorant of or abjure the name of Jesus, while the questionable converts of these pseudo philanthropists number some score per annum, leaving at that rate over thirty-

seven millions of years to accomplish it in, what guarantee have we for universal peace when that immense period has rolled by, while, among the few millions who profess Christianity, disputes, contentions, jarrings, and all the petty kinds of warfare which characterize sectaries are the rule, and not the exception? And even among converted (?) nations, "his most Christian Majesty" does not hesitate to declare war and array his troops against "his most Catholic Majesty;" nor does evangelical Britain, with her highest dignitary for the head of her Christian church, stand as an exception in this matter among the free, enlightened, and religion-spreading nations of Christendom!

Truly the prospects for universal peace, when the world has been converted to principles and practices which produce such results, after waiting a *few millions of years*, are not very flattering!

A few other ephemeral schemes have been started by some hothouse-brained individuals; but, like delicate exotics exposed to a strange and unhealthy atmosphere, they have perished with their authors. These specious plans remain as specimens of the sublimity to which human folly can rise, wherein humanity becomes changed without the assistance of God, and millions of years are looked upon as the veriest trifle.

Truly does the good Book say, "The wisdom of man is foolishness with God," and his "ways are not as man's ways." That He hath decreed a millennium of peace upon the earth, the Scriptures abundantly testify; and the plans of man for bringing it about, which we have cited, are warranty sufficient that they believe in it. How far they are removed from the truth the sequel will show.

The "signs of the times" are indicative of an approaching struggle of no common character,—not a mere effort of one nation or power to plant the flag of victory on the castellated keep of some ancient rival, but a gathering of the world's marshalled hosts in deadly array. "Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision." (Joel iii. 14.) Scene after scene of the mighty panorama unfolds itself, while bloodier and more ghastly it appears, till the grand crowning event almost thrills the soul with anguish, as the stricken and devoted ones fling their wild wail to the elements, "Babylon

"the great is fallen, is fallen." Yes, the power and pomp of the mighty must fall, the empress of confusion lick the dust, and the strength of the great ones be destroyed, before universal peace blesses the children of men and smiles its happy greetings to a creation long in agonies of discord.

To the eye of the discerning believer the future is not dim nor cloudy. Pencils of light glint the prominent landmarks of prophecy, and the present aspect of affairs clearly indicates the truthfulness of that spirit which has delineated the present and the future, while the strongest basis of hope is thus provided for faith in the due fulfilment of all the revelations given concerning the destruction of the wicked and the glorious triumph of the righteous.

The hour of blackness which precedes the opening dawn is rapidly approaching, while the owls and bats of politics and statecraft buzz their wings and rejoice at the gloom which now surrounds them, and the multitudes who mourn and suffer dread the unknown future so alarmingly heralded. War now exists, and war will continue to exist and increase, nation after nation being drawn into it until the rebellion of South Carolina ushers in the last act of the awful drama, and the serried ranks of the "powers that be" destroy each other before the Lord; for thus saith the Almighty—"I the Lord am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. I have sworn in my wrath and decreed war upon the face of the earth; and the wicked shall slay the wicked, and fear shall come upon every man, and the Saints also shall hardly escape: nevertheless, I the Lord am with them, and will come down in heaven from the presence of my Father and consume the wicked with unquenchable fire." (Doc. and Cov., sec. 20, par. 9.)

What fearful destruction—what dread sublimity is prefigured in the foregoing words! Vast armies, furnished with the horrid appliances of war, rushing on to destruction,—hosts encountering hosts,—mighty fleets wakening the echoes in old ocean's caves, and hurling to the waters myriads of victims,—

"Ruin, rapine, blood, and fire,
Mid the wild din rising higher;
Where king Death triumphant wages
Battle, while the war-storm rages
'Gainst the growing powers of ages,
Till they yield."

Then, amid the thunders of war, the shouts of the combatants, the groans of the dying, the wail of the suffering, and the shrieks of the mangled and bleeding, heaven's artillery bellows forth, earth shakes to her centre, and a sound like the bursting of ten thousand thunders strikes the maddened hearts of the raging hosts with awe; "For the Lord shall go forth and fight against those nations as when he fought in the day of battle." (Zech. xiv. 3.) Plague, fire, and pestilence will complete the awful scene; and the great ones who are left, humbled in the dust, shall look on from afar, weeping and wailing; while a voice from the heavens will speak comfort to the troubled hearts of the Saints, saying, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her." (Rev. xviii. 20.)

Then, for a season, chaos seems to reign again; but soon from the confused mass disorder is repelled. Power exists and is felt. The Saints of the Most High, preserved from destruction in their beautiful Zion, as God's recognized authority, reduce the crude mass to shape and order. Israel, returned, kneels down and receive their blessings, being crowned with glory in Zion under the hands of Ephraim. Then will the inhabitants of the earth who are left see how the Lord uses for his purposes the works which man in his vain imagination considered as only produced for his own advantage. Spanning the earth like a girdle, the electric wire will dart intelligence from land to land, and thus "The law shall go forth from Zion, and the word of the Lord from Jerusalem." (Isa. ii. 3.) Then "The king who reigns in Salem's towers shall all the world command." Then science, still further developed, shall, under the balmy breath of peace, fructify the living soil; and the great and expansive capacity of intellect, glowing under the power of celestial fire, will be moulded and fashioned after the mind of the Great Master, who, reigning "King of kings and Lord of lords," "shall judge among the nations and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift up the sword against nation, neither shall they learn war any more." (Isa. ii. 4; Micah iv. 3.)

What a blissful change for the honest

and meek! What a glorious scene on which the gaze of mortals and immortals may dwell! Old mother Earth, relieved from the oppression under which she so long had groaned, joyously sends forth her choicest gifts to cheer her happy children; sterile deserts spring forth into life and loveliness; barren wastes bloom under the kind care of willing and rejoicing cultivation; and the fury of the brute creation having departed with the knowledge of God covering the earth, joy and gladness will be the portion of all, and love grace the rule of King Messiah, till even "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fating together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the suckling child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den." (Isa. xi. 6—8.) Yes, man and beast will alike taste the fruits of that glorious reign, the coming of which is nigh, even at our doors.

But such a reign of glory and peace is not without its purposes. Mankind have foolishly supposed that, after wresting the earth from the power of Satan, Christ would reign over it for a thousand years, and then destroy it like a worthless thing. Such an idea argues but a limited conception of the wisdom of God, and ignores the economy of Heaven in exalting this planet to a celestial sphere. Consult the promises made to the ancient worthies of an *everlasting* inheritance upon it, and hear the testimony of John, that he "saw a new heaven and a new earth," and "heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them." (Rev. xxi. 13.) New to all intents and purposes will our earth become

when, cleansed from all pollution, having its long-borne curse removed, and being renewed and embellished, it shines forth with the splendour of a celestial orb; for "There shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever. (Rev. xxii. 5.) No longer ranking as a secondary in the order of creation, but garnished with the splendour of the first, it becomes a fit habitation for the sanctified and redeemed, a place for the thrones of exalted intelligencies, and a mother of worlds yet in the womb of eternity. For this state the millennium is but a preparatory work. To bring about this glorified position, the Prophets and Apostles of God, headed by their Saviour and Redeemer, return once more to the earth of their inheritance; and guiding, directing, and moving to action, they will unceasingly persevere till the work of redemption is completed and the voice of salvation speaks blessings to the human family. Those who are now working behind the veil will then step forth, clothed with immortality, each one great in his name and position and God-like in his characteristics. Noah, Abraham, Moses, Elijah, Peter, and Joseph will aid the Ancient of Days and the Prince Redeemer in the glorious work; and the earth, studded with noble cities, whose lofty temples find ministers day and night within their walls, will tremble with joy as the mighty work rolls on. O for a place amid such holy scenes, when "Saviours shall come up on Mount Zion," (Obad. xxi.) and the great work of redemption makes the millennium a sabbatic era!

Here is something worth living for, struggling for, and, if need be, dying for, to have a "part in the first resurrection; for on such the second death hath no power." (Rev. xx. 6.)

S.

SEDITION.

BY ELDER FREDERICK W. BLAKE.

Sedition has wrought the downfall of kings and kingdoms, the overthrow of nearly all the past great dynasties, the loss of much treasure and life, of freedom,

and the extinction of nations; and its general tendency to becloud and hinder progressive movements has been clearly revealed to the world. David has said,

"The kings of the earth take counsel together against the Lord and against his anointed." The governments that God has recognized upon the earth—those of early as well as of recent time, and the agents appointed by him for the high positions necessary to be occupied for the people's good, have constantly been the subjects of the seditious counsellings of kings and legislators. How often have they expressed admiration for men who claimed Divine guidance and for institutions of heavenly establishment! Yet the blood of these men they would willingly spill, and these institutions they would with gloating ambition destroy. Shameless acts have sometimes instilled fear. When engaged in a wrong cause, the actors have often lacked the nerve to carry out the dark object meditated. The undecided and timorous state of such has often haply killed their measures and led to the discovery of base plots. The trap has often destroyed its maker; but if it gains the prize sought for by the employment of successful cunning, it has not been retained without difficulty, and has often brought sorrow. The sale of Joseph to the mercenary Ishmaelites gave no honour or joy to his jealous brothers. The enemy of Christ lived not long to enjoy the bribe for his betrayal. Cæsar's death-blow gave but short-lived glory to his conspirators. Nero's fierce hate and deadly decrees against the Christians gave him a fiendly fame. And men who sin against light and fight against the holders of truth can expect no worthier fate, either here or in the future. A man is known by the company he keeps. A church-goer becoming a frequent visitor at a drinking-house would soon be designated intemperate; while a drunkard often entering a temperance-hall would give his friends reason to hope for his reformation. A Saint constantly seeking the company and conversation of the wicked—those who scorn and speak evil of dignities, and whose influence and feelings are against the Lord's anointed ones, will be justly regarded with suspicion; while an apostate entering the meetings and joining the Saints in their devotional exercises, and showing sorrow for past folly, may give us encouragement to bless and save him. "A tree is known by its

fruits." Men may hide up for a time the mischief-working influence; but it soon drives the root of freedom (humility) away and works out the ruin of its possessor, unless speedily checked. To entertain evil and allow its suggestions to prey upon the mind, to the exclusion of the sense of duty, is a losing matter. We should always learn to keep our treasures and every heaven-born principle to secure our birthright by-and-by.

But many actions are performed without consideration of the result, and thus many egregious errors arise. One false step leads to more, until the confidence of men in power is despised, and the Spirit of God vacates his station. Thus God's ambassador leaves when the man declares war against sacred principles. Bereft of these needy helps to progress and salvation, his reckless contorted movements, his vain expectations, and his bubbled hopes are all like the little boy's air-castles—hollow ravings of the mind. If truth was ever loved, if the Gospel's perfections were ever admired, if the effects wrought out by the observance of the Priesthood's counsels impressed conviction of their Godly establishment, then all worldly charms would be to his soul as dross, and the best constituted system unsatisfactory.

But there are a class that can merely be regarded as garnished sepulchres. In time they grow dim. The glory of many such has departed, and the truth may triumph over them in spite of their fears or proud vauntings. The absence of such will never be regretted; their loss will never dim the lustre of God's holy courts, or his people's bright condition. The day will come when the "pure in heart" alone can stand, and when the stubble will be consumed.

Righteous submission and a sense of justice could be learned by adding the following rule to our practice—"Do unto others as you would have others do unto you." The application of this wise saying from the wisest of men would extinguish all seditious feelings and cause them to be regarded as hindrances to life eternal. The great motive power to all our acts should be the inward assurance that God rules, that God rewards, and that God punishes.

A TRIMBLEFUL of powder, properly applied, will split a rock four feet square.

HISTORY OF JOSEPH SMITH,

(Continued from page 684.)

[July 1843.]

Also Caleb Baldwin and Alanson Ripley joined me in the following:—

"State of Illinois, }
Hancock County, } ss.

"Personally came before Ebenezer Robinson, a Notary Public in and for said county, Caleb Baldwin; who, being sworn, says that after the arrest of himself and others as mentioned in the foregoing affidavit, he went to Judge Austin A. King, and asked Judge King to grant him a fair trial at law, saying that with the result of such a trial he would be satisfied. But Judge King answered that 'there was no law for the Mormons;' that 'they must be exterminated;' that the prisoners, this deponent Smith and others, must die; but that some people, as women and children, would have the privilege of leaving the State; but there was no hope for them.

"He told Judge King that his family, composed of helpless females, had been plundered and driven out into the prairie; and asked Judge King what he should do. To which Judge King answered, that if he would renounce his religion and forsake Smith, he would be released and protected. That the same offer was made to the other prisoners; all of whom, however, refused to do so, and were in reply told that they would be put to death.

"Alanson Ripley, being in like manner sworn, says that the same offer was made to him by Mr. Birch, the prosecuting Attorney, that if he would forsake the Mormons, he should be released and restored to his home, and suffered to remain; to which he returned an answer similar to that of Mr. Baldwin.

"Joseph Smith, being in like manner sworn, says that he and Mr. Baldwin were chained together at the time of the conversation above recited by Mr. Baldwin; which conversation he heard, and which is correctly stated above; but that no such offer was made to him, it being understood as certain that he was to be shot.

JOSEPH SMITH,
CALEB BALDWIN,
ALANSON RIPLEY.

{ L. S. }

"Sworn to and subscribed before me, this 7th day of July, A.D. 1843. Given under my hand and notarial seal, the day and year last written.

E. ROBINSON,
Notary Public, Hancock County, Illinois."

Afterwards Caleb Baldwin, Lyman Wight, P. P. Pratt, Hyrum Smith, James Sloan, Alexander McRae, and Dimick B. Huntington joined in making the following affidavit:—

"State of Illinois, }
Hancock County, } ss.

"Personally appeared before Ebenezer Robinson, a Notary Public within and for said county, the undersigned citizens of said county; who, being first severally duly sworn according to law upon said oath, depose and say that the said affiants were citizens and residents of Caldwell County and the adjoining counties in the State of Missouri during the years A.D. 1837, 1838, and a part of A.D. 1839. That said affiants were personally conversant with and sufferers in the scenes and troubles usually denominated the Mormon war in Missouri. That Governor Boggs, the acting executive officer of said State, together with Major-General Atchison and Brigadier-General Doniphan, and also the authorities of the counties within which the Mormons resided, repeatedly by direct and public orders and threats commanded every Mormon in the State, Joseph Smith their leader included, to leave the State on peril of being exterminated. That the arrest of said Smith in the month of November, A.D. 1838, was made without authority, colour, or pretended sanction of law; said arrest having been made by a mob, by which said Smith, among others, was condemned to be shot; but which said sentence was finally revoked. Said mob, resolving itself into a pretended court of justice without the pretended sanction of law, then and there made out the charges and procured the pretended conviction for the same which are mentioned in the indictment against the said Smith; by virtue of which he, said Smith, on the requisition of the Executive of Missouri, has been recently arrested by the order of his Excellency, Thomas Ford, Governor of the State of Illinois.

"Said affiants further state that they were imprisoned with the said Joseph Smith, when they and the said Smith were delivered into the hands of a guard to be conducted out of the State of Missouri, and by said guard, by the order and direction of the authorities of said counties where said Mormons were arrested and confined, and by order of the Governor of the State of Missouri, were set at large, with directions to leave the State without delay. That said Joseph Smith and said affiants were

compelled to leave the State for the reasons above mentioned, and would not and did not leave said State for any other cause or reason than that they were ordered and driven from the State of Missouri by the Governor and citizens thereof. And further say not

CALEB BALDWIN,
LYMAN WIGHT,
P. P. PRATT,
HYRUM SMITH,
JAMES SLOAN,
ALEXANDER MCBRAE,
DIMICK B. HUNTINGTON.

{ L. S. }
"Sworn to before me, and subscribed in my presence, this 7th day of July, A.D. 1843. In testimony whereof, I hereunto set my hand and affix my notarial seal at my office in Nauvoo, this 7th day of July, A.D. 1843.

E. ROBINSON,
Notary Public, Hancock County,
Illinois."

About four, p.m., Elders Brigham Young, W. Woodruff, George A. Smith, and Eli P. Maginn started on the steamer *Rapids* on their eastern mission.

Saturday, 8th. Municipal Court sat, and approved of the copies of the evidence heard on the Habeas Corpus, and revised it for the press. In the afternoon, Shadrach Roundy started with the affidavits of Hyrum Smith, P. P. Pratt, B. Young, L. Wight, and G. W. Pitkin, to carry to the Governor.

Bishop Miller arrived from the Pinery with 157,000 feet of lumber and 70,000 shingles for the Temple.

Elders Young, Woodruff, and Smith arrived at Saint Louis, and re-shipped on board the *Lancet* for Cincinnati.

Sunday, 9th. Meeting at the Grove in the morning. I addressed the Saints. The following is a brief synopsis, as reported by Dr. Willard Richards:—

"Joseph remarked that all was well between him and the heavens; that he had no enmity against any one; and as the prayer of Jesus, or his pattern, so prayed Joseph—'Father, forgive me my trespasses as I forgive those who trespass against me,' for I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.

"Sectarian priests cry out concerning me, and ask, 'Why is it this babbler gains so many followers, and retains them?' I answer, It is because I possess the principle of love. All I can offer the world is a good heart and a good hand.

"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination who may be unpopular and too weak to defend themselves.

"It is a love of liberty which inspires my soul—civil and religious liberty to the whole of the human race. Love of liberty was diffused into my soul by my grandfathers while they dandled me on their knees; and shall I want friends? No.

"The inquiry is frequently made of me, 'Wherein do you differ from others in your religious views?' In reality and essence we do not differ so far in our religious views, but that we could all drink into one principle of love. One of the grand fundamental principles of 'Mormonism' is to receive truth, let it come from whence it may.

"We believe in the Great Eloheim who sits enthroned in yonder heavens. So do the Presbyterians. If a skilful mechanic, in taking a welding heat, uses borax, alum, &c., and succeeds in welding together iron or steel more perfectly than any other mechanic, is he not deserving of praise? And if by the principles of truth I succeed in uniting all denominations in the bonds of love, shall I not have attained a good object?

"If I esteem mankind to be in error, shall I bear them down? No. I will lift them up, and in their own way too, if I cannot persuade them my way is better; and I will not seek to compel any man to believe as I do, only by the force of reasoning, for truth will cut its own way. Do you believe in Jesus Christ and the Gospel of salvation which he revealed? So do L. Christians should cease wrangling and contention with each other, and cultivate the principles of union and friendship in their midst; and they will do it before the millennium can be ushered in and Christ takes possession of his kingdom.

"Do you believe in the baptism of infants?" asks the Presbyterian. No. 'Why?' Because it is nowhere written in the Bible. Circumcision is not baptism, neither was baptism instituted in the place of circumcision. Baptism is for remission of sins. Children have no sins. Jesus blessed them and said, 'Do what you have seen me do.' Children are all made alive in Christ, and those of riper years through faith and repentance.

"So far we are agreed with other Christian denominations. They all preach faith and repentance. The Gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language—namely, to bury or immerse.

"We ask the sects, Do you believe this? They answer, No. I believe in being converted. I believe in this tenaciously. So did the Apostle Peter and the disciples of Jesus. But I further believe in the gift of the Holy Ghost by the laying on of hands. Evidence by Peter's preaching on the day of Pentecost, Acts ii. 38. Might as well baptise a bag of sand as a man, if not

done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost.

"I am free to-day. Messengers have returned with offers of peace from the Governor. The Saviour says, 'Except a man be born again of water and of the Spirit, he can in no wise enter into the kingdom of heaven.' 'Though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed,' according to Galatians, 1 ch. 8 v."

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 29, 1859.

THE WARNING VOICE.—Immediately after the proclamation of the Gospel, a revelation was to be made, calling upon the believers to come out of Babylon; and a prophetic voice of warning was to be heard foretelling the sorrows and judgments near; and an ominous voice from heaven was to send forth the warning invitation—"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

Our readers generally must be well acquainted with those prophetic utterings of John the Revelator to which we have referred in the above. They are also well acquainted with the fact that the work and the revelation of the last days embodied in the mission of the Prophet Joseph Smith professedly fulfil these and many other prophetic events and indications. In fulfilment of those to which we have referred, the proclamation of the Gospel has already been carried by the Elders to many nations, people, and tongues. With this proclamation, or directly after, the call has come to every believer to depart out of spiritual Babylon; and accompanying these has been the warning voice declaring the troubles at hand, with the almost total state of anarchy and demoralization that would take place among the nations.

For many years the Elders have proclaimed this to England; and from time to time the Divine call has been sounded in the ears of the Saints, the warning voice has given its utterance, and they have been urged to flee from Babylon and her corruptions, and escape the plagues. The fact has been insisted upon that society was becoming more corrupt, miserable, and sunken, and that times were coming when convulsions of various kinds would throw the nations into such a state as to nearly drown society in the unhallowed flood. It has been declared that Gentile society was becoming a putrid mass and nearing that state of dissolution and death which shall precede the establishment of a proper state of things throughout the earth.

The Saints in Europe generally have believed in these coming events, and tens of thousands have obeyed the call and practically heeded the warning voice. But there have also been thousands who have not obeyed the call, or practically heeded the warning. It is far from the promptings of the Spirit that we should thunder con-

demnation upon the Saints who stand firm in these lands ; for we believe that the Lord has at no time delighted in them so much as at the present. In relation to gathering, many of those ungathered stand justified ; and there are but few now in the Church who are under positive condemnation concerning this matter ; for in the days of our ignorance and spiritual infancy the Lord winks at our follies and looks upon us with an excusing eye. Nevertheless, however excusable we might be, and however kind and long suffering the Father is with his children, facts stand the same. Let us now look at those naked facts, and review for a moment the history of the ungathered of the Mission, speaking of them not individually, but collectively.

The reasons why there are thousands of the Saints who have not obeyed the call, or practically heeded the warning voice so far as to actually gather out of Babylon, are doubtless to a great extent attributable to a lack of opportunities to gather, in consequence of disadvantageous circumstances, the requirements and labours of the Mission, and other justifiable reasons. To these it may be added that with many it is partly attributable to that disposition in them to put things off to the future ; partly through events not being realized until they are more than at the door ; partly through carelessness and mismanagement ; a great deal because they have not realized their power to gather, nor believed that the Lord would open the way if they made the start in preparation to emigrate ; chiefly, perhaps, because they did not commence to make preparations, lay by their means, and continue to do so until the end was reached ; and much because they did not enter into the matter with purpose and a determination to succeed. Are not the reasons assigned as the cause of many being ungathered applicable to them in past years ? We do believe, however, that nearly all now understand things rightly, and are walking in the right path towards their emigration.

We will also notice another class who have been numbered amongst us, many of whom have gone out of the Church, and but few of whom we hope are now in it unaroused.

There were some who, from their staying for years ungathered, grew sleepy upon the matter, looking forward to be emigrated some day, but giving no signs of its being done within fifty years ; others deferring their emigration and their efforts of preparation so long that they felt that the Lord delayed his coming ; and that even if they did obey the warning voice, there was time enough yet.

During this history of the Mission, concerning the warning and the gathering to Zion, the Elders were urging the matter upon the Saints, and the Perpetual Emigrating Fund Company were making gigantic efforts to gather them, even to the exhausting of its resources, and for the time necessitating a suspension in its operations. Inspired by the prophetic whisperings of the future, the Elders warned the Saints with uncommon earnestness, and foretold the closing of the door of emigration. That Spirit had for several years prior to the closing of that door rested powerfully upon the Priesthood, and Brigham and Heber told the startling news that thousands in their flight from Babylon would gladly escape to Zion with their packs upon their backs.

From all this warning and exertion, the Saints might have known something of what was at hand. But what was the result ? The door of emigration was closed, and at a moment when not expected. Indeed, we do not think that even the Elders who were making the efforts and thundering out the warning saw so near a fulfilment. When the door closed, then thousands of the Saints would have gladly gone at any price, through any exertions and by any way, even though they had to travel with their packs on their backs. But for a season the day of their salvation from Babylon was passed, and the door of emigration was closed.

In reviewing and reflecting upon our past history and experience, we gather present benefit and many lessons. We see wherein we erred, and what we could and ought to have done. In the reflection of the past, the future is foreshadowed full of lessons, teaching us what we, the Saints, must do in that future. Moreover, in bringing up the past and reviewing our spiritual infancy, we are profitably struck with the more advanced views of maturer years, and we better understand what will be required of the Saints in their spiritual manhood, and realize that the Lord will require of us according to our day and experience. Besides, we see how true are his words, and how he will fulfil the prophetic indications. While the ungathered Saints are reflecting upon the past, does not the warning voice seem to boom louder and louder in their ears, and the days of trouble foretold become clearer to their mind's eye? Experience tells them how that foretold has been fulfilled, and how more is fulfilling, while the closing of the door of emigration may be considered as a startling lesson and the warning applied.

Again: Not only is the past a lesson, but nearly all that is true of the past is also true of the future. The past will be repeated only in a more advanced form, and the experience of the Saints will be the same again, with the exception that by the reflection of the past they will in the future be able to walk in the light, and those who desire righteousness will have a lamp for their feet in their onward journey. The proclamation of the Gospel reaches into the future, and accompanying that proclamation is the warning voice crying, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Let that warning voice seem to speak louder and louder to the Saints every day; and according to the length of time that they have been in the Church, and in proportion to their means and opportunities, let all of the ungathered take the warning to themselves. Let the past itself also be to the Saints a warning, and let them prepare for the future; for like as a part has been fulfilled, so will be fulfilled the whole. The closing of the door of emigration several years ago should be taken as the warning applied in our experience and as the forerunner of a greater closing, telling us to beware of an unprepared future—to beware lest it should find us neglectful of the day of opportunities now given by the re-opening of that door—to beware lest another closing should cut off *our* day of opportunities, and *our* day of salvation be passed. *Others* will have *their* days of opportunities and salvation; but that does not say that those who let their days of opportunities and salvation pass unaccepted will find them again, especially when they have had sufficient warning and experience.

The voice of warning should now be sounded loudly again unto the Saints, and they should prepare as fast as possible. But let not the hearts of any be troubled; for if they will perform their part, the Lord will give them sufficient time to use, though none to waste; and he will open their way before them. Neither let any think that their doings in other matters will stand in their way or hinder the purposes of the Lord. They are just as near Zion as they are also very near that day when none but the pure in heart and those who *will* to work righteousness can go up unto the hiding-place of the Saints. The doings of the faithful will show that they are a tried people, and their righteousness will prove that they are not unworthy to go up to Zion to hide in the chambers of the Lord.

COLUMBUS AND THE EGG.—Columbus mentioning with great humility his discovery of America, some of the company spoke in very depreciating terms of the expedition. "There was no more difficulty," replied Columbus, "than there is in setting this egg on its end." They tried the experiment, and all failed. Columbus, battering one of the ends, set the egg upright. The company sneered at the contrivance. "Thus," observed Columbus, "a thing appears very easy after it is done."

THE VISITOR.

VISIT OF A TRAVELLING ELDER—CONVERSATION WITH A
RETROGRADING BROTHER.

Perusing the minutes of a Branch Council belonging to my district, I observed reports given by the Teachers concerning several omissions of which one of the brethren had recently been guilty in regard to the duties of his office in the Church; and I determined to visit him on my next journey in that neighbourhood. One Saturday evening I found a favourable opportunity to see him at his residence, and availed myself thereof. I turned the rambling conversation to the purpose of my visit by saying—

“Brother N., I have been informed that you have not of late manifested the life and energy in the discharge of your duties that you formerly evinced, and that you appear rather to retrograde than to progress. I must confess I was very sorry to hear this report, and I have come to personally ascertain the real state of your feelings and designs, with the reasons thereof, and hope you will be candid with me as with a friend who desires to benefit you.”

Brother N. replied—“I am sorry to say that I cannot in truth contradict the reports that have reached you concerning me, for I have felt of late rather indifferent about these matters, and do not at present feel as if I could again take such an active part in the work as I have been accustomed to do.”

“And what reason have you for that?” I interrogated.

“Oh,” he continued, “I cannot exactly tell. There are matters one cannot always feel comfortable about, although we may not be able exactly to describe them.”

“Perhaps,” said I, “you can find sufficient language to describe the outlines of that which interferes with your peace and comfort.”

“Well, perhaps I might,” he replied; “but I can hardly see why I should make all my feelings known, seeing that it more particularly concerns my own self.”

“Is that it?” I asked. “I think I can explain to you the reason why you

should. Your brethren, to whom the watchcare of the Saints is entrusted, take an interest in your welfare and your position. Guided by love for you, they want to rescue you from every pernicious influence which may prey upon your mind; and in order to be able to benefit you with suitable instruction, they must understand your disposition as well as the circumstances of your case; and they can only ascertain them by inquiring of yourself. If you know that they are the servants of God, as you have so frequently testified, you will be glad of their inquiries in order that you may be benefited by their counsels. Besides, as you have engaged yourself in the cause of God and have by solemn vows placed your services at the disposal of the Church, whose affairs the brethren are called to superintend, and as your conduct influences those affairs, the state of your standing belongs to their department. Can you now see why it is not your business alone?”

“Well,” said brother N., “I think you are about right on that point; and perhaps you will hear what I have to offer as the cause of my present feelings?”

“With all my heart,” I ejaculated.

“Go on, brother N.”

“I have nothing to object to any principle of the Church,” he continued, “and have always considered myself as good a Saint and officer in the Church as the majority of those whom I know, and have aided in the building up of the Church by my means and labours as well as by my faith. But when one is willing, there is sometimes too much imposed upon him; and thus has it lately been with me. Now, they wanted me, besides the regular visiting of the Saints, to preach in the open air in a place where I am likely to meet with numbers of my fellow-workmen, who will be ready to ridicule me all the week for it; and I think those demands hardly fair, as there are others who might go there, if necessary.”

“This is one thing,” I interjected; “and what is the other?”

"They find so many faults with my visiting," he rejoined, "while I always strive to do my best also in that particular. I visit the Saints as often as circumstances will permit, and talk to them about their duties as often as convenient; and I do think they ought to be satisfied. But if they are not, I would sooner sit down and rest myself a little until other men rule who will appreciate merit."

After a silence of a few minutes, during which I drew my chair a little nearer to brother N.'s, I took a more earnest attitude, and said—

"Brother, I am surprised at you; but I will instruct you upon these points, if you are inclined to listen to me."

"O yes," he said; "I shall be happy if your teaching can dispel the gloom which envelops my mind at this time; for I assure you that I do not feel so happy as I used to feel; and I should above all things like to regain that intense joy in the work I have so long laboured to sustain which I felt in former days."

"Well, then," I continued, "my reply to the first point is easily given, and is so self-suggestive that I hope you will understand it. As regards the preaching of the Gospel to the world, and its being onerous, besides incurring ridicule or derision, I do think it is a great honour to be appointed to represent the great principles of the Gospel before the world, to proclaim the Redeemer's message to a fallen generation, and to offer them those blessings which yield so much joy to the heart and shed such a peaceful influence over the life, making man aware of its final purpose. Brother, what honour could be greater? Do you know of a more exalted calling? Verily, I think that no man should shrink from the burden of such appointment while he continues to feel an interest in the salvation of the human race. Gross darkness indeed must cloud the spirit to occasion him to repudiate such honour in order to escape a little work, which is the very thing that glorifies a Saint's career, and to evade a little derision. As for your fellow-workmen, I think, for my own part, that I should either have to act the hypocrite in their company as regards my religion, or otherwise be honest; and in the latter and certainly more honourable case, I should want to extend as much information as possible to them; for which purpose

such an appointment would appear to be a most favourable opportunity. And if you think that another ought to be sent there, you may perhaps be right, and probably wrong; for how do you know whether there is not some purpose in your being sent, unknown to you, which could not be effected by the mission of another, and the realization of which would be the means of blessing yourself?"

Brother N. sat silent for awhile; and after the pause, he said, meditatively—

"True, brother B.; I did not see it in that light before. But you are quite right."

"Yes," I replied, "I know I am. And now I come to the second point—the visiting. You say you go 'as often as circumstances will permit,' and admonish when 'convenient.' There are individuals who will render almost anything convenient, while with others the term defines but very little. The Saints *must* be seen and taught as often as their conditions and wants and the precepts of the Church require; and when a man goes to visit the Saints, he goes as a servant of the Lord; and as such the Saints must be taught to revere his calling sufficiently as to make it 'convenient' to receive his teachings. If he goes in the light, intelligence, and power of the Holy Ghost, with humble mind and proper manners, there will be but very few places where he cannot find it 'convenient' to teach the Saints; and he will also find favour among the Gentiles among whom some of them may live. If the President finds fault with you, it is your duty to measure your labours and their value by his judgment rather than by your own. Do you not think this is right also?"

Brother N. looked rather abashed; and replied—

"Yes, it is. I see it all now, and wonder how I could have entertained such dark views, when I have so often aided others to banish similar thoughts from their minds."

I remained silent; and after a short pause, he continued—

"Brother B., do you think I can be forgiven for thus disregarding the brethren's valuable teachings and spurning their solicitude? and shall I be able to regain their confidence? I feel determined to live again in renewed devotion to the great work of God, and to labour more assiduously and liberally for the

extension of his kingdom than I have done at any further period of my life."

"Yes," I answered. "Go and state your determinations to your President and the brethren of the Council. Tell them that your energies are brightening again, and that your faith and works in connection with theirs shall henceforth be devoted more and more to the service of

God's kingdom. They will gladly sustain and bless you. But now I must leave you. May God strengthen your fresh devotions and crown your labours with his blessings!"

I then bade him "good bye," and was soon pursuing the road to my lodging for the night.

CORRESPONDENCE.

NOTTINGHAM PASTORATE.

Nottingham, October 8, 1859.

President Calkin.

Dear Brother,—It is with pleasure that I again address a few lines to you to inform you of the condition of affairs in this Pastorate.

The Saints generally are in a healthy state, and feel determined to do right, and are desirous of showing by their works that they will help to build up the kingdom of our God. They have unitedly responded to the call made upon them this quarter for the book debt owing to the Office; and I am happy to say that we have accomplished our task, with a little over to assist our friends who may need it, which our Quarterly Report sent to you on September 30th will show.

The Derby Conference was held on the 14th of August. The brethren represented their Branches in good working condition. Some of them are on the increase in numbers as well as faith and works. President Budge was with us, and the Saints were much blessed by his instructions.

On the 21st we held a Pastoral Conference in Nottingham. Elder Budge and the Travelling Ministry from the other Conferences were present, and also many of the Saints from the country. The brethren felt well in stating the condition of their fields of labour. Elder Budge testified his satisfaction at the representations given. The counsel given by him was received by the Saints with gladness, for their works have proved it. He preached a plain, but powerful discourse to us in the evening. Many

strangers attended with an apparent interest and satisfaction.

The Leicester Conference came off on the 4th of September. The brethren and sisters felt well in coming together, for they brought the good Spirit with them, and were ready to receive the instructions we had to impart. We laid before them a few business matters, which they have taken hold of with the right feeling; for they have not been behind in manifesting it by their works. In the evening we had a good congregation of Saints and friends. Elder David John addressed us with plain "Mormonism," and I am sure the sap was with it, for all seemingly felt well and wished to hear more about the great work of the latter days.

The brethren labouring with me in this Pastorate, as a general thing, are faithful and true to their post. They have a desire to labour for the salvation of the people by laying before them the principles of the Gospel, and also to bless the Saints and encourage them to faithfulness.

I also feel well myself in the good work with this people; for I have proved them to be Saints indeed, who have increasing desires to do as they are told, with the knowledge that they are blest in so doing. I feel to bless them more and more for their diligence and perseverance in helping to roll on the kingdom of our God on the earth.

My prayer is that God will continue to prosper his Saints in all they take in hand for the welfare of Zion's cause.

Your brother in the Gospel of Jesus Christ,

JOHN COOK.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 691.)

Thirty years afterwards, however, the king of Spain sent out an exploring commission under the direction of Captain Del Rio, and subsequently another under Captain Du Paix; but, by adverse circumstances, the reports of both these gentlemen were withheld from publication for many years; and it is thus only within the last twenty-five years that any authentic accounts of these interesting remains of a bygone civilization have become known to the world in general. Since the publication of the report of the two above-named gentlemen, the ruins have been visited and carefully explored by several enterprising travellers. The last among these, as far as we are aware, was Mr. Stephens, the well-known American writer and traveller, who published in 1839 and in 1842 the result of his researches, illustrated with numerous engravings. In the course of his journey through the several provinces of Honduras, Guatemala, Chiapas, Tabasco, and the peninsula of Yucatan, Mr. Stephens met with no less than forty-four ruined cities, the greater number situated within short distances of each other in Yucatan, but buried in the depths of forests, without any visible means of communication, and in many cases unknown to the populations within a few hundred yards of whose doors they are. . . . On the first survey of these wonderful cities of palaces, buried in the bosom of the vast forests of an uncultivated region, the imagination, struck by the presence of so much grandeur and magnificence, and the total absence of all the petty details connected with the daily necessities and the daily cares of human life, conjures up to itself a race of beings exempt from these necessities and these cares, which has dwelt here in happiness and splendour. But sober reason soon re-asserts its sway, and bids us believe that where we find the traces of human habitations, there also, though hidden, we shall find the presence of those conditions without which human nature cannot exist. Thus, though the sites of these cities, particularly in Yucatan, seem selected with an entire disregard of that which is generally considered the first of conditions for the foundation of a city—namely, a natural supply of water, we find, upon nearer investigation, that this seeming indifference with regard to the absence of one of the first necessities of life must have been owing to the consciousness

possessed by these builders of their capability of supplying by art the deficiencies of nature. The wonderful perseverance and industry of this race seems to have recoiled before no difficulties. The same hands that raised the immense artificial mounds to bear aloft their stately palaces and their temples were ready to provide artificial means to supply large populations with water. The ponds and wells which have been found buried in the depths of the forests surrounding the ruined cities, and which were, until very lately, believed by the inhabitants to be natural depressions of the soil, and in most cases looked more like bogs or marshes than like artificial tanks or cisterns, have now been ascertained beyond a doubt to be lined with masonry; and they form a very interesting portion of the ancient works of the aborigines. Several of these ponds, (or aguadas, as they are called by the natives of Spanish descent,) situated on the property of a gentleman more observant than the generality of his countrymen, were entirely dried up by the heats of summer in 1835. The proprietor, placing confidence in the current traditions that they were artificial contrivances and the work of the Antiguos, or ancients, as the Indians denominate the authors of the many ancient works with which their country abounds, availed himself of the opportunity to make a careful examination of the ponds, and was satisfied that on this point tradition was correct. In 1836 the pond was cleared of mud, and an artificial bottom disclosed, consisting of large flat stones, placed in several layers, the interstices being carefully filled with a reddish-brown clay. In the middle of the basin, sunk from the level of this paved foundation, were four wells, eight yards deep, and five feet in diameter, and lined with stone, but at the time of which we speak filled with mud. Besides these, there were around the margin of the pond upwards of 400 pits, into which the water had filtered, and which, together with the wells, were intended to furnish a supply of water during the dry season of the year, when the upper basin, which depended upon the floods of the rainy season, should be empty. On another estate within a short distance of the one we have just mentioned, another aguada of a still more extraordinary character has been cleansed and restored to its original use.

(To be continued.)

LIST OF DEBTS

DUE FOR BOOKS, STARS, ETC., BY THE SEVERAL CONFERENCES AND OTHERS, FOR THE QUARTER ENDING SEPTEMBER 30, 1859.

CONFERENCE.	AGENT.	AMOUNT.	BRANCH.	AGENT.	AMOUNT.
Belfast	Thomas Crawley..	£72 2 9		Brought forward.....	£538 2 11½
Glasgow	Isaac Fox	62 15 4½	Derry.....	Hugh Sheppard..	6 16 7
London	E. L. T. Harrison	61 3 5½			
Dublin	John K. Grist ..	54 16 3½			
Herefordshire	Lewis Bowen	37 10 5½			
Cheltenham.....	James Evans	35 3 3½			
Newcastle-on-Tyne	Joseph Stanford..	34 9 11			
Dundee	A. N. McFarlane.	30 18 8½			
Carlisle	H. W. Barnett ..	27 8 11½			
Late Herefordshire	John Preece	24 17 9			
Edinburgh	John McCemie ..	23 13 9			
Shropshire	Samuel Carter	19 4 10			
Land's-End	John H. Nelson ..	15 7 0			
Reading	George Reed	14 7 10½			
Channel Islands.....	Mark Barnes	13 17 1			
Durham	J. Stanford.....	4 7 1½			
Pembrokeshire	E. Burgoyne	0 13 7			
Flintshire	Edwin Price	0 3 1½			
Denbighshire	Hugh Evans	0 1 7			
Carried forward		£333 2 11½	(Errors excepted.)		£1,309 13 4½

PASSING EVENTS.

GENERAL.—Leprosy has become very prevalent at Cape Coast. Advices from Naples state that the Neapolitan *corps d'armee* on the frontiers is continually increasing, and will amount to 30,000 men; there is great activity in all the arsenals, and the whole army has been placed on a war footing. In Parma justice continues to be energetically carried out, and some new arrests have taken place. Agitation prevails in Bosnia and some other Turkish provinces. The King of Sweden is about to propose the abolition of the severe punishments inflicted upon those who leave the Established Church. Despatches from Morocco state that the Emperor, having put to flight his adversary, made a triumphal entry into Mequinez, and has granted freedom of trade to the inhabitants. Central India is still unsettled; the frontier districts of Nepal are still occupied by the Nana and his followers: the Waghers are still in insurrection, and a force is to be sent against them.

VARIETIES.

A MAN recently walked two days running and was weak a fortnight afterwards!

THERE is a young man in York so bright that his mother can only look at him through smoked glass, for fear of hurting her eyes!

A CONVENIENT DAY OF PAYMENT.—Mr. Fox, on one of his occasions for borrowing money, met with a good-natured Jew, who told him he might take his own time for payment. "Then," said Charles, "we'll make it the *day of judgment*; or, as that will be rather a *busy day*, suppose we say the *day after*."

TO PRESERVE FRUIT FOR WINTER USE.—Put the fruit in bottles, and fill them up with cold spring water; tie down with bladder tightly; put them in a kettle or copper of cold water up to the neck of the bottles, with hay to steady them; let them simmer for a quarter of an hour, but *not boil*; let them cool in the water; wipe the bottles, and put away in a dry place. On no account open them till their contents are wanted for eating.

ANTI-BAD-LUCK SOCIETY.—A society has lately been formed in Bordeaux to put down the superstitions of evil omens. As everybody knows, it is accounted bad luck to begin anything on a Friday, or to sit down at table with thirteen, or to balance a chair on one leg, or to spill salt between yourself and friend. The new society propose to have regular dinners on Friday, to have thirteen guests, to turn chairs on one leg, and spill salt around before commencing. In the whole year, during which bad luck has been thus defied, no single fatality has occurred to any member.

GARDENING MEMORANDA.—Bulbs of any kind intended for flowering in the windows during the early spring months should be potted in October: the soil should be dry, and the bulbs placed just deep enough in the pots to admit of their tops being covered. Some plants will flourish and bloom in almost any situation; of which class bulbs stand first: they will do almost anywhere, out of doors or in doors, in the light or in the dark, and will produce flowers; but light is essential to the development of colour. No fibrous-rooted plant will bear such bad accommodation and yield any flower at all. Three early tulips are enough for a pot; hyacinths and polyanthus narcissus should be the only one in a pot: these should be covered about an inch with mould, and the frost will not hurt them. When they are first potted they may be put in a cupboard, or a cellar perfectly dark, until they begin to grow; but the earth must not be allowed to get dry: they may then be put in the window; and the only difference between inside and out will be in the bloom coming earlier in one case than in the other. If pots six inches across be used, hyacinths may be planted three in a pot: crocuses are better in four-inch pots, six in a pot, jonquils the same: narcissus, three of the largest; small narcissus, five or six; early tulips, four to six: ranunculuses and anemones may be potted three to six in a pot; the six-inch pot being best. Bulbs once up and growing may be watered frequently and liberally; but anemones and ranunculuses must only be watered when the surface is dry, and then it must be done liberally. All should be kept close to the window, for the sake of light; and the window may be open at any time. Hyacinths look very pretty arranged in a bed—red, white, and blue. A bed of three or five rows will be best, each row to begin with a different colour to the next;—the centre row to begin red; the two next to the centre to begin white, blue, and red; and the two outside ones to begin blue, red, and white. Both crocuses and hyacinths should, in the open ground, be covered three inches. The same should be done with tulips, narcissus, jonquils, and lilies. Hollyhocks may be cut down, that the bottoms may break out, and each shoot taken off to make a plant; or, if the number of spikes of bloom be required, let them break out, and they will throw up bloom-stems the next year. If increase is wanted, let the shoots be taken off and put round the edges of pots, and kept in a cold frame—that is, a common garden-frame and light, where they will strike without any heat from dung or otherwise.

POETRY.

GLAD TIDINGS.

In darkness we had wandered long
Among a vile ungodly throng;
We sought the truth, but sought in vain;
No saving knowledge could we gain.

But God, who is a God of love,
Broke the long silence from above,
Again to slumbering mortals spoke,
And man from death to life awoke.

"Obey my laws," the Saviour said;
"A ransom for your souls I paid:

Repent, and from your follies turn,
And my all-saving statutes learn.

I, by my Spirit, will impart
To you an understanding heart,
If you my mandates will obey,
Which I send forth in this year day.

When I in majesty descend,
My chosen people to defend,
If faithfully the cross you've borne,
My kingdom you shall then adorn."

Paddington.

HAROLD HARPER.

ADDRESS.—George Teasdale, 47, Brunswick Street, Edinburgh.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 45, Vol. XXI.

Saturday, November 5, 1859.

Price One Penny.

DECEIVERS AND DECEIVED.

BY ELDER WILLIAM JEFFERIES.

It is frequently asserted by individuals who have only taken a one-sided and prejudiced view of the great Latter-day Work and people, that they are composed of two classes—the deceivers and the deceived. Taking this as a correct premiss, they proceed with their reasoning, and quickly arrive at what they vainly and erroneously suppose to be quite incontrovertible conclusions; hence, in many instances, their undignified, uncharitable, and base denunciations of the former, and their varied expressions of pious pity and unbounded sympathy for the latter—the poor, ignorant, and unfortunate dupes.

Seeing that this unfounded and unjust assertion—the off-spring of the father of lies—has been heralded to the world by fearful, smooth-faced, oily-tongued priests, and by favour-courting, party-serving editors, who have perverted and prostituted the press, obtains to such an extent among this professedly logical and intelligent generation, we will test its correctness and incontrovertibility, and endeavour to prove to honest, truth-loving men that this Church is something more than a mere compound of deception and gullibility.

If we can show that the Latter-day Saints are not deceivers of *others*, it will follow that, if there are any deceivers or

deceived, they have deceived *themselves*, and are therefore their *own* dupes. If there are any of the latter class, they belong to it through having expected Gospel blessings and a testimony by revelation from heaven, without strictly observing the conditions instituted by the Great Eternal; for we take the position, and boldly and fearlessly assert that no individual who *has* strictly complied with the Gospel requirements, as newly revealed in this dispensation, has been or possibly can be deceived.

The great Prophet Joseph Smith—an individual whom the Lord was pleased to raise up in these last days for the benefit, in time and throughout eternity, of a fallen, sinful, and awfully-degraded world, was and is called the most lying, absurd, fanatical, daring, and dangerous impostor and deceiver that was ever clothed with humanity. But was he the impostor and deceiver thus represented? We will answer that question. But we will first ask and answer the question—Was Joseph Smith deceived?

Early in the spring of 1820, through religious excitement and an intense desire to know the path to eternal life and happiness, the youthful Joseph was induced to retire to the woods, and there, aside from the abodes of men, where reigned naught but discord and painful uncer-

tainty in relation to the object of the noble youth's research, to ask his Heavenly Father for the information he required. He did so; and he declares that two personages, "whose brightness and glory defy all description," manifested themselves unto him; and one of them, pointing to the other, said, "This is my beloved Son: hear him." The personage to whom Joseph was requested to give audience gave him the desired information, and much more respecting God's purposes in this generation. On the evening of the 21st and the morning of the 22nd of September, 1823, an angel of God—namely, Nephi, visited him thrice and revealed unto him many things relative to the coming forth of the Book of Mormon, the restoration of the Gospel, and the work to be performed in this generation; and ere the 22nd had passed away, he appeared unto him twice more, repeated the same revelations and instructions, and gave him some additional commands. One of those commands was for the Lord's chosen one (Joseph) to meet him (the angel) at the place where were deposited the plates from which was translated the "Book of Mormon" on that date for four subsequent years; which he did. On the 22nd of September, 1827, the plates were taken from their sacred depository, and, together with the means of translation, were delivered into his hands by the heavenly messenger. On the 15th of May, 1829, another glorious messenger from the Highest (John the Baptist) visited Joseph and Oliver Cowdery, laid his hands upon their heads, conferred upon them the Aaronic Priesthood, and promised them the Melchisedec Priesthood; which they afterwards received.

Oliver Cowdery writes concerning the event as follows:—"Twas the voice of an angel from glory; 'twas a message from the Most High; and as we heard, we rejoiced, while his love enkindled upon our souls, and we were wrapt in the vision of the Almighty. Where was room for doubt? Nowhere. Uncertainty had fled, doubt had sunk no more to rise, while fiction and deception had fled for ever." (For proof and further information concerning these important events, see "Pearl of Great Price.")

Thus we find that Joseph was visited by the Father and the Son, by the angel Nephi nine times, and by John the Baptist; and, by referring to the history and

revelations of the great Prophet of the last days, we may learn that, at sundry times, from the year 1820 till his cruel martyrdom in 1844, he held personal communion with holy angels, Jesus Christ, and the Great Eternal.

But the objector may ask—"Were not these things optical illusions?" No. The fact of the senses of hearing and feeling receiving evidence at the same time precludes the possibility of optical illusions.

Was Joseph deceived? If so, there is the same reason to believe that the Apostles were deceived when they saw Jesus ascend into heaven from Mount Olivet; there is the same reason to believe that Peter, James, and John were deceived when they saw the transfiguration of Christ, with Moses and Elias talking with him, and heard the voice of God from the heavens saying, "This is my beloved Son, in whom I am well pleased: hear ye him;" and there is the same reason to believe that all the holy Apostles and Prophets who have declared that they have seen angels, heard the voice of God, and seen his face, were deceived; and if these were deceived, what becomes of boasting modern Christianity? If these evidences of ancient and modern servants of God are not reliable, what evidences do men require? What are they capacitated to receive? or what *better* evidences can the God of heaven give them? But professing Christians accept as satisfactory the evidences concerning the transfiguration and ascension of Christ. Then why not accept the evidences of Joseph and his co-labourers? Peter, James, and John have not given us one word of testimony concerning the transfiguration of Christ; but Matthew, Mark, and Luke—three men who were not present—heard of it and recorded the circumstance, which has come down to our day; and moderns believe it. Joseph Smith lived in this age, bore verbal testimony for 24 years of the ministrations of holy angels and the manifestations of the goodness and power of God in this dispensation, and also wrote his testimony, which we can read; and thousands and tens of thousands of living witnesses now bear testimony of the same. But modern Christians will not believe it.

Was Joseph a deceiver? He saw, he heard, he received, and was authorized and empowered to administer as the ambassador and representative of God on

earth. This he declared, and he declared the truth, which the witnesses of the Book of Mormon were the first to test. Did he deceive *them*? While performing the work of translation, he learned that three witnesses besides himself were to bear testimony to the truth of the Book of Mormon; and in June, 1829, he received a revelation from God promising Oliver Cowdery, David Whitmer, and Martin Harris that, if they would exercise faith, they should have a view of the plates from which the translation was made. This prediction was afterwards fulfilled, and these three witnesses have sent forth their written testimony to all the inhabitants of the earth, declaring that an angel of God descended from heaven, presented the plates before their eyes, and turned over the leaves of the translated portion; and at the same time the voice of God bore testimony from the heavens to the truthfulness of the work and the correctness of the translation by the Prophet Joseph. Here is the united testimony of these witnesses (see Book of Mormon) that they were not deceived, and additional and conclusive evidence that Joseph was not deceived.

Had the Prophet Joseph been deceived, or had he been a deceiver, he *may* have had the audacity to make the promise, and these men *may* have honestly anticipated its fulfilment; but if they had waited to all eternity, they never would have realized it. Joseph may have shouted, and, if possible, made Fayette, Seneca, the State of New York, and the whole continent of America reverberate the echo of ten thousand thunders; but the God of heaven would have been as deaf to his cries as was Baal to his Prophets in olden times. He would not have sent a holy angel to show them the plates, nor would he have uttered his voice from the courts above, bearing testimony

to the lie of an impostor; and consequently, these men would have been grossly deceived.

We have shown that Joseph Smith could not have been deceived, and that he did not deceive the witnesses; and we fearlessly assert that no man who has taught doctrines consistent with the revelations of God in this dispensation has been a deceiver, and that no person who has strictly complied with the Gospel requirements, or that will do so hereafter, has been or can possibly be deceived any more than were the witnesses.

A certain knowledge by revelation from God dispels every doubt, fear, or idea of deception from the mind of every humble, honest, penitent, and obedient inquirer after the way to eternal life and happiness, like as the king of day dispels the dews of the morning. Upon this scriptural, rock-like, God-like, and eternal foundation is the great Latter-day Kingdom built; and our prejudiced and bigoted traducers will yet have to learn that the superstructure is not composed of the sorriest deceivers and the silliest gudgeons to be found among mortals, but generally of beings possessing common sense and reasoning powers, and which they use, despite the dictum of any self-righteous bigot or dictatorial editor, to understand the will of God relative to this generation, and then faithfully make it known to their fellow-mortals. Such a superstructure built upon such a sure foundation will rapidly grow and increase, embracing everything that is good and uprooting everything that is deceptive and un-Godlike, and will gloriously rise to universal dominion, peace, and celestialization; and every man who thinks otherwise will find himself wofully deceived, and in a much less enviable position than the poor "Mormons" upon whom he now looks so contemptuously.

"HOW I HATE THE RAIN."—Thus exclaimed a little girl in our hearing, the other day, as the big drops pattered on the window-pane, and she looked out almost sobbing at her inability to enjoy a promenade. It was a foolish thought of the child; but many a grown-up person is just as foolish in their wishes. They would rejoice to exclude every cloud from their social horizon. They think they would be blest if they could be ensured continuous good fortune—no griefs, no melancholy, no vicissitudes of condition. Ah! what a great mistake. They would die of *ennui* in a month! Why, the monotony of satisfaction would be unendurable. Our little afflictions are actually a relief. They enable us to enjoy again that pleasure which, if uninterrupted, would sicken us to satiety. Care and sorrow, trouble and pain are the clouds and the rain that give variety to our social existence and fructify our social nature. The world was not made for incessant light or darkness, nor man for incessant joy or woe. Change is at once our annoyance and our benefactor.—*Reynolds's Miscellany.*

GOD'S COMMANDMENTS.

BY ELDER CHARLES F. JONES.

"And these words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."—DEUT. vi., 7, 8.

The parental care of heaven's Supreme towards his spiritual offspring is clearly seen in the writings of the past. For in every dispensation of God's providence to man may be seen that care and tender regard; but especially in those times when he has either chosen to appear to earth's favoured ones personally, or to reveal himself through other intelligencies.

But in every instance of his appearing to his elect, we learn that it has not been with a mere intention of exhibiting himself; but the special object has been to reveal some truth, to make known some intention, or to give some special commandment.

In proof of this, we have ample evidence in the life of Abraham on Mamre's plains, of Moses in the wilderness of Sinai, of Jacob in Peniel, and in other instances that might be cited. But although God has condescended to reveal to some, and has given his commandments audibly to them, he has nevertheless used in all ages worthy men to represent him and to make known his will.

But this condescension on the part of Deity has not been that men, through knowing him, might talk of him as a being in common; neither was his intention in revealing his truths merely that men might carelessly converse about them; but that, through knowing him, they might reverence him, and, because of understanding his requirements, might do them, and thereby receive his favour and blessings.

In all God's ministrations, personally or otherwise, we perceive that he has endeavoured by word and deed to make a lasting impression on the heart of man; and where such has been made, there his blessings have been especially bestowed.

That a mere knowledge of principle has not been sufficient to procure man salvation, but the strict compliance with the same, is certain from the reading of the revelations which God has allowed to be penned by the hand of inspiration for our information and instruction.

That Israel's salvation and growth to nationality depended upon their strict keeping of the law of the Lord, is evident from the following language in Deut. iv.: "Keep, therefore, and do them, [the statutes,] for this is your wisdom and your understanding in the sight of the nations. Thou shalt keep, therefore, his statutes and his commandments which I command thee this day, that it may go well with thee and with thy children after thee, and that thou mayest prolong thy days upon the earth." This advice of the Prophet Moses not only applied to Israel under his immediate guidance, but equally applied to their children in future years, and was a duty well understood and taught by every Prophet and righteous man in succeeding ages.

In the meridian of time we have special proof of the necessity of keeping God's commandments given in the teaching of the Son of the Most High; for he says that it is "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Again—"Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken unto a wise man, which built his house upon a rock." (Matt. vii.) "But if thou wilt enter into life, keep the commandments." (Matt. xix.) Again, in speaking of the commandments of God, he says, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." We therefore perceive that man's well-being depends entirely upon his doing the will of God.

From the heading of our subject we learn that God has not only made it the duty of men to keep his commandments strictly, but has also made it their duty to diligently teach them to their children, whilst forming the family circle, morning and evening, and wherever and whenever opportunity presents.

We here perceive that He who careth

for all his creatures, and who daily studieth to promote the wellbeing and happiness of his numerous and extended family, has also made it man's duty to care for and labour to establish his family in righteousness.

Thus we see that man is made a responsible being, but at the same time holding a responsibility that should certainly please him; for if our Heavenly Father taketh such great pains to care for and secure our comfort, we certainly should take great pleasure in caring for each other. And as the observance of correct principles will make man Godlike, surely such observer will take particular pleasure in teaching them to his family, that they may have an opportunity of becoming like him.

That the sons of God in past ages understood their relationship to each other, and were bound together by strong family ties, is clearly seen in the writings of ancient worthies. And that the elder sought to understand his duty towards the younger, and that the father asked blessings for his children, will be found equally true. We have a sample of this in the conduct of Abraham, who carefully instructed his son Isaac in his duties to God, and who took great pains to make him worthy, that through him his own name and deeds might be honourably handed down time's endless path. Isaac was also particular to abide by the instructions of Deity, and taught his children to do likewise. We find Jacob especially favoured of the Lord, becoming the father of a numerous progeny; and he doubtless taught them the worship of the true God and the keeping of his commandments as the means of obtaining his favour and blessings. Not only did Jacob study to promote the wellbeing of his family whilst with them, but he carefully sought to know their future; and by strictly complying with God's word, he was privileged, through the revelations of God, to know that future, and was empowered to pronounce it upon each of them. Such was the anxious and unceasing care of our great progenitors towards their families. Having obtained honourable positions and great promises themselves, they desired to see them perpetuated by their children.

■ The principles of the grown man are often engendered to a greater or less degree in children, whether good or evil;

for a child will generally follow the example and tuition of its parents. Solomon says, "Train up a child in the way he should go; and when he is old, he will not depart from it." It may be that some doubt the correctness of this, because the children have not so proven. But that by no means proves the impossibility of so training a child, but probably the imperfection of their system of training. The commandments of God relating to family government may have been taught, but not practised by the teacher; and in consequence of this, they have failed to produce the desired effect. Moral training must be a training in deed and feeling. Mere ethics only tend to inform the intellect.

It is true that a child, after receiving correct impressions, may for a short time become apparently forgetful of duty; but there is great reason to believe, because of the good advice given and example set, that, like the prodigal son, he will return to the good old path.

It is therefore very necessary that he who knows the commandments of God should carefully teach them to his household. This can be done in a variety of ways, at various times, and in various places. Although it is necessary and the duty of man at times to gather his family around the domestic hearth, to explain to them the words of the Lord, he, nevertheless, can daily and hourly, in all his conversations and actions, remind them of those things. It is not always the greater number of words that produce the most good, but some simple word spoken in season, followed by some noble example.

Those, therefore, who have been privileged to become acquainted with the commands of God, and who desire to profit by the same, will do well to observe the following language of the poet—

"May we, who know the joyful sound,
Still practise what we know;
Not hearers of the word alone,
But doers of it too."

Not only is it the duty of those who have become enlightened by the Holy Ghost to keep the commandments already given, but they should receive with equal cheerfulness all that he may choose to give. Then shall the children of God have not only present joy, but increased happiness throughout the remnant of their days.

HISTORY OF JOSEPH SMITH.

(Continued from page 700.)

[July, 1843.]

This morning, Esquire Patrick and Colonel Markham returned from Springfield. Markham stated that on the 4th they drove to Beardstown, hired fresh horses, and got to Springfield, 124 miles, about seven on the morning of the 5th, in advance of the Carthage mail, carrying Reynolds and Wilson about two hours, and ready to see the Governor with the documents. The affidavits were in the possession of Cyrus Walker, who refused to give them up, on account of a political squib in the *State Register*, charging Walker with making capital stock out of my arrest to favour his election to Congress. Markham then demanded them as my agent, telling him that, if he would not give them up, he would take them from him. Walker then turned and said, "I will do my duty, if it takes my head," and then went with him and delivered the papers to the Governor. When they received the decision of the Governor, they started on their return home. When they returned to Rushville, they learned that General Moses Wilson had been staying there two or three weeks, with ten or twelve men, waiting for an opportunity of transporting me to Jackson County, and had only left there the morning previous, when they learned the decision of Governor Ford.

In the evening, Shadrach Roundy started for Springfield, to carry further affidavits and see Governor Ford.

Monday, 10th. I rode out with Emma to the farm.

The following piece of poetry was composed by Miss Eliza R. Snow, on the occasion of my late arrest:—

Like bloodhounds fiercely prowling,
With pistols ready drawn—
With oaths like tempests howling,
Those kidnappers came on.

He bared his breast before them;
But, as they hurried near,
A fearfulness came o'er them—
It was the coward's fear.

Well might their dark souls wither,
When he their courage dared!
Their pity fled, O whither,
When he his bosom bared?

"Death has to me no terrors,"
He said; "I hate a life
So subject to the horrors
Of your ungodly strife.

What means your savage conduct?
Have you a lawful writ?
To any LEGAL process
I cheerfully submit."

"Here," said these lawless ruffians,
"Is our authority,"
And drew their pistols nearer
In rude ferocity.

With more than savage wildness,
Like hungry beasts of prey,
They bore, in all his mildness,
The man of God away.

With brutish haste they tore him
From her he loves so well;
And far away they bore him,
With scarce the word "farewell!"

Their hearts are seats where blindness—
O'er foul corruption reigns;
The milk of human kindness
Flows not within their veins.

Their conduct was unworthy
The meanest race of men;
'T would better fit the tiger
Emerging from its den.

Missouri! O Missouri!
You thus prolong your shame,
By sending such as Reynolds
Abroad to bear your name.

Could Jackson County furnish
No tamer shrub than he?
Must legal office burnish
Such wild barbarity?

Go, search the rudest forests;
The panther and the bear
As well would grace your suffrage—
As well deserve a share.

Then might the heartless Wilson,
Thy shame, O Illinois!
Become confed'rate with them,
And teach them to destroy.

So much ferocious nature
Should join the brutish clan,
And not disgrace the features
That claim to be a man.

But hear it, O Missouri!
Once more "the Prophet's free!"
Your ill-directed fury
Brings forth a "jubilee."

Tuesday, 11th. I rode out with my family in the carriage.

Wednesday, 12th. I received the following revelation in the presence of my brother Hyrum and Elder William Clayton:—

“Verily thus saith the Lord unto my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I the Lord justified my servants Abraham, Isaac, and Jacob, as also Moses, David, and Solomon my servants, as touching the principle and doctrine of their having many wives and concubines; behold and lo, I am the Lord thy God, and will answer thee as touching this matter. Therefore prepare thy heart to receive and obey the instructions which I am about to give unto you; for all those who have this law revealed unto them must obey the same; for, behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory; for all who will have a blessing at my hands shall abide the law which was appointed for that blessing and the conditions thereof, as was instituted from before the foundation of the world: and as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations that are not made and entered into and sealed by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment, through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time on whom this power and the keys of this Priesthood are conferred,) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts not made unto this end have an end when men are dead.

“Behold, mine house is a house of order, saith the Lord God, and not a house of confusion. Will I accept of an offering, saith the Lord, that is not made in my name! Or will I receive at your hands that which I have not appointed! And will I appoint unto you, saith the Lord, except it be by law, even as I and my father ordained unto

you before the world was! I am the Lord thy God, and I give unto you this commandment, that no man shall come unto the Father but by me, or by my word, which is my law, saith the Lord; and everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, or by my word, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection, saith the Lord your God; for whatsoever things remaineth are by me, and whatsoever things are not by me shall be shaken and destroyed.

“Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world, and she with him, their covenant and marriage is not of force when they are dead and when they are out of the world; therefore they are not bound by any law when they are out of the world: therefore, when they are out of the world, they neither marry nor are given in marriage, but are appointed angels in heaven, which angels are ministering servants, to minister for those who are worthy of a far more and an exceeding and an eternal weight of glory: for these angels did not abide my law; therefore they cannot be enlarged, but remain separately and singly, without exaltation, in their saved condition, to all eternity, and from henceforth are not Gods, but are angels of God for ever and ever.

“And again, verily I say unto you, If a man marry a wife, and make a covenant with her for time and for all eternity, if that covenant is not by me or by my word, which is my law, and is not sealed by the Holy Spirit of promise, through him whom I have anointed and appointed unto this power, then it is not valid, neither of force, when they are out of the world, because they are not joined by me, saith the Lord, neither by my word. When they are out of the world it cannot be received there, because the angels and the Gods are appointed there, by whom they cannot pass: they cannot, therefore, inherit my glory, for my house is a house of order, saith the Lord God.

“And again, verily I say unto you, If a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise, by him who is anointed, unto whom I have appointed this power and the keys of this Priesthood, and it shall be said unto them, Ye shall come forth in the first resurrection; and if it be after the first resurrection, in the next resurrection; and shall inherit thrones, kingdoms, principalities, and powers, do-

minions, all heights and depths; then shall it be written in the Lamb's book of life, that he shall commit no murder, whereby to shed innocent blood; and if ye abide in my covenant, and commit no murder whereby to shed innocent blood, it shall be done unto them in all things whatsoever my servant hath put upon them, in time and through all eternity, and shall be full of force when they are out of the world; and they shall pass by the angels and the Gods which are set there, to their exaltation and glory in all things, as hath been sealed upon their heads; which glory shall be a fulness and a continuation of the seeds for ever and ever.

"Then shall they be Gods, because they have no end; therefore shall they be from everlasting to everlasting, because they continue. Then shall they be above all, because all things are subject unto them. Then

shall they be Gods, because they have all power, and the angels are subject unto them.

"Verily, verily, I say unto you, Except ye abide my law, ye cannot attain to this glory; for strait is the gate and narrow the way that leadeth unto the exaltation and continuation of the lives, and few there be that find it, because ye receive me not in the world, neither do ye know me. But if ye receive me in the world, then shall ye know me, and shall receive your exaltation, that that where I am, ye shall be also. This is eternal lives, to know the only wise and true God, and Jesus Christ whom he hath sent. I am he. Receive ye, therefore, my law. Broad is the gate and wide the way that leadeth to the death; and many there are that go in thereat, because they receive me not, neither do they abide in my law.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 5, 1859.

THE PRESENT DAY OF GATHERING.—In a former Editorial, entitled "The Warning Voice," a general view of the gathering of the Saints from spiritual Babylon was taken, and the past, with the experience brought by it, chiefly dwelt upon. We come now to the matter touching the present and its duties. As we glance at the darkening clouds growing thicker every year, more strongly do we feel the necessity of urging upon the ungathered to make the present day of gathering *their* day, and thus, by obeying the warning voice, escape the troubles at hand. The following remarks are more particularly addressed to those who have been in the Church from seven to twenty-one years. At the same time the remarks may be received by all in their general sense.

Those who have been in the Church from seven to twenty-one years had the door of emigration open before them from four to eighteen years. Seeing that the British Mission is in the twenty-third year of its age, it is not unlikely that there are Saints in these lands who have been in the Church as long as twenty-one years. This is a very serious fact, and should be so full of suggestions and warning to them, that from henceforth their souls ought not to find rest until they have obeyed the warning voice and fled out of Babylon. During all this time they were under solemn obligations to gather and engage in the building up of Zion and in the accomplishing of the Lord's purposes upon the land of America. To them surely the Father of the Saints was longsuffering and patient in his call—"Come out of her, my people," and the warning voice to them was indeed long and loud. Has not, then, the fact of their long connection with the Church in their ungathered state become serious? Is it not full of suggestions and warning? Ought their souls to rest until they have embraced the opportunities of this their gathering day? The Spirit of the Lord will not always strive with man, nor his longsuffering endure for ever, if that Spirit's

strivings are alighted, and that longsuffering trifled with. Those who have been connected with the Church in an ungathered state from seven to twenty-one years should be deeply impressed with these facts and considerations; and the strength of the impression on their minds should be just in proportion to the length of their connection with the Church and their opportunities to gather to the appointed place.

We will not insist that, during the gathering day which closed at the time of the Utah Expedition, the ungathered possessed the means to emigrate, as well as having the door of emigration open before them: were such the case, they would indeed be culpable, and doubtless those thus guilty before Heaven may now be found cast away; or, if still in the Church, unless repentant, they must be dry as stubble and fit for the burning. Neither will we insist that the door of emigration opportunities of those yet ungathered had come previous to the period named, else that day had been passed when the door of emigration closed. Their spiritual infancy, their lack of knowledge, their not understanding how to manage and work out this temporal salvation, nor knowing what can be done, are so many pleas in their favour, in consideration of which we may speak as though their proper day of emigration opportunities had not then come. Besides this may be added the fact that many bore the burden of the work in these lands, and may be considered, with the travelling ministry, to have been in their places doing the work of their Master. Again: Besides this, the Lord did not want them to gather to Zion until they had obtained an experience in the Church and passed a state of probation—a day of trial in these lands. The wisdom of this is easy to be understood, for the Lord wants a tried people, and the day will come when *none* but the pure in heart will go up to Zion. Perhaps, therefore, it might be said, concerning the majority of those now in this Mission ungathered, that *their* day of gathering had not come and was not closed when the door of emigration closed. Had *their* day of gathering come and passed, woe, woe had been to them!

But the case is now changed. The day of gathering of those who were in the Church before the closing of the door of emigration has now come. Indeed, this is the case with all the Saints in the British Isles, excepting those whom the Lord may hereafter detain for the work of the ministry. But the gathering-day of those who have been in the Church from seven to twenty-one years has come, without exception to any one of them. They are now no longer in their spiritual infancy; they no longer lack knowledge. They should realize their strength and resources, and understand how to manage and work out their temporal salvation. Then they have passed their day of probation in these lands, and have been summered and wintered in the Church. If they have been faithful, or if some have not been altogether what they should be, but are repentant and desirous to do better, and if they are now full of faith, having it in their hearts to gather to build up Zion, their gathering-day has come. It is not the Lord's will that this class of Saints should remain in these lands any longer than is necessary to prepare the means for emigration. He would have those who are Saints and willing to gather and build up his kingdom to depart out of Babylon and wend their way Zionward as soon as possible. As for any other class, *their* gathering-day has *not* come, nor is it desirable that *they* should ever go to Zion.

The Saints can no longer delay their flight from Babylon as of old. Those now in the Church in Britain have no business in these lands after they can get away by vigorous and well-directed efforts, economy, and good management. Last time the door of emigration closed, their day of emigration opportunities had not passed. Even if the day of gathering did come to those who could realize it, many did not know it; and, in their inexperience and spiritual infancy, they thought themselves

unequal to the task before them: and even with those who were neglectful and culpable in this matter the Lord was longsuffering, and he winked at their ignorance and pitied their weakness and shortcomings. But this will be the case no longer. If they let the door of emigration close upon them again, their proper day of gathering will be past, and they not saved with the Saints in the chambers of the Lord, but left in Babylon, while his fierce indignation will be sweeping over the nations. Even if the Lord should in mercy redeem them with judgments and scourging, and, after the buffetings of Satan, take them to Zion to die, looking forward with hope to a resurrection among the Saints, it is more than those who neglect their day of salvation have a right to rely upon, and as much as they will obtain.

Many who neglected their day of gathering previous to the interruption of the emigration by the Utah Expedition are now out of the Church. Should the Lord visit them again with an offer of spiritual and temporal salvation, it will be because of his tender mercy and longsuffering, and because of their former ignorance and weakness. But still their proper day of opportunities is past, and they will have lost much—very much thereby.

Let those who still stand, then, take warning; and let those whose day of gathering is not past embrace their opportunities, and remember that *now* is their appointed time—that *now* is their day of salvation.

NEWS FROM UTAH.—We have before us the three first numbers of "*The Mountaineer*," a paper just established in Great Salt Lake City, devoted to literature, politics, &c. It is edited by our old friends Blair, Ferguson, and Stout; and judging from the talent and ability of these gentlemen, and the course marked out for themselves in the first issue, we think it cannot fail to accomplish much good in correcting error, sustaining truth, exposing falsehood and wickedness, and giving to the world a true and correct history of Utah and Utah affairs as they pass along. They have our hearty congratulations and best wishes for their entire success in their worthy enterprise.

Files of the *Deseret News* to the 14th of September are also received. A few of the most interesting items of news to our readers from that quarter will be found in this Number of the *Star*.

We have also received letters from President Young and others, of as late date as September 1st. The news generally is cheering. The army is becoming gradually less. The camp followers, loafers, and blacklegs are beginning to realize that Zion is not the place for them, and are leaving as fast as they can get the means; and thefts, robberies, and murders, and the other abominations introduced by this "army of civilization" are diminishing in proportion. The health of the Saints generally is good. The honest and faithful are rejoicing in the truth and gaining strength and wisdom from the dealings of our Heavenly Father towards them, while the fearful, the unbelieving, and the hypocrite are fleeing from them and seeking homes among more congenial spirits; and altogether the Church and Kingdom of God in the mountains is blessed and prospered exceedingly. The handcart and all other companies of emigrating Saints had already arrived, with two exceptions, and those were expected in a few days. They had been greatly prospered in their journeyings, and arrived in good health and spirits.

It is stated that a number of Elders are to be sent out on missions this fall—some to this country, some to the Continent, and some to South Africa. This argues favourably for the peace of Zion, and we shall be glad to greet our brethren on these shores.

NEWS FROM UTAH.

(From the *Deseret News*.)

ARRIVAL OF THE HANDCART COMPANY.—On Friday evening, Mr. J. Harvey arrived from Bridger with the intelligence that Capt. Rowley, with the handcart company, would arrive near the city, Saturday evening, but would not come in till Monday morning. About 2 p.m., on Sunday, a messenger arrived from Elder Benson, who went out to their camp in the morning, announcing that the company were so anxious to come in that Capt. Rowley had resolved to accede to their wishes, and they would arrive at five o'clock. Immediately every house and vehicle in the city was seemingly in motion, conveying those who were anxious to witness the egress of the company from the canyon in that direction. Within a few minutes of the designated time, the company arrived, escorted by two or three bands of music and a vast concourse of citizens of all grades and professions, and passing through the streets lined with anxious spectators, went to Union Square, accompanied by the thousands that joined the escort as they passed along. It was certainly a stirring scene, and such a one as has not been witnessed for some time past by this community, calling forth many expressions from the beholders, mostly of joy, but some of detestation that human beings would endure so much, leave their houses in foreign lands, traverse the seas, and cross the desert plains with handcarts, all for their religion. The liberality of the Saints was abundantly manifested on the occasion by the amount and variety of the provisions that were provided through the Bishops of the several Wards for the wayworn emigrants composing the company, who were thus made welcome to these once, and will be again, ere long, peaceful vales; for surely "Mormonism," so called, is not dead, as some have supposed; and truth, seemingly crushed to earth, will rise again, although it has not in these days been overcome.

CAPT. BROWN'S COMPANY.—Owing to the absence of the secretary of the company which arrived on the evening of the 29th ult., in charge of Capt. James Brown, 3rd, of Ogden, at the time our reporter visited their encampment on Union Square the next day, no definite report of the company was obtained till after we went to press. From the report, since received, it appears that the company left Florence, June 13, con-

sisting of 353 persons, with 59 waggons, 114 yoke of oxen, 11 horses, 36 cows, and 41 head of loose cattle. By the way a few scattering families were picked up; and on their arrival here, the company consisted of 387 persons, 66 waggons, and 415 head of cattle. There were two deaths and five births in the company while crossing the Plains. Some 25 head of cattle died or were lost; only one waggon was upset, and no serious accident occurred. On arriving in the city, Capt. Brown did not leave his company till they were all provided with homes or places of residence, which was truly commendable.

SMALL COMPANIES.—Several small companies of emigrant Saints have arrived in this city since the first of August, that we could not report for want of the necessary information to enable us to do so understandingly. Capt. P. H. Buzzard's clerk has recently reported that his company consisted of 16 waggons; left Florence, N. T., the 7th of June, and arrived the 24th of August.

ARRIVED FROM THE PLAINS.—The Church train, so called, arrived on Thursday last—one day sooner than expected at the date of our last issue. Capt. H. D. Haight and Bishop Kesler, who had charge of the train, brought it through safely, and it arrived in good condition, no accident worthy of note occurring during the trip, though they lost about sixty head of cattle, principally or wholly from disease, out of four hundred and forty-eight, with which they left Florence. There were not many families with this train, as the waggons were freighted with merchandize, machinery, &c., for Presidents B. Young, H. C. Kimball, and D. H. Wells, the Public Works, Professor Carrington, H. Moon, and others; some eight of them being loaded with paper, type, ink, and other materials for the *Deseret News* Office, all of which was received in good condition.

VALUABLE MACHINERY.—Ex-Governor Young has imported this season, with other machinery that arrived in the Church train, three sugar-mills, two nail machines, and a button machine, which are much needed in

this Territory. Several other sugar-mills have been imported by individuals in this and other counties; but, judging from the amount of sorghum we have seen growing, there are not mills enough in the Territory to work up what has been raised this season.

The nail machines have been needed for years; and by the time the thousands of tons of iron that has been brought into the Territory, on Government and freight wagons, is manufactured into nails and other useful articles, we hope and trust that iron will be produced in the Great Basin, and that, too, in quantities commensurable to the demand there is and will be for vessels and other things made of that indispensable metal.

ANOTHER TRAIN.—Captain Feramor Little's mule train of some 14 waggons, loaded with merchandize, arrived on Friday last, having made the trip from Florence in 40 days. He left for the States on the 9th of May, and made the trip to the Missouri river and back with the same teams, returning with them in good condition.

ANOTHER SETTLEMENT.—We have been informed that a new settlement has been commenced on Canal Creek, in San Pete County, called "Little Denmark," eight miles from Ephraim, six from Mount Pleasant, and six from Moroni. The facilities for farming are said to be good, surpassed by few, if any, in the Territory; and if peace prevails in these mountains, a thriving village will soon, no doubt, spring into existence there.

THE CORN CROP.—So far as we have seen and heard, the crop of Indian corn is better this year than ever before in these mountains. The season has been much better adapted to the growing of corn than of wheat, and the comparative large quantity that has been raised will aid materially in supplying the deficiency occasioned by the partial failure of the wheat crop in most parts of the Territory.

THE people of Carson Valley have rebelled against Utah and the General Government; have formed a Territorial Constitution—a new thing under the sun—assuming

the name of Nevada; and Judge Crane, the acting grand duke who has been elected to the lobby of the next Congress, has issued his first bull, declaring that no Federal court shall be held in that county by the United States Judges for Utah.

Will an army be sent there to awe them into submission?

(From the *Mountaineer*.)

ARRIVAL.—Arrived in this city, by the last eastern mail, Lord Grosvenor, son of the Marquis of Westminster, en route for California, thence to China. His Lordship is in the enjoyment of excellent health, and seems much pleased with the mountain scenery; and, from the free and unrestrained chat with "Mormon" dignitaries, we opine he is satisfied that all "our own correspondent" reports are not strictly reliable. We wish his Lordship a pleasant and agreeable trip to the "Ophir" of America and to the "Celestials," and thence to fatherland, where the reminiscences of his mountain trip and interviews will form, no doubt, agreeable topics of conversation.

COAL.—In our last we spoke of a newly-discovered coal-bed on the Weber river; since which time we have had the pleasure to know that a load of coal from this identical bed has been brought to the city by Mr. William H. Kimball; a fine specimen of which now lies on our table, open for the inspection of all who may see fit to call and examine for themselves. Mr. Kimball informs us that the coal mine is within forty miles of the city, and that coal can be delivered in the city at rates much less than are now paid for wood; or the coal can be furnished at the bed, at rates that will warrant persons in drawing their coal for fuel from the Weber, in preference to hauling wood from the kanyon. These propositions are based on the fact that one ton of coal is worth four loads of maple wood. The quality of the coal taken from this bed has been tested by the most experienced blacksmiths of the city, and by them pronounced as above stated. For further particulars call on Spriggs and Kimball.

CROPS IN UTAH COUNTY.—We learn from Mr. Preston Thomas, of Lehi, that the present crops of grain at that place are equal to any crop that has been previously raised in the county. The potatoe crop is said also to be good, and the hay crop to be excellent.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a *Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism*,
by Elder HENRY WHITTALL.]

EXTRACTS FROM ANCIENT AND MODERN AUTHORS IN REFERENCE TO THE LITERAL MEANING
OF "BAPTIZO" AS USED IN THE NEW TESTAMENT, &C.

(Continued from page 688.)

The following testimonies are the concessions of various learned authors, consisting of professional linguists, noted ministers, and others, of different *pædo-baptist* churches, relative to the literal, primary signification of the verb "*baptizo*," rendered "baptize" in the English version of the New Testament.

PASON.

"*Baptizo*—Immergo, abluc, baptizo."

SCHREVELIUS.

"*Baptizo*—Mergo, lavo."

PARKHURST.

"*Baptizo*, from *bapto*—To dip, to immerse, to plunge in water."

AINSWORTH AND BEATSON.

"*Baptizo*—To dip all over, to wash, to baptize. Lat. *Immergo*."

DONNEGAN.

"*Baptizo*—To immerse repeatedly in a liquid, to submerge, to soak thoroughly."

LIDDELL AND SCOTT.

"*Baptizo*—To dip repeatedly; of ships, to sink them."

WRIGHT.

"*Baptizo*—I dip, immerse, plunge, saturate, baptize, humble, overwhelm."

JONES.

"*Baptizo*—I plunge, plunge in water, dip, baptize, (John iv. 2,) plunge in sleep, bury, overwhelm."

EWING.

"*Baptizo* — In its primary and radical sense, I cover with water. It is used to denote, 1st, I plunge, or sink completely under water."

SCAPULA.

"To baptize—To dip, or immerse, as we immerse anything for the purpose of dyeing or cleansing in water."

ALSTEDIUS.

"To baptize signifies only to immerse; not to wash, except by consequence."

BISHOP BOSSUET.

"To baptize signifies to plunge, as is granted by all the world."

DR. BEARD.

"'To baptize,' or 'to be baptized,' from its root-meaning of *to immerse*, came to signify, figuratively, to be altogether in either good or evil."

VENEMA.

"The word baptize is nowhere used in the Scripture for sprinkling."

CALVIN.

"The word baptize signifies to immerse, and the rite of immersion was observed by the ancient Church."

H. ALTINGIUS.

"The word baptism properly signifies immersion; improperly, by a metonymy of the end, washing."

ZANCHIUS.

"The proper signification of baptize is to immerse, plunge under, to overwhelm in water."

LEIGH.

"The native and proper signification of it [baptize] is to dip into water, or to plunge under water."

WITSIUS.

"It cannot be denied that the native signification of the words *baptein* and *baptizein* is to plunge, to dip."

DR. CAMPELL.

"The word *baptizein*, baptize, both in sacred writers and classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth, which was by immersion."

"The primitive signification of *baptisma* is immersion; of *baptizein*, to immerse, plunge, or overwhelm. . . . The verb *baptizein* sometimes, and *baptein*, which is synonymous, often occurs in the Septuagint and Apocryphal writings, and is always rendered in the common version by one or other of these words—to dip, to wash, to plunge."

MARTIN LUTHER.

"The term baptism is a Greek word: it may be rendered by dipping, as when we dip anything in water that it may be entirely covered with water."

"I could wish that such as are to be baptized should be completely immersed into water, according to the meaning of the word and the signification of the ordinance; not because I think it necessary, but it would be beautiful to have a full and perfect sign of so perfect and full a thing; as also, without doubt, it was instituted by Christ."

SALMASIUS.

"Baptism is immersion, and was administered in ancient times according to the force and meaning of the word."

VITRINGA.

"The act of baptizing is the immersion of

believers in water. This expresses the force of the word. Thus also it was performed by Christ and his Apostles."

BEZA.

"Christ commanded us to be baptized; by which word it is certain immersion is signified."

ROBINSON.

"The native Greeks must understand their own language better than foreigners, and they have always understood the word baptism to signify dipping; and therefore, from their first embracing of Christianity to this day, they have always baptized and do yet baptize by immersion."

J. ALTINGIUS.

"Washings the Apostle calls 'divers baptisms,'—that is, various immersions. For baptism is immersion, when the whole body is immersed: but the term baptism is never used concerning aspersion."

CALMET.

"Generally people [alluding to the Jews.] dipped themselves entirely under water; and this is the most simple and natural notion of the word baptism."

SELDEN.

"In England, of late years, I ever thought the parson baptised his own fingers rather than the child."

BUCK AND HENDERSON.

"They [pædobaptists, or infant sprinklers] believe that the word *bapto* signifies to dip or to plunge." *

* To this, however, is added the astounding assertion—"But that the term *baptizo*, which is only a derivative of *bapto*, is ever used in the New Testament to express plunging, cannot be proved." (!!) See Dr. Henderson's edition of Buck's *Theological Dictionary*.

(To be continued.)

PASSING EVENTS.

GENERAL.—A fearful gale has lately visited the British shores, causing many calamities on the various coasts, a great amount of shipping being destroyed and many lives lost. The ship *Royal Charter*, from Australia, was wrecked near Bangor, on the Welsh coast, on the 26th ult., when a rich cargo was lost, and about 455 passengers perished. Advices have been received from Constantinople to the 9th instant: four chiefs of the late conspiracy against the Sultan have been condemned to death: these condemnations had provoked a fermentation amongst the populace, and direct threats of revenge had mysteriously reached the palace of the Sultan: the executions have been delayed. The Montenegrins have begun again to commit great atrocities against the Turks. A conspiracy has been discovered at Aleppo, and arrests have taken place there. Accounts from various parts of Spain continue to speak of the great preparations for a war with Morocco: troops are collecting in every part for conveyance to Africa. It is stated that the French soldiers who were made prisoners on the 31st August have all been burnt alive by the Moroccians. Letters received from the squadron in China state that the crews of the various ships are suffering severely from ophthalmia; the *Cheapeak* is said to have 200 on her sick list from this cause alone; and one of the vessels is named as having the whole of her crew suffering from the same cause.

MEMORABILIA.

HIGHEST BUILDING IN EUROPE.—The highest European edifice is St. Peter's Cathedral, at Rome, the height of which is 155 yards. It was the work of twelve different architects, and was 145 years in building.

AREA OF THE UNITED KINGDOM.—The following figures give the area of the United Kingdom:—England, 32,690,429 acres; Wales, 4,734,486 acres; Scotland, (including 316,160 lake,) 16,648,960 acres; Ireland, (including 455,399 lake,) 20,399,608 acres; Lesser British Islands, 2,974,619 acres. Total, 77,348,002 acres.

EXPANSION.—Heat expands bodies, and cold contracts them; but water when frozen takes up more room than before. This is caused by the arrangement of its crystals, which do not form a compact body, but have small interstices between them, thus increasing its bulk. So great is its force when frozen, that huge rocks have been splintered by the simple freezing of the water gathered in their crevices.

USE OF THE NOSE BY ANIMALS.—It might be supposed, from the fact of animals applying the nose to everything new to them, &c., that they do so for the sole purpose of smelling the object. But such is not the case. Animals use the nasal organ for the purpose of *feeling* as well as smelling, the nose being to them what the hands and finger-ends are to us, it being the only organ by which they can touch or feel anything with much susceptibility.

FINGAL'S CAVE.—This most celebrated cave is situated in the small island of Staffa, west of Scotland. It is 42 feet in width at the mouth, extends 227 feet in depth, and gradually diminishes from nearly 100 feet to about 50 feet in height, supported throughout on both sides by perpendicular basaltic pillars of extraordinary regularity. The entrance is surmounted by a noble arch, from which to the farthest extremity of the cave the beautiful roof extends in one unbroken surface. The sea flows into it, so that it has to be entered by a boat.

ORIGIN OF THE NATIONAL DEBT.—The National Debt consists of sums borrowed by Government to make up deficiencies of revenue. Charles II. borrowed money on the national credit in 1660. At the abdication of James II. in 1688, the amount of the debt was £660,000. The Revolution and the consequent banishment of the house of Stuart involved England in a long and costly war with Louis XIV. of France, who espoused the cause of King Charles. It was therefore determined to borrow money upon interest, and to repay it when the resources of the country were in a more flourishing condition. But the exigencies of the public service went on increasing, and loan after loan was contracted. Other wars were engaged in, and again the national expenditure became greater than its income, ministry after ministry adding to the debt, until we find it at the present day, notwithstanding that large portions of it have been paid off from time to time, existing to the enormous extent of eight hundred millions of pounds! The term *fund* applied originally to the taxes or funds set apart as security for repayment of the principal sums advanced and the interest upon them; but when money was no longer borrowed to be repaid at any given time, it began to mean the principal sum itself. In the year 1751, Government began to unite the various loans into one fund, called the Consolidated Fund, and sums due in this are termed "*consols*." These come under the general denomination of "*Stocks*."

VARIETIES.

THE muscles of the human jaw exert a force of one hundred and thirty-two pounds.

SILK-WORMS lay from 1,000 to 2,000 eggs; the wasp deposits 3,000; the ant from 4,000 to 5,000.

"DON QUIXOTE" is commonly pronounced "Don Quixot;" but the proper pronunciation is "Don Quicksote."

FORGETFULNESS.—A rogue asked charity, on pretence of being dumb. A lady having asked him, with equal simplicity and humanity, how long he had been dumb, he was thrown off his guard, and answered—"Five years, ma'am."

GARDENING MEMORANDA.—Pot-plant culture will be found best for small gardens. A flower-plot so planted may be decorated with hundreds of plants in full bloom, without loss of time or space. Sink the pots in the ground, and when the bloom of any plant is over, you have only to lift out the pot and slip another in its place. Thus, if necessary, the

whole face of a garden could be changed or re-furnished in a very short time, and the fresh plants would appear as if they had occupied the same place all their lives. When the roots of a growing plant have become too large for the pot they are in, remove them into a larger one. Whatever has been growing in a pot will always remove without damage into another pot or into the open ground, if the ball of earth be turned out with it. Bulbs in glasses and pots, whether tulips, hyacinths, or others, require plenty of water. The glasses must be filled up as fast as the hyacinths absorb it, and the pots in which bulbs are growing must never be allowed to get dry. Use rain or river water, and change it altogether about every three weeks. If the hyacinths in glasses have absorbed any of the water, fill up so as to touch the bottom of the root; but do not put enough to wet the bulb, as it is very apt to rot if kept wet on the skin. Next to a box edging, which is very neat, white orobus is preferable, though it is herbaceous. This may be planted out in October, three inches apart, to form an edging, and from February or March to the end of May it is in bloom, and as a spring flower it has no equal in white: it is in good foliage all the winter. When there is any other edging, the orobus should be in patches on the borders, for it is covered with flowers as white as snow for more than two months at least. Arabis, a dwarf and hardy evergreen, makes also one of the best edgings next to box. If planted six inches apart, they will meet before blooming time in early spring. Frost may be kept out of pits by a free and judicious use of matting: thatched hurdles are very convenient for the purpose, because easily lifted off and on, and creating no litter. If a lighted rushlight be put into a small pit on a sharp night, and with a mat or two, all will be kept safe. In a greenhouse, or a small conservatory without a fire, a large stone bottle painted black and filled at night with boiling water will be found to radiate sufficient heat to keep the temperature from sinking to freezing point.

DIED.—On Tuesday, 23rd ult., at Lake City, Utah County, Thomas, son of Thomas and Margaret Kirkwood, late of Bridge Weir, Renfrewshire, Scotland, in the 23rd year of his age.

POETRY.

WIN THE BATTLE, WEAR THE CROWN.

Though clouds of tribulation fall
And render dark life's hopeful day,
And friends unheeding friendship's call,
Like misty shadows, melt away.
Rise up; be truly vallant then,
Unmoved by tribulation's frown:
Act not as slaves. Like vallant men,
Oh win the battle, wear the crown.

Though foes within exert their power
To drive the hallowed spirit hence,
To rob you of salvation's dower,
Oh rush to arms in self-defence.
Despite their dark enticing spells,
Chain each ungodly feeling down:
As angels' notes our triumph swell,
Oh win the battle, wear the crown.

Dublin.

Should foes of Gospel truth conspire
To drag you from the cause of God.
Oh fan within the sacred fire;
Still tread the path your Master trod.
If persecution's shafts are hurled—
If sophistry, hell's tutored clown,
Calls forth the wisdom of the world,
Oh win the battle, wear the crown.

The snares of sophistry shall fail,
And persecution rage in vain:
The foes of truth shall not prevail,
And inward foes shall all be slain.
The dartsome day shall soon be o'er,
And smiles replace affliction's frown,
If we press on, despair no more,
But win the battle, wear the crown.

RICHARD SMYTH.

ADDRESS.—J. Woodard, chez Graunauer, 108, Rue du Cendrier, Geneva, Switzerland.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 61, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 46, Vol. XXI.

Saturday, November 12, 1859.

Price One Penny.

LITERAL FULFILMENT OF PROPHECY.

BY ELDER CHARLES W. PENROSE.

The Apostle Paul exhorted the Saints of his day to "despise not prophesyings." That advice is profitable for the people of the present generation. Great national calamities might have been averted from the ancient kingdom of Israel, if the predictions of the Prophets had not been despised; and the people of the various kingdoms now existing might save themselves from the many disasters which will soon overwhelm them, if they truly believed in what the Prophets have declared.

It is an astonishing fact that the very people who are so earnest and energetic in sending the Bible to heathen nations are really infidel with regard to many of the prophecies contained therein. It is true that they *profess* to believe "all that the prophets have spoken;" but when the great events predicted concerning the present generation are read to them, it is clearly evident that they do not actually believe in their accomplishment.

Many otherwise intelligent people may be met with who will shut up the whole of the Old Testament, saying, "All that is fulfilled, and we only need now to be guided by the New Testament." And nearly all religious people to whom you may quote the sayings of the Prophets concerning the last days will close your mouth by telling you that "they are all to be fulfilled *spiritually*."

Now, what is meant by this "spiritual fulfilment" is very difficult to discover. The people who use the term do not seem to have a very clear idea of it themselves; therefore, they cannot make its meaning plain to others; and there seems to be no rule to guide the believers of spiritual fulfilment in their renderings of prophetic statements; for different individuals, when explaining the same prophecy, come to the most opposite conclusions; and the bewildered listener to these different interpretations is puzzled to decide which he shall adopt, out of the multifarious "renderings" there are to pick and choose from.

The effect of the learned endeavours of our ingenious commentators is to lead away the mind from the dominions of fact and reality to the foggy regions of bewildering shadows, until its energies are wasted upon airy nothings, and the clouds of doubt enshroud it in gloom and unbelief. How thoroughly do they make "the word of God of none effect, through their traditions."

All the predictions of God's Prophets are real, and relate to actual facts. What they have said will certainly come to pass, for they "spake by the Holy Ghost," and "it is impossible for God to lie." If they have declared that a certain circumstance shall transpire, and that event does

not take place as they predicted it, then the prophecy falls to the ground. "Spiritual fulfilment" would be no fulfilment at all. The accomplishment must be according to the terms of the prediction, or there is no real fulfilment. The doctrine of "spiritual fulfilment" is therefore untrue. It is an invention of the moderns—the offspring of uninspired reflections generated in the minds of mortal men left to their own vain imaginations.

It is nowhere taught in either the Old or the New Testament, and the Bible is called "the only guide" by professors of religion; and they further inform us that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed," &c. Now, as the doctrine of "spiritual fulfilment" is not read therein, and cannot be proved thereby, it is, according to their own arguments, "*not to be believed.*"

It is evident that the primitive Christians believed, as do the Latter-day Saints, in the *literal* fulfilment of prophecy; for they often referred to circumstances which transpired as being brought about by the Lord for the purpose of fulfilling "that which was spoken of by the prophets."

The Apostle Peter also informs us that "No prophecy of the Scripture is of any private interpretation," and he prefaces this statement with the words, "Knowing this first." In reading the words of the Prophets, we have this as a first principle to guide us—namely, that their words are not to be privately construed—not to receive any secret interpretation, but to be understood as they are written.

But, in perusing the writings of the Prophets, we meet at every page with figures of speech. Are we, then, to believe that all these will receive a *literal* fulfilment? Certainly not. Yet the prediction, as a whole, in which these figurative phrases occur, will be literally fulfilled; that is to say, all the facts predicted, all the events foreshadowed, and all the circumstances described will literally come to pass, although figurative terms may be used in the prophecy.

The language of the Hebrews was eminently metaphorical, and the figures used by the Prophets were plain enough to their contemporaries; and so they would be to the people now, if the latter were con-

versant with the language and customs of the ancient Jews and the incidents that occurred while the Prophets were writing. It is ignorance of these things that, in a great degree, makes the ancient prophecies so mysterious to the generality of those who read them. But if they were to throw away the mystical doctrine of "spiritual fulfilment," and read the sacred writings, believing in the actual accomplishment of everything predicted therein, a vast amount of fancied mystery would disappear; they would obtain a clearer insight into the purposes of God, and the Bible would then be an *unsealed* book.

It must be borne in mind that there is a wide difference between figurative language and words containing a hidden spiritual signification. Ideas of both are often confounded, and they are taken for the same thing; but there is no absolute connection between the two. In common conversation we use figurative expressions as being often the most forcible manner of conveying our meaning, without the least intention of conveying any "spiritual" ideas (the word "spiritual" being used here in the sense in which the religious world use it).

So with the Prophets. Writing in a language abounding in metaphor, and to a people who were extremely fond of allegory, they predicted actual events which were literally to come to pass, in terms best calculated to strike forcibly the minds of those people.

If we examine those prophecies which have beyond dispute received their accomplishment, we shall find that every circumstance connected with them has been literally fulfilled. Is it not reasonable, then, to conclude that what remains to be fulfilled will come to pass in the same way?

If the prophecies concerning the last days *could* be fulfilled "spiritually," who would know of their accomplishment? No one! There would be no certainty about it. If we read the works of those who strive to show the spiritual fulfilment of certain predictions, we only get bewildered, and are at a loss to know which writer to believe; for what one will assert to be a fulfilment, another will declare to be no fulfilment at all, but that the prophecy has come to pass in a totally different manner. But by receiving a literal fulfilment, all persons who watch the progress of events

and believe in the prophecies can plainly perceive their accomplishment, and thereby be led to glorify God, who is thus true to his word.

To understand the Scripture prophecies, it is necessary to observe that events are often spoken of in the same chapter, the fulfilment of which will be separated by a long lapse of time,—some portions of them having been accomplished by the first coming of Christ, and other portions having reference to the last days.

The Prophets wrote under the influence of an infinite Spirit, which is not bound by the narrow limits of earthly time. "One day with the Lord is as a thousand years, and a thousand years as one day." Hence the necessity of being ourselves guided by the Spirit of the Lord, that by its aid we may be able to step over the barriers of time, and, scanning the future and the past, comprehend the designs of God concerning all generations and ages.

"The Spirit searcheth all things, yea, the deep things of God;" and all who will humble themselves before God will receive that precious gift, by obeying the Gospel which he has revealed from heaven through the Prophet Joseph Smith. The teach-

ings of that illustrious Prophet have shed glowing beams of light upon the writings of the ancients. His words are as keys to unlock the long-closed doors of foreknowledge; and in the work which he has commenced we may behold the literal fulfilment of numerous scriptural predictions.

Whether we refer to the present or the past, history will bear abundant testimony to the literal fulfilment of prophecy; but when we call for a witness to the truth of the doctrine of "spiritual fulfilment," nothing comes forth but shadows, and naught is heard but echo, save the whimsical vagaries of disputing theorists.

Think on the departed glory of ancient Babylon, the ruined palaces of mighty Nineveh, the desolation of wealthy Tyre—that "city of merchants," the sombre gloom of learned Egypt, and the crumbling fragments of iron Rome; gaze on the dispersed sons of Judah, and the God-forsaken land of their forefathers; look at the gathering of the people of the Saints from the kingdoms of men, to build up the kingdom of God, and prepare the way for the coming of the Redeemer; and then, reader, if you can, disbelieve in the literal fulfilment of prophecy!

"FROM OUR IMMIGRATION."

From the "Deseret News."

G. S. L. City, September 12, 1859.

To the Editor of the *Deseret News*.

Dear Sir,—According to the request of President Young, we left this city on Saturday, August 27, to meet the immigration, find out their position, and give them such counsel and aid as their circumstances might require.

On the morning of the 28th, as we were about starting from Lewis station, Captain Brown's company rolled up, consisting of 66 waggons and 387 persons. All the camp were in good health and spirits, with the exception of three or four, who were slightly afflicted with eating fruit, which is in great abundance on the road. Having administered to them, as they needed no other assistance, we pursued our route.

We met the Church train, under the direction of Captain H. D. Haight and Bishop Kesler, at Hennefer's Station on the Weber. As they had already been supplied, and were met with teams at that point, we bade them God speed.

On the evening of the 30th, we camped with the handcart company, under the direction of Captain Rowley, at Yellow Creek, consisting of 57 handcarts, numbering 235 souls.

The company were generally healthy, and some of the young people were very joyous and jubilant. There were among them many beautiful singers, who entertained us in the evening, around their camp-fires, with some of the late popular airs, and among the rest several amusing handcart songs, the chorus of which

was—

"Some must push, and some must pull,
As we go rolling up the hill;
Thus merrily on the way we go,
Until we reach the Valley, O!"

And as they started next morning, they, in their prompt energetic action and uniform movements manifested a vivacity and life which comported very much with the spirit of their song. We had a very pleasant meeting with them, and gave them such counsel as their circumstances seemed to require. They had been met by five four-mule teams and with provisions on Ham's Fork. With the aid of the mule teams and a horse team that went with us, and two yoke of cattle which we furnished, they were enabled to carry the aged and weary, and proceed comfortably. A brother Shanks, from Liverpool, who was very sick at our arrival, died next morning, and was buried at Yellow Creek.

Captain Rowley informed us that he had had considerable trouble in consequence of persons straying off from the camp during their travel, and whom he had frequently had to send after; and that one aged lady, after diligent search having been made for her, near Green River, he had been unable to find.

Here we met Peter Jensen and another brother who had been sent out to meet Stevenson's company, who, after going as far east as Green River, returned, in consequence of one of their horses failing. They reported that they had obtained information from the mail that Stevenson's company were living on half rations and were scarcely able to move for want of cattle. We took Peter Jensen back with us.

On the morning of the 2nd September we met six waggons belonging to the handcart company that had been left behind at the Devil's Gate to recruit. These ox-teams were not able to keep up with the handcarts.

We met Captain R. F. Neslen's company at their first encampment on Black's Fork, 15 miles west of Green River, Saturday evening, the 3rd September. Next morning, as the rear of Captain Neslen's company were rolling out, the forepart of Captain Edward Stevenson's company came in view. We found the statement in relation to their lack of provisions and being crippled in regard to cattle to be false. The captains of these trains informed us that their camps had been well supplied with provisions until

that time, and that, although they had lost a number of cattle, their losses were not so severe as most other trains, and that they were making very good time. We found the companies in good health and spirits, and their oxen in tolerable condition.

Our supply train, now consisting of 26 yoke of cattle and four waggons, under the direction of Captain George V. Thompson, of Cottonwood, in this county, was camped about two miles west of Ham's Fork. We returned with the companies to that place, divided the cattle between them, and let them have 14 cwt. of flour, which the captains assured us was all they required to bring them comfortably to the Valley. These companies, consisting of over one hundred waggons, were about equally divided. We partook of their hospitalities; held meetings with both companies. After camping on Monday night with Captain Neslen's company, about 18 miles east of Bridger, we left the camps on Tuesday morning in good condition, to return to the city.

In passing Fort Bridger, we observed that a great many improvements had been made, and it presented a neat, orderly aspect. We were also informed that the rule prohibiting the sale and use of spirituous liquors is being enforced, which will no doubt tend to preserve a better understanding between the military and civilians,—an object which all good men should strive to promote.

On our journey out, we met a Lieutenant with a small detachment from Bridger, on a return from the neighbourhood of Green River, where he informed us he had been sent in pursuit of deserters, and that on his return he found the dead bodies of two young women who had been left behind by the handcart company and had been partly eaten by wolves, and buried their remains; and he also informed us that they had left people at random to perish on the road. This horrible statement led us to inquire of all parties that had passed Green River, to ferret out, if possible, the truth or falsehood of this allegation. We obtained about the following from Captains Stevenson and Neslen and their companies and others:—

There were the remains of two persons; one an aged woman, the other a young person, which some stated was a woman—others, a man. Since the Lieutenant had buried them, they had been dug up by

wolves, and Captain Stevenson had deputed four men to again bury them deeply in the ground, so that they could not be reached. One of the party brought a piece of the old lady's hair, which was grey: that and fragments of the attire showed it to be the old lady's that Captain Rowley stated he was unable to find, and who had met this horrible fate. Who the young lady or gentleman was, we could not learn satisfactorily.

That two persons have perished is evident from the concurrence of all the reports. The Lieutenant stated that they were two young women. This could not be, for the colour of the hair showed one of them to be aged; and this is unquestionably the old lady to whom Captain Rowley refers. Another rumour stated that a young woman was dissatisfied and started back to Green River, because they had not provisions, and perished on the way back. This is, to say the least, improbable; for we think there is scarcely a wretch to be found who is so lost to the common feelings of humanity, as, on learning that a fellow being was suffering, would not help them; and if she died without giving this information, who

could tell it afterwards? Captain Rowley must know who left his company; and it is due to the public and to the friends of those who came with the handcarts that it be made known.

A young sister met an old sweetheart at Devil's Gate and married him. Two families, we are informed, stayed behind at Green River to work, and calculate to come on in about a month. Further than this we can learn nothing. In relation to the statement that they suffered for lack of provisions, this could not be true, for they had flour at Green River, at which place they killed a beef; and fifteen or twenty miles from there they met mule trains with supplies.

Captain Neslen and Stevenson's companies expect to arrive here on Wednesday or Thursday next.

We met, among the companies, persons from different parts of the United States, England, Ireland, Scotland, Wales, France, Germany, Switzerland, Norway, Sweden, Denmark, Greenland, Iceland, and Africa.

Respectfully, &c.,

JOHN TAYLOR,

F. D. RICHARDS.

HISTORY OF JOSEPH SMITH.

(Continued from page 716.)

[July, 1843.]

"Verily, verily, I say unto you, If a man marry a wife according to my word, and they are sealed by the Holy Spirit of promise, according to mine appointment, and he or she shall commit any sin or transgression of the new and everlasting covenant whatever, and all manner of blasphemies, and if they commit no murder, wherein they shed innocent blood,—yet they shall come forth in the first resurrection, and enter into their exaltation; but they shall be destroyed in the flesh, and shall be delivered unto the buffetings of Satan, unto the day of redemption, saith the Lord God.

"The blasphemy against the Holy Ghost, which shall not be forgiven in the world, nor out of the world, is in that ye commit murder, wherein ye shed innocent blood, and assent unto my death, after ye have received my new and everlasting covenant, saith the Lord God; and he that abideth not this law can in nowise enter into my

glory, but shall be damned, saith the Lord.

"I am the Lord thy God, and will give unto thee the law of my Holy Priesthood, as was ordained by me and my Father before the world was. Abraham received all things, whatsoever he received by revelation and commandment, by my word, saith the Lord, and hath entered into his exaltation, and sitteth upon his throne.

"Abraham received promises concerning his seed and of the fruit of his loins, (from whose loins ye are—viz., my servant Joseph,) which were to continue so long as they were in the world; and as touching Abraham and his seed out of the world, they should continue: both in the world and out of the world should they continue as innumerable as the stars; or, if ye were to count the sand upon the sea shore, ye could not number them. This promise is yours also, because ye are of Abraham, and the promise was made unto Abraham; and by this law are the continuation of the works of my

Father, wherein he glorifieth himself. Go ye, therefore, and do the works of Abraham; enter ye into my law, and ye shall be saved. But if ye enter not into my law, ye cannot receive the promises of my Father, which he made unto Abraham.

"God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore, was fulfilling, among other things, the promises. Was Abraham therefore under condemnation? Verily, I say unto you, *Nay*; for I the Lord commanded it. Abraham was commanded to offer his son Isaac; nevertheless, it was written, Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

"Abraham received concubines, and they bare him children, and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels, but are Gods.

"David also received many wives and concubines, and also Solomon, and Moses my servant, and also many others of my servants, from the beginning of creation until this time; and in nothing did they sin, save in those things which they received not of me.

"David's wives and concubines were given unto him of me, by the hand of Nathan my servant, and others of the Prophets who had the keys of this power; and in none of these things did he sin against me, save in the case of Uriah and his wife; and therefore he hath fallen from his exaltation and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

"I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you, according to my word. And as ye have asked concerning adultery, verily, verily, I say unto you, If a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery, and shall be destroyed. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery; and if her husband be with another woman, and he was under a vow, he hath

broken his vow and hath committed adultery; and if she hath not committed adultery, but is innocent, and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery, but hath been faithful; for he shall be made ruler over many; for I have conferred upon you the keys and power of the Priesthood, wherein I restore all things, and make known unto you all things in due time.

"And verily, verily I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

"And again, verily I say, Whomsoever you bless I will bless; and whomsoever you curse I will curse, saith the Lord; for I the Lord am thy God.

"And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whomsoever you give any one on earth by my word and according to my law, it shall be visited with blessings, and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven; for I am the Lord thy God, and will be with thee, even unto the end of the world and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father. Behold, I have seen your sacrifices, and will forgive all your sins. I have seen your sacrifices, in obedience to that which I have told you. Go, therefore; and I make a way for your escape, as I accepted the offering of Abraham of his son Isaac.

"Verily, I say unto you, A commandment I give unto mine handmaid, Emma Smith, your wife, whom I have given unto you, that she stay herself, and partake not of that which I commanded you to offer unto her; for I did it, saith the Lord, to prove you all, as I did Abraham, and that I might require an offering at your hand, by covenant and sacrifice; and let mine handmaid, Emma Smith, receive all those that have been given unto my servant Joseph, and who are virtuous and pure before me: and those who are not pure, and have said they were pure, shall be destroyed, saith the Lord God; for I am the Lord thy God, and ye shall obey my voice: and I give unto my servant Joseph that he shall be made ruler over many things, for he hath been faithful over

a few things; and from henceforth I will strengthen him.

"And I command mine handmaid, Emma Smith, to abide and cleave unto my servant Joseph, and to none else. But if she will not abide this commandment, she shall be destroyed, saith the Lord; for I am the Lord thy God, and will destroy her, if she abide not in my law: but if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him, and multiply him, and give unto him an hundred-fold, in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds. And again, verily I say, Let mine handmaid forgive my servant Joseph his trespasses, and then shall she be forgiven her trespasses, wherein she hath trespassed against me; and I the Lord thy God will bless her, and multiply, and make her heart to rejoice.

"And again, I say, Let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him, for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold and lo, I am with him, as I was with Abraham thy father, even unto his exaltation and glory.

"Now, as touching the law of the Priesthood, there are many things pertaining thereunto. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of Him that sent me, and I have endowed him with the keys of the power of this Priesthood, if he do anything in my name, and according to my law, and by my word, he will not commit sin, and I will justify him. Let no one, therefore, set on my servant Joseph; for I will justify him; for he shall do the sacrifice which I require at his hands for his transgressions, saith the Lord your God.

"And again, as pertaining to the law of the Priesthood, if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery, for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to none else: and if he have ten virgins given unto him by this law, he cannot commit adultery, for they belong to him, and they are given unto him: therefore is he justified. But if one or either of the ten virgins, after she is espoused, shall be with another man, she has committed adultery, and shall be destroyed; for they are given unto him to multiply and replenish the earth, according to my commandment, and to fulfil the pro-

mise which was given by my Father before the foundation of the world, and for their exaltation in the eternal worlds, that they may bear the souls of men; for herein is the work of my Father continued, that he may be glorified.

"And again, verily, verily I say unto you, If any man have a wife who holds the keys of this power, and he teaches unto her the law of my Priesthood as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God, for I will destroy her; for I will magnify my name upon all those who receive and abide in my law. Therefore, it shall be lawful in me, if she receive not this law, for him to receive all things whatsoever I, the Lord his God, will give unto him, because she did not believe and administer unto him according to my word; and she then becomes the transgressor, and he is exempt from the law of Sarah, who administered unto Abraham according to the law, when I commanded Abraham to take Hagar to wife. And now, as pertaining to this law, verily I say unto you, I will reveal more unto you hereafter; therefore let this suffice for the present. Behold, I am Alpha and Omega. Amen."

Hyrum took the revelation and read it to Emma.

I directed Clayton to make out deeds of certain lots of land to Emma and the children.

I extract from the *Neighbour* :—

"Joseph Smith is at Nauvoo in peace, quietly pursuing his own business; where we hope he will long remain free from the power of his inhuman persecutors.

"The testimony already given needs no comment. It shows but too plainly the inhumanity, recklessness, barbarism, and lawlessness of the State of Missouri; and we could wish, for the sake of humanity, for the sake of suffering innocence, and for the sake of our honoured institutions, that our nation's escutcheon had never been stained by the inhuman acts and bloody deeds of Missouri, and that the non-efficiency of the nation to execute law had not been so fully developed. But it is too true, we have witnessed most of the things mentioned by Mr. Smith, and we have also witnessed the carelessness and apathy of Congress on this subject, or their inefficiency to remedy the evil; the which, had it been fully investigated, and the perpetrators of those damning crimes brought to condign punishment, it would have exposed a blacker history than ever was written of any pagan, not to say Christian nation, and would have exposed half of that State to the charge of

treason, murder, robbery, arson, burglary, and extermination.

"As it is, the blood of the innocent yet cries for vengeance; and if it overtakes them not here, and God spares my breath, if no one else does it, their deeds shall be handed down to posterity, that unborn generations may execrate these anti-republican cannibals, and tell that in the State of Missouri lived a horde of savages, protected and shielded by American republican legislative authority, who, in the face of open day, dragged the innocent to prison, because of their religion,—who murdered the oppressed that they had in their power, and fed the victims with their flesh; that they glutted their diabolical lust on defenceless innocence, and violated female chastity in a manner too horrid to

relate; that in their mock tribunals they refused all testimony in favour of the accused, and thrust their witnesses into prison; that, after robbing them of their property, they drove 15,000 persons from the State; that they cried to the authorities of that State for redress, and from them to Congress; but the echo from both was—'We can render you no assistance.'"

Elders Young, Woodruff, and Smith arrived in Louisville, and visited Mr. Porter, the Kentucky baby, 7 feet 7 inches high, and weighing 250lbs.

Sheriff Reynolds, having published a garbled statement of my arrest in "*The Old School Democrat*," was replied to by Esq. Southwick in the same paper.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 12, 1859.

OUR EMIGRATION.—We have the pleasure of presenting our readers, in this Number, with a very interesting letter from Elders John Taylor and F. D. Richards to the *Deseret News* on their return from visiting the several camps of the Saints.

We are much rejoiced at the prosperity which has attended the emigration this year and good time of the year in which they have reached the Valley. The Saints in these lands will be pleased to learn that they have arrived in good health and spirits, and in advance of the cold weather. They have been exceedingly blessed and prospered through their long and wearisome journey. The few accidents that have occurred have been mostly the result of a disregard of counsel. It is a universally-admitted fact that a disregard of the counsels of the Priesthood brings its punishment. This fact is attested by the experience of the Saints universally. Sooner or later do they reap the reward of disobedience. The Priesthood is given for the instruction, direction, and guidance of the children of men, and particularly of the Saints of the Most High. The Bible and Book of Mormon both abound in instances where the penalty has been inflicted upon men, individually and collectively, for disobedience to the counsels of the Priesthood; and particularly have the judgments of heaven been visited upon those who believe or profess to believe in the divine authority of that Priesthood, and yet disregard those counsels: but, perhaps, in this age, at no time and in no place are the results of such disobedience or disregard of counsel more disastrous in their consequences, or more speedily realized, than on the long and wearisome journey to the mountains of Ephraim. The Saints are surrounded with dangers and perils on every hand for thousands of miles, with which they are unacquainted, and which, in their ignorance and inexperience are unperceived by them, and indeed almost altogether disbelieved in and totally disregarded, but which require the most constant and vigilant watchfulness on the part of the Elders who lead them to guard against and ward off. How little do they imagine the responsibility there is resting upon the Elders who are charged with the duty of conducting them across the treacherous deep and desert Plains, or how much toil of body and mind, how much care they are called upon to

endure above the ordinary fatigues of the journey, or how a disregard of counsel adds to their already heavy burdens; or, on the other hand, how a strict and faithful adherence to counsel would lighten the burden and cheer the heart of their faithful leaders. We are sorry to learn, by the letter above referred to, that some of the Elders who have conducted the Saints across the Plains this season have experienced considerable trouble from that cause, and that some of the Saints have paid the penalty of their disobedience with their lives. Nor is this the only instance of the kind which has occurred on the Plains. In years past there have been several instances where individuals, in spite of counsel and entreaty, have stubbornly persisted in wandering from the camp, and, although they have been diligently sought for, have never been heard of after. They have perished miserably of starvation, or been torn to pieces and devoured by wolves, or murdered by the Indians.

When will the Saints learn wisdom? When will they learn that safety consists not in a disregard to the counsels of the holy Priesthood, either while travelling across the Plains, or while pursuing the ordinary duties of a quiet life at home, or under any other circumstances? The Priesthood is given to instruct and direct the Saints, and it is dishonouring to that Priesthood to disregard and turn a deaf ear to the counsels and instructions given through it. We hope the Saints will reflect seriously on these things, and make it a part of their every-day religion to give diligent heed to the counsels of the Priesthood whom the Lord has placed to guide them. Our anxiety for the welfare of the Saints, both temporal and spiritual, has drawn these remarks from us. The time for the emigration of 1860 is just at hand, and we expect that hundreds—aye, thousands of the good Saints will wend their way to Zion this season, and are anxious that they should learn wisdom from the past, and profit by the experience of others.

DESERET AGRICULTURAL AND MANUFACTURING SOCIETY.—We insert in this Number an "Address to the Citizens of Utah" "in behalf of the Board of Directors" of the "Deseret Agricultural and Manufacturing Society." Not only does the subject of the address concern the Saints at "home," but it also concerns all Saints who ever intend to go "home." We, therefore, have no doubt that it will be read with much interest. The address will also show that, though distant from "home," the Spirit working in the minds of those who most care for Zion's interest has also worked with us. This is gratifying, and should be another sign that the same Lord and the same Spirit are with the Saints in every land. Doubtless, the efforts which the faithful in this Mission have just made to clear off the debt due to the Church, thereby enabling the President to command the Church means for the growth and self-dependence of Zion, will afford them much present and future satisfaction. Will it not be ever gratifying to the faithful, if they have contributed to the growth and self-dependence of Zion? We are certain that it will; and that in the late movement the Saints in this Mission have been labouring, as it were, hand-in-hand with their brethren and sisters at "home," is a consideration to encourage us all. We have felt strongly the importance of Zion's self-dependence; and those who have attentively read the series of eight "Visitors," written expressly upon the subject, will see how nearly they accord with the views and spirit of the following Editorial remarks from the *Deseret News*, as well as with the "Address:—"

"THE FOURTH ANNUAL EXHIBITION.—We would respectfully call the attention of our readers to the address of the D. A. and M. Society, by C. H. Oliphant, in behalf of the Board of Directors, published in another column. The exhibition will be held on the 3rd and 4th of October. For list of premiums see No. 52, Vol. VIII, and No. 4 of the current Volume. We trust that the next exhibition will eclipse the preceding ones, though they

have all been creditable to the Board and to the people generally who contributed largely to make them interesting and beneficial to the agricultural, mechanical, and manufacturing interests of Utah.

The development of the resources of this mountainous country is of more importance, by far, to the people, than the introduction of foreign manufactures, especially beyond the actual want and necessity of the people, till they can produce for themselves; and it is expected that every friend to the cause will lend a helping hand to make the coming exhibition what it should be; and we trust that each prize will be closely contested."

NOTICE TO BOOK AGENTS.—We beg to call the attention of our Book Agents to the fact that the present Volumes of the *Star* and *Journal* are nearly completed. It is therefore very desirable that this Office should receive, as soon as possible, the intended orders from our Agents for the *Star* and *Journal* for the coming year; and we hope that in this matter Pastors, Presidents of Conferences, Book Agents, and Saints generally will take a prompt and lively interest. We also beg to say to the readers of the *Journal* that we shall probably be able to supply some newly-delivered discourses for the next Volume, inasmuch as we have again commenced receiving them from Great Salt Lake City; and we anticipate for them a rich and continued treat.

COMING EVENTS FORESHADOWED.

Many of the capital events connected with this age have been clearly marked by the prophetic finger of Joseph, the founder of this Church. In his revelations and prophecies there will be found embodied much of the world's future history and strongly-marked indications of coming events concerning the nations generally, but especially of the United States. Our readers—at least, those of the Saints—are doubtless familiar with the "Revelation and Prophecy by the Prophet, Seer, and Revelator, Joseph Smith," given December 25th, 1832, to be found in the "Pearl of Great Price," page 35. Short as that "revelation and prophecy" is, there is much in it concerning what was then the future of all nations, especially meaning and naming the United States. Indeed, for so short a prophetic fragment, it is remarkable how much it contains. The division of the Southern States against the Northern States, and the wars which would spread over the whole earth, and the judgments to be poured out upon all nations, with other items, are clearly foretold and indicated. Much of that revelation has since come to pass; and what, twenty-seven years ago, would to the unbeliever have seemed at best the dreams of a madman, have since become facts of history. Thus it has been, and thus it will be, until all is fulfilled.

It is not the design of the present to notice the many important items contained in this revelation in question; but a recent occurrence seems naturally to call forth a notice of one passage. Speaking, it would seem, of the period immediately connected with the division and civil war of the Southern and Northern States, the Prophet Joseph says—

"And it shall come to pass, after many days, slaves shall rise up against their masters, who shall be marshalled and disciplined for war."

Let our readers consider this passage of the revelation side by side with the following American news, dated New York, October 17th:—

"A fearful insurrection broke out to-day at Harper's Ferry. The negroes seized the United States Arsenal, and were sending cartloads of muskets into Maryland and elsewhere. An express train was stopped last night, one employer shot dead, and the conductor threatened and forced to hold back until to-day. The Utah troops at Virginia were ordered out; also the Government troops from several points. The object of the authorities is unknown. The details are very meagre. All the telegraphic wires leading from Harper's Ferry are cut. Later despatches state that all the railway trains are stopped. The insurrectionists number from 500 to 700. Great excitement prevailed at Washington. Several companies of marines leave there this morning for the seat of conflict."

In this negro insurrection can be seen an evident sign of the times and the travelling of events towards the fulfilment of prophecy. Of course, no person of common sense would for a moment have anticipated a successful issue for the insurgents. Indeed, we do not anticipate the probability—scarcely the possibility of negro insurgents contending successfully with American troops or the American people. Nor, in fact, do we imagine that the negro race can at all cope with the irresistible force of character belonging to the Anglo-Saxon race. Still we can readily understand the rising of the “slaves” “against their masters,” should a day of trouble and adversity overtake those “masters,” and the South become divided against the North; and when the hand of brother and countryman is being bathed in the blood of brother and countryman, what could be expected but a massacre of those “masters” and their families, and a day of horrors in the slave States?

Now, we do not for one moment imagine that this negro insurrection or any past negro insurrection is that rising of slaves against their masters “which shall come to pass after many days,” as foretold in this revelation given through Joseph in 1832. We do, however, take it as a strong sign of the times, and one which foreshadows the near approach of this fearful event with those other even more fearful events with which it will be connected. “Coming events cast their shadows before,” and most great, terrible, or remarkable things or occurrences have their types. Surely such is the case in the present instance. We look upon this negro insurrection as a type and foreshadowing of something to come; and in the meantime it may be considered as more than probable that this insurrection will greatly aggravate the cankering difficulties between the Northern and Southern States of the Union.

NEWS FROM UTAH.

ADDRESS TO THE CITIZENS OF UTAH.

(From the “Deseret News.”)

FELLOW CITIZENS,—It is with pleasure and satisfaction that we address to you this our Fourth Annual Appeal in behalf of the Society we have the honour to represent.

Perhaps no other similar institution ever passed through the variety of trying events and vicissitudes that have fallen to our lot since our creation by legislative enactment; but, through all, the society has steadily advanced in influence and usefulness.

We are now on the eve of our fourth annual festival or fair. As we take a retrospect, our hearts swell with gratitude to Him who doeth all things well for the peaceful and smiling prospect before us. In our view of the past, our first attempt presents itself. Did we succeed? Yes, most nobly! and our first fair was a triumph. The angel of peace overshadowed us, and all that participated were benefited. Our second exhibition now comes up before us; but how unlike the first! The circumstances that now surround us, how changed! The angel of peace no longer broods over us. Dark clouds are seen gathering in the east; still we persevere, and success crowns our effort—the people are benefited, and our object is gained. As another year is ushered in from the exhaustless storehouse of the

future, the gloom first seen in the east thickens; strange and dark things are whispered; armed legions are seen looming up in the distance; they threaten to drive the angel of peace from the mountains; a vast host are seen wending their way southward; tens of thousands of men, women, and children are fleeing for safety: but hark!—the voices of messengers are heard! Mercy is proffered, forgiveness is granted for crimes never committed, and the people turn their faces towards their deserted homes. Peace smiles once more, and again the din of industry resounds throughout our peaceful vales, and the merry whistle of the plough-boy and lowing of the peaceful herd is fitting melody for the occasion.

Our third annual fair takes place, and stranger and citizen unite in pronouncing it worthy of a free and enlightened people.

We are happy to be able to say that we fondly anticipate the coming exhibition will be an event of greater interest than ever before witnessed by the inhabitants of these mountains; and we call upon every citizen to aid us in our endeavours to promote the arts of peace and to secure to ourselves the blessings of prosperity and commercial independence.

There is no other portion of the Republic that pays the tax imposed upon this people, or even a tithing of it. Goods are brought a great distance at vast expense: the speculative merchant, not content with a reasonable profit, must needs make a princely fortune in a year or two. Who is benefited? Perhaps half-a-dozen persons, and a community impoverished to do it. Is the traffic carried on upon terms of equity? We say, It is not. For, whether it is an individual, state, or nation that follows the practice of paying without receiving in return a fair equivalent, it will most certainly bring them to poverty and want.

Then let us, as a people, reduce our desires to our actual necessities, promote manufacturing interests, encourage the skillful artizan, spread intelligence among the husbandmen and the tillers of the soil of every grade. The above are some of the objects of the society. Very many are becoming careless and indifferent in respect to home manufactures. This is a palpable

error, and one into which many have fallen. But be not deceived—goods are now plentiful; but that they will always be so is quite uncertain. Let your sheep be better cared for than ever; take pains with everything intrusted to you, that it may not diminish, but rather that increase and progression accompany all that you do.

The fair will be held in this city on the third and fourth of October next; and we fondly anticipate that every citizen who has our young Territory at heart will aid us in rendering the coming fair one of unusual interest. The terms of the society are liberal—\$2 only for initiation, which pays for the first year; and \$1 yearly afterwards, which entitles the members to all of the privileges of the society, and is used in promoting the objects for which the society was created.

Think well, act well, and all will be well.

CHARLES H. OLIPHANT,

In behalf of the Board of Directors.

CORRESPONDENCE.

WALES.

Udgorn Seion Office,
Swansea, October 29, 1859.

President Calkin.

Dear Brother,—The time has again arrived for me to furnish you with another report of the condition of affairs in this Mission,—a task which I take great pleasure in performing at this time.

Since I sent you my last, we have, through the faithful exertions of the Saints and the blessing of God thereupon, been enabled to rid this Mission of a very heavy and grievous burthen, which has weighed it down for years; and I can assure you that we are not a little glad of it. Many had supposed that this great burthen, which was the debt we owed to the Liverpool Office, was too great to be ever thrown off by us without the assistance of others, and that it had become like the "National Debt" of England—too much of a sum to be ever paid. But such a supposition has proved erroneous; or, however, if it has not proved so as yet, I am determined that it shall prove so before 1859 be reckoned among the years of the past.

That debt at the commencement of the

past quarter amounted to £396 18s. 2d., and there is only 18s. 3½d. of it remaining now; and had we in this Office known the exact value of goods sent to those Conferences that are still in debt during the said quarter, we would have sent that 18s. 3½d. beyond the vail also. Some of those Conferences received some extra books, which we were not aware of, and which was the cause of the blunder. I am fully determined to have their names off the "black book" before the end of the present quarter. It may be well for me to state that those Conferences that are still in debt contributed equally as liberal as the rest, for each of them assisted the others in paying their debt.

I have, during the last three months, visited the following Conferences—Llanelli, Pembrokeshire, Western Glamorgan, Cardiff, Monmouthshire, and Eastern Glamorgan, and almost every Branch within them. The feelings of the Saints in all those are generally good, and they are labouring with quiet diligence to up-build this kingdom and accomplish the purposes of Jehovah.

A good deal has been done in the way of preaching the first principles, and we are listened to with very good attention.

by strangers, who seem to feel anxious to learn the principles of life and salvation. We are baptizing continually in one part or another, and the prospects are still good for additional increase.

I feel well, and am determined to give an attentive ear to every call that may be made by you; and the brethren that are in connection with me feel the same.

My constant prayer is that God may

bless you and your Counsellors with wisdom, knowledge, and power from on high, so that you may be able to fill your responsible positions honourably and impart the principles of salvation unto all of us that are under your watchcare.

I am, as ever,

Your humble brother in Christ,
BENJAMIN EVANS.

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 706.)

When the mud, which covered the bottom to a depth of several feet, was cleared away, the upper basin was found to contain upwards of 40 wells, differing in character and construction, and from 20 to 25 feet in depth. These ingenious contrivances of the aborigines to supply the natural deficiencies of the land have proved an immense boon to their degenerate descendants and their Spanish masters; for in a country almost destitute of water-courses, as Yucatan, these aguadas were of very great importance, even while their precise character was still unknown. Besides these artificial reservoirs, which, as has been said, are scattered all over the face of the country, there are in Yucatan other wells of a most extraordinary character, of which the present inhabitants avail themselves, and which, from various indications, it is evident have also been known and resorted to by the ancient populations. One of these, in the neighbourhood of the village of Bolanchen, is most remarkable, and at the same time comprises the leading features of all. The descent to this well, or these wells—for there are seven distinct basins containing water—is through the mouth of a rocky cavern, and continues through the bowels of the earth down to a perpendicular depth of 450 feet, but by a pathway in the rock 1,400 feet in length, and at times so precipitous as to necessitate the use of ladders varying from 20 to 80 feet in length. Of these ladders, which are of a most primitive description, being made of rough rounds of wood bound together with osiers, there are no less than seven to be descended and ascended by the Indians, who from these mysterious sources carry up on their backs during four months of each year the full supply of water necessary for the consumption of the population of the village,

amounting to 7,000 souls. In other parts of the country, the Indians, in their descent and ascent from wells of a similar nature, have to pass through passages in the rock so low as to oblige them to crawl on hands and feet; on which occasion the bands passed round their foreheads, and to which the gourds containing the water are attached, are lengthened so as to allow the latter to hang below their hips, in order that they may not protrude beyond the height of the body in this crouching attitude. The un-murmuring cheerfulness with which this patient race pursue their daily task, apparently as unconscious of its laboriousness as of its dangers, affords a little insight into the qualities which render possible the construction of such works of labour as those with which the country is covered; and it further leads to the conclusion—which indeed the history of Mexico corroborates—that the monuments of the ancient civilization of America, like those of the Old World, have been the work of slaves, toiling like machines, under the direction of masters who allowed them no share in the intellectual light which gave to themselves the power and taught them the means of executing such stupendous undertakings. In addition to the ingenious cisterns above described, there are among the ruins but one kind of structures which may be supposed to have served for useful purposes. There are subterranean chambers scattered over the whole area enclosed within the walls of the cities, and about five yards or a little more in diameter, with dome-like ceilings, and lined throughout with cement. Access to them is gained by circular holes in the ground, so small, that a man can with difficulty introduce his body. As many as have been explored have been found quite empty, with the exception of

one, in which was found a small earthenware vessel. At first it was suggested that these chambers might have been water-cisterns; but nearer examination proved them not to be fit for that purpose; and subsequently a more probable opinion has been adopted—namely, that they have served as depositories for the maize, or Indian corn, which was in universal use among the natives of both the American continents at the period of their discovery by the Europeans. Beyond these, the ruins afford no traces of the life and habits of their former occupants. There is, however, one mysterious feature connected with these buildings, and observed even in those most distant from each other, which is of the utmost importance, not only as further proving the similarity of thought and feeling, because of sign and symbol existing between their respective populations, but still more as affording a connecting link between these populations and some of the tribes which to this day inhabit the North American continent. We allude to the print of a red hand, which has been found on the walls of the edifices in almost all the cities explored. The sign of the hand, we are told, is not painted, but seems literally printed upon the stones by the pressure of the living hand while moist with the paint, as every minute line and seam of the palm is visible. It is a remarkable fact that this same sign constantly recurs on the skins of animals purchased from the Indian hunters on the Rocky Mountains; and it is, indeed, said to be in common use among the tribes in the north. According to Mr. Schoolcraft, a gentleman who has devoted much attention to the habits and customs of the Indians,

and quoted by Mr. Stephens, the figure of the human hand is used by the North American Indians to denote supplication to the Great Spirit; and it stands in their system of picture-writing as the symbol of strength, power, or mastery thus derived. By analogies such as the above must the history of the deserted cities and their inhabitants be traced, for their walls and sculptures are the only records of them extant. Among those that we have mentioned, the name of Copan indeed holds a place in the history of the Spanish conquest, a city of this name being mentioned as having revolted against the Spaniards in 1530, and as having bravely resisted the attacks of the Spanish soldiers sent to bring it back to subjection. But the general belief is that these ruins are of a date much anterior to this period; and there are points in the Spanish narrative of the reduction of Copan which could not be applied to a city surrounded by such strong walls as the one whose ruins we have surveyed. Of the ruins now designated by the appellation of Palenque, not even the name is known, as has been seen, and no tradition hovers round the spot to tell of its past glory: the tale is left to its sculptured walls, and even these will not long survive to tell it. Of Uxmal the same may be said. The name of these ruins is derived from that of the estate on which they stand. In the oldest deed belonging to the family who owns this property, and which goes back 140 years, they are referred to as *Las Casas di Piedras*, the common appellation for the ruined structures throughout the country. Of the past existence of Kabah not a record or a tradition is extant.

(To be continued.)

PASSING EVENTS.

GENERAL.—According to advices received from Sicily, the insurrection had not ceased: the brothers Mantrichi are at the head of the movement: reinforcements of troops are being despatched by the Neapolitan Government to quell the insurrection: numerous arrests have taken place at Palermo, Cattano, and Messina. The *Independence of Turin* says that 405,000 inhabitants of the Venetian territory have emigrated since January last. Spanish troops are on their way from Madrid to Morocco; and England is now preparing for an expedition to China. The coolie ship *Shah Jehan*, on the 27th June, while on a voyage from India to the Mauritius, caught fire, and on the 30th was entirely destroyed: 365 lives were lost.

AMERICAN.—On the 17th ult., an insurrection broke out at Harper's Ferry: a number of negroes and whites took possession of the arms and ammunition of the Federal Armoury or Arsenal, stopped the railway trains, cut the telegraphic wires, shot one master, menaced a conductor, captured and held certain citizens as hostages, and sent loads of arms into Maryland and other places for the purpose, it is said, of rousing to action the negroes there, and in Virginia and Delaware, and thus initiate a servile war. The authorities, however, sent an ample supply of troops and shut up the insurgents in a fortified post: the Armoury was recaptured by the U. S. marines, and the town by the Militia forces. A few lives were lost on both sides.

MEMORABILIA.

OLDEST CHURCH IN ENGLAND.—The oldest church in England is that of St. Martin's, at Canterbury.

THE "CITY IN THE SEA."—Venice, the celebrated "city in the sea," is built on 72 islands in the middle of a salt lagoon, near the head of the Adriatic Sea, or Gulf of Venice.

MONSOONS.—Monsoons are periodical winds which blow half the year from one quarter, and the other half in an opposite direction. When they shift, variable winds and violent storms prevail for a time, which are dangerous to mariners.

HIGHEST VOLCANO.—The highest volcano in the world is Cotopaxi, situated in the Andes, being upwards of 19,000 feet high. Its flames rise 30,000 feet above the brink of the crater, and its bellows are heard at the distance of several hundred miles.

ROMAN TRIBUNES.—The Tribunes of the people, which were elected at Rome, were at first two in number; afterwards, five; at last, ten. Their persons were held sacred, and their veto could suspend or annul the decrees of the Senate. Their authority was confined to the limits of a mile from the city of Rome.

THE SAHARA.—The Sahara, or Great Desert, is a vast sandy plain in the central part of northern Africa, and extends from east to west nearly 3,000 miles, and from north to south upwards of 1,000 miles. The surface, which for hundreds of miles consists of hard flat sandstone, is covered with moving sand and gravel, interspersed with a number of sand-hills and here and there a verdant spot called an "*oasis*."

NIAGARA FALLS.—The river Niagara, in Upper Canada, connecting Lake Erie with Lake Ontario, is nearly 40 miles in length, and about 1,650 feet in width, precipitating itself in its course over a semicircular rocky precipice 160 feet in perpendicular height. At the Grand Falls the river is three-quarters of a mile broad. An island, called Goat Island, divides the cataract into two principal portions—namely, the American Fall on the east, and the Horse-shoe Fall on the west or Canada side. The latter is 14 feet less in height than the former, but surpasses it in grandeur.

VARIETIES.

A PARSON'S DREAD.—In a storm at sea, the chaplain asked one of the crew if he thought there was any danger. "Yes," replied the sailor: "if it blows as hard as it does now, we shall all be in heaven before twelve o'clock to-night." The chaplain, terrified at the expression, cried out, "*The Lord forbid!*"

GARDENING MEMORANDA.—Gooseberry and currant slips will strike readily in November: choose the strongest, straightest, and best ripened ones, and reduce them to about a foot in length, removing a portion of their unripened points and picking out all the eyes, except three or four terminal ones, which will prevent the young bushes from throwing up suckers. Neither pruning nor planting should be done in frosty weather: dull, mild weather is best. In pruning apple trees, &c., prune where boughs grow across or bear down on each other, and keep the centre open: use a sharp saw, and pare round with a keen pruning-knife, afterwards applying a little tar or other mixture to the wounded parts of the tree. In gathering the fruit, great care is requisite, for the sake of the succeeding crop, as the new bearing-spurs of the tree are very tender and are liable to be knocked off, in which case it will take two years to repair the damage and loss. To prevent pear blossoms from falling off without producing fruit, thin the clusters to five or six flowers each, with a pair of long-pointed scissors, such as are used in thinning grapes, giving the preference to those which have the stoutest stalks. Pear trees, to be fruitful, must not be severely pruned: they should, therefore, merely have their young branches thinned out in July. Spur-pruning is best for out-door grapes,—that is, leaving only one or two eyes of the last year's wood on the main branches, and a few short rods, four or five eyes each, in places where it may be expedient to replace an old shoot, or to cut one down at some future time, so that the vine may be kept furnished with young, healthy, fruit-bearing branches: the young wood at the end of the main stems should not be left too long, or the lower part of the vine will become weakened, the regularity being destroyed by the upper eyes breaking strongly, and the lower ones feebly: it is best to have a regular distribution of young wood throughout the whole tree, without crowding; and the best plan for training it is to carry the main stem horizontally near the ground, into which it may be allowed to dip and root, if the distance it has to go be considerable; and from it may then be taken up, at regular distances, perpendicular main branches.

P O E T R Y.

T I M E.

(Selected.)

Proud conqueror! he smiled to hear
The scoffer's laugh, the proud one's sneer:
The boaster's lip wore health's bright hue:
He passed—how white and still it grew;
He buried in oblivion's wave,
Dreams, throbbing hearts had died to save:
Proud rulers troubled at his glance,
And thrones were shivered by his lance:
Still on—still on, relentless one!
O Time! when will thy work be done?

He stood in pride's luxurious hall,
Laid his strong hand upon its wall;
The costly marble sank to dust,
The bars of gold were dark with rust;
The owl screams amid the gloom,
The earthworm crept o'er grandeur's tomb,
And only shadows went and came
Where he had traced his tyrant name:
Still on—still on, relentless one!
Oh say when will thy work be done?

He lingered 'mid the festive throng,
Where smile-wreathed lips drank deep and long
Of pleasure's cup, and touched the flowers
Soft hands had twined for joy's bright showers:

G. S. L. City, September, 1859.

They faded, and the brow they pressed
'Neath death's cold pall were laid to rest:
Still on—still on, relentless one!
Say—say when will thy work be done?
He saw two friends—the true, the good,
Who closely in life's lists had stood
Together; 'mid its wild alarms,
Each sheltered by the other's arms:
Could aught such wooing hearts estrange?
Could aught such clinging friendship change?
E'en Time's fiat must speak in vain:
Hush!—hush! They parted—met again—
'Twas bitter. Yes, I knew it well;
Time frowned, and friendship's altar fell.

Proud conqueror! away, away!
Let not thy hastening footstep stay:
Go, tear the shining threads of mirth,—
Go, blight the fairest flowers of earth,—
Snatch life's bright gems to deck thy brow,—
Form thy proud wreath, and wear it now;
Age wears it in thy glory's morn,
Ere once thy greatness hath been shorn:
Go, triumph till thy reign is o'er,
And time and change shall be no more.

S. E. CARMICHAEL.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JERWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 47, Vol. XXI.

Saturday, November 19, 1859.

Price One Penny.

OBEDIENCE TO LAW AND ORDER NECESSARY.

BY ELDER JOHN WELD.

The Gospel, as the Apostle Paul says, is "the power of God unto salvation to every one that believeth." It is good news, or "glad tidings of great joy;" for therein "is the righteousness of God revealed from faith to faith." From this it is evident that the Gospel is intended by God to effect the salvation of man.

Now, we all know that, to accomplish anything, there must be some systematic arrangement—some kind of organization—a union of parts. It is so in all societies of men: they set forth something to be realized, to obtain which they make up some kind of organization; and to enable that to work efficiently, they get out a code of laws or rules to be observed by its members. If a mechanic is at work, having some piece of mechanism to put together, he must work to certain given rules connected with his trade, or else he will be sure to make a bungle of it.

Taking a higher view of the subject, let us apply this reasoning to nature. We see the seasons come and go, which are produced by a certain given course of the earth acting in unison with the sun and other celestial bodies; and man, to sustain himself, is compelled to work to this order of the seasons. The farmer sows his seed in time to secure the mild and fertile rains, which, aided by the warmth and heat of the sun, cause that which

appears dead to spring into life, and grow, and eventually arrive at maturity. Thus man, by working according to the laws and order of nature, is repaid for his labour, is enabled to sustain himself, and obtains a present salvation.

We see by the foregoing that, for anything to be accomplished, it must be worked out with order; and that which applies to man in this will certainly apply to God; for we cannot suppose that God, whom we believe to be perfect, and whose wisdom is manifest in all his works, would work without order, and do things at haphazard or by chance, or let them come and go without exercising any control over them. And if he has an order or system in his outward works, as appears evident, certainly it is only reasonable to believe that he would also have order in the Gospel, seeing that it is for the spiritual salvation of man.

That all require salvation will not be questioned; and that there should be some means provided for this end is also reasonable. The question, then, is, What are the means provided for the salvation of the human family? It is answered, "The Gospel." Then what are the terms of the Gospel? Upon what conditions is it offered to man? We are told—"Believe on the Lord Jesus Christ, and thou shalt be saved;" for the Lord of life and glory

died for all: Christ is the hope, the anchor, and the end of our faith; for in him all was finished." Now, it is true that Christ died for all, and that, without the work he performed, all our works would have been in vain. But to infer that man, as the *creature*, is only to believe in the *Creator*, is, to say the least of it, very shallow reasoning and poor doctrine indeed; for it is evident that *belief only* in any of the things previously referred to would not bring about the results desired. How many harvests would the farmer reap, if he only believed in the rain and the life-giving powers of the sun? Very few, we think. Mere faith or belief, as an abstract principle, was never taught by the Apostles. It is, however, the kind of faith that is taught now by the Christian world. But to have a vital faith, such as the ancients had, and to realize the power of God as they did, it is plain, by reading the Scriptures in connection with the brief quotations given on this subject by the religious teachers of the day, that their conclusions are entirely without any foundation. Take as an instance their oft-repeated and favourite passage, "Believe on the Lord Jesus Christ, and thou shalt be saved." (Acts xvi. 21.) We find, on reading the verses immediately following, that the people to whom these words were addressed went forth and obeyed the Gospel ordinances in the same hour.

It therefore seems necessary for man to act upon that which he is taught, if he desires to obtain eternal life; for in the Gospel "is revealed the righteousness of God from faith to faith;" and the Apostle Paul, in writing to the Hebrews, says, "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection." (Ch. vi.) He then mentions repentance, faith, baptism, &c., as being the foundation principles of the Gospel.

It is evident from this that the Gospel has an *order* in it, consisting of the principles of faith in God, repentance for past sins, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost,—which Holy Spirit is to reveal the righteousness of God, or righteous principles of a higher character. This is the testimony of the Apostle Paul; but we need not rest here. Christ himself taught the same; and in his last commission to the Apostles he distinctly told them to "Go into all the world, and

preach the Gospel to every creature. He that believeth and is baptized shall be saved," &c. (Mark xvi.) After this, on the day of Pentecost, in the first Christian sermon after our Lord's death, Peter very plainly told the people to "*repent and be baptized for the remission of sins*" (Acts ii.); and he promised them, for so doing, the "gift of the Holy Ghost." And further, this command and promise was unto *all*, not merely limited to that people, but "unto all whomsoever the Lord our God should call;" so it is plain, from the foregoing, that the terms or conditions were to be *obeyed*, as well as *believed* in; for said Jesus upon one occasion, "It is in vain ye call me Lord, Lord, and do not the things that I command you." It is supposed by some that these terms were only for the people *then* living, and do not apply to the world *now*. But Peter said (as just quoted,) that it was "unto *all* whomsoever the Lord our God should call."

The terms or conditions of salvation are *obedience to the laws and order of God* as contained in the Gospel plan; which system God has sent to the earth again, prior to "the restitution of all things" as spoken of by the Prophets,—in fact, to prepare us for it. By its beginning with plain and simple truths, the lowest human being can be made to understand them; and these gradually rise higher and become more extensive in their effects and operations upon the human mind as we advance, or allow ourselves to *work* them out.

Thus, then, we have seen that the salvation of man as revealed in the Gospel is conditional, as much so as any of the operations of the outward works of God; that these conditions or terms are as necessary to be obeyed to obtain eternal life as it is necessary for man to follow the seasons to keep up an existence upon the earth; that God's ways must be *ways of order*, to be at all consistent with his being, as seen in all his works; and that God has made revealed religion so plain that the most illiterate can soon see it; and yet it will teach the most learned the principles of life, enabling all eventually to attain perfection who will accept these laws of the Gospel; and that we shall be condemned by the Lord, if we do not apply these principles to ourselves. Vain indeed will it be, in that great day of the Lord's power, to say we *believed*, and yet have not done the things commanded.

PURE LOVE.

BY EMILY G. TRAUDALE.

Cold indeed would be our pilgrimage on earth, were it not warmed with the genial rays of affection. Love is the noblest attribute of the Deity and the highest principle of heaven: not the love generally acknowledged at the present day; for, like most holy things, it has been perverted, and the word misapplied. Pure love is holy and self-denying, ever ready to throw its mantle over trifling offences. It renders age or sex immaterial where individuals are in possession of noble attributes. The heart would as gladly leap forth to welcome them in our own sex as in the opposite. What higher conception can we form of happiness than the association of kindred spirits progressing in eternal truth?

Pure love is refined and heaven-born. Every spirit that takes a tabernacle possesses more or less of this attribute, or it could not be pronounced pure: and the nobler the spirit, the more love will it possess, and the less power will a cold, calculating world have to destroy its heavenly origin.

God our eternal Father should possess our affection in the highest degree; and this can be shown and carried out by a strict obedience to his commandments. Pure love feels no yoke or burden.

Who could look emotionless upon the works of creation, from nature's beauteous carpet, resplendent with flowers of every hue, to the gorgeous setting of the sun, bathed as it were in a sea of gold, surrounded by the delicate and varied tints that blend and present to the eye a picture of glory and magnificence surpassing all description! We sit and watch the daylight give place to the queen of night rising in all her modest beauty, and the stars peep out one after the other from the clear blue sky, diffusing a calm and holy light over the earth, till the heart has become too full to speak, and life has seemed the sweetest of all gifts, whilst the earth and sky have appeared smiling with intense joy. These rapt moments have appeared like glimmerings of our "primeval childhood," and as foretastes of celestial glory; for the heart will involuntarily commune with heaven,

thanking God for the knowledge he has given to us of himself, and looking forward to the time when we shall be permitted to bow before the Father of our spirits, and pour out our deep devotion there. Oh! who could contemplate the Author of so much delicate beauty and grand magnificence, without feeling inspired with deep and holy love, and associating him with everything that is noble and refined, far beyond our ideal of perfection? The spirit may be clouded and cast down at times: it perchance may seldom meet with those who can understand or appreciate its hidden depths of pure love; but the knowledge that, by living our religion and diligently adhering to the counsels and instructions of the servants of God, we may regain our Father's presence and eternally realize our fondest dream of the refined and beautiful, will nerve the soul to action. Who could associate aught else with celestial glory?

There is nothing worth living for apart from our religion. Life may appear bright to the youthful eye; but, as we journey on, its trials increase. Yet the knowledge of doing right and being a blessing to others imparts a sure and lasting joy, for it is the holy influence of the Spirit of God; and this tranquilizes the mind, which might otherwise languish and decay. We should for this end desire life; for, in seeking to establish the kingdom of God, we work for ourselves all the time, because we expect to be sharers in its glory. What though the present moment may call upon us for some trifling sacrifice at the shrine of truth! Each sacrifice will but be another gem in the celestial crown, which, if once gained, will be eternally possessed.

Nothing can smoothe the rugged path of life like a loving spirit. It drives back to its native element the influence of the Evil One. It is life's morning and evening star. It curbs the petulance of childhood, and soothes the sorrows of old age. A domineering spirit may rule the serf, but it is never a welcome guest, or calculated to accomplish a great amount of good. It is a heavy yoke to bear, and is

galling to a noble spirit, and will eventually be expelled from the kingdom of our God.

Love prompted the Son of God to leave his Father's presence, that he might redeem us from the fall. No arrogance was found in him, for it is antagonistic to love, and he was "meek and lowly in heart." But this meekness was supported by a Godlike dignity. A meek,

humble mind is not a servile one. The former is divine, while the latter is contemptible.

Heaven, without love, would sink to the vain pomp of earth, with her fancied enjoyments and her jewelled throng; but the happiness that wealth confers is of short duration. Priceless is the influence of a loving heart, when called to combat with the stern realities of life.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

PART I.

Onward and upward God's creations roll, *

And progress speaks throughout the universe
To every creature that enthrones a soul,
And endless spheres the theme divine converse.
Creations join and swell progression's song;
And states ascend and countless glories rise;
The higher spheres celestial roll along,
And lift the circle of the empyrean skies.

The proper condition of the universe is the condition of progress, and the proper course of intelligent, eternal beings is an endless travelling onward and upward. These foundation truths established, the following evident and nearest relative truth stands directly in the path of inductive reasoning. If the proper condition of the universe is one of progress, and the proper course of man and God an endless travelling onward and upward, then there is, in the absolute sense, no abiding and eternal state of being. To deny the truth of eternal progress, and to limit the upward and onward course of God and those intelligencies who follow in his endless path, is derogatory to the universe, almost blasphemy against the Eternal, and unworthy of an ever-living active soul, whose very instincts would force an eternal moving on.

If there is no fixed and absolutely eternal state of being, every state must be one of transition—a state leading into a higher one. Such, doubtless, is the fact. But, because the proper condition of the universe is one of eternal progress, and the proper course of God and man an endless upward and onward course, it does not follow that there is no right and proper state of things. Doubtless the object of Divine government is to adjust and harmonize all things, and to give each its proper and fitting place. But although

the universe were adjusted and harmonized, and all things brought into eternal relations and eternal relative positions, that adjusted and harmonized universe would continue to move onward and upward in its progressive path. To make the matter plain, let us take the following illustrations:—

Absolute and essential truths and rights stand for ever, and even relative and administrative truths and rights stand for ever. But when the intelligencies, whether mortals or immortals, reach any given truth or right, though truth and right remain, *they* are not to remain fixed for ever on that truth and right, without progressing farther, and increasing their knowledge, and reaching after higher truths and rights. Right and truth will ever remain, and the proper laws of every state will be applicable to those who may be moving in the given sphere. But we are not to remain fixed at any point of progression's steps, nor be for ever moving under the same laws, nor limited to the same amount of knowledge, or power, or glory, or dominion, &c. We must leave the first truths and go on to a higher perfection, and be eternally increasing our knowledge, power, dominion, exaltation, and glory. Still truth and right remain the same. Two and two make four, and thus it will always be; but then that is not the only truth in the science of figures. Extending it through all its branches into the highest regions of mathematics and astronomy, the science may be considered infinite in its scope and application. The man of science, therefore, can travel up its other steps or truths, and be constantly

using some of its infinite applications. But advancement and increase of knowledge destroy no truths, nor do they contradict any. Two and two will be four to a Newton as well as to a plough-boy who has gone no farther in the knowledge of figures. There is no change in truth; but Newton has travelled farther up the ladder of exhaustless truths than the plough-boy. It is the states of progress and the degrees of knowledge of the two individuals which show the distance between them. The states or relative positions of truths remain as when Newton first learned that two and two make four, and when he knew no more than the plough-boy; but the state and position of Newton did not remain the same. To so express it, though his ladder was fixed, he did not remain fixed on its first steps, but travelled upward many steps. It is not, then, that truth does not abide, but it is we that ought not to stand still on any truth without going farther. The ladder of truth is limitless, and progression's stages are endless; and intelligent beings can be eternally travelling from one degree of knowledge to another, and from one degree of perfection to another. This is consistent with all the laws of the universe.

Again, in relation to states of things: There are proper states of things and proper places, positions, relations, actions, and uses for things; and fitness, adjustment, harmony, and Divine government can be given to a world. Indeed, the whole universe will be adjusted and harmonized to the last practicable degree, and all things and beings brought under thorough Divine government, and made to answer the object of their creation, and each be given its own position and be taken into its own glory. This is, of course, the object of the Creator. No enlightened theologian could doubt that the Creator designed to put all things and beings in the best place practicable, to produce as much general and individual good as possible, and by his government to adjust and harmonize the whole universe. But when this proper state of things is reached—when the Creator and all his creatures, whether mortals or immortals, angels or spirits, stand as fitted stones in the divine building,—when the whole universe is harmonized and righteously governed, will the universe be fixed, and its progressive course be cut off?

Decidedly not. Nor will such be the case with any of the intelligencies that dwell therein, nor with any things belonging thereto, nor with any states of things, nor with any of the glories or spheres.

When we are travelling in a right direction, of course we are constantly passing through right states of things. And there is no law of revealed religion, or of that spiritual and moral government to which God designs to bring all things, nor is there any law of the universe that fixes a progressive being to a state of things, because that state of things is a proper one. There will be, above any given state of things, an infinite series of superior states; and by travelling up that infinite series, no right state is made wrong, but rather all beings and things are kept right by going onward; for the law of progress or motion is the deepest and broadest disposition of the universe. Were we to remain fixed in any given state, even though that state was a proper one, it would, by our standing still become to us an improper one. Indeed, did not states and glories and spheres and earths and heavens rise higher and higher, their right would become wrong, and that which was proper would by the standing still cease to be proper. The matter is simple, and the reason obvious; for we are by nature progressive, and the universe is by nature progressive, and there is no end to progression; and eternal motion, not eternal rest, is the necessary result of eternal life. Though the universe were adjusted, and all things and beings brought into harmony, there would even then be no standing still, but an eternal moving onward. Indeed, the proper condition of the universe being one of progress, even after all was put right and harmonized, were any world to stand still, that harmony would be destroyed, and that adjustment disarranged. Of course this must be the result, were one member of the family of worlds to stop while all the rest were going on; and there could be no universal adjustment and harmony again until the dead member was made to live and move again, or cast out from the family system of worlds. And even though the whole universe could be brought to a fixed state, no matter how perfect and advanced that state might be, it could only be said to be enslaved, seeing

that its proper condition is one of progress, and its dispositions eternally progress-impelling. Even, then, when proper states are brought about, progressive intelligencies do not stand still, while state rises above state, and all states and all things and all beings continue onward and upward eternally.

Again, concerning relations, positions, dignities, powers, rulers, and ruled: Supposing the great work of redemption was complete, and every saved son and daughter of Adam stood in their proper places in the kingdom of God, and all were linked in the holy eternal brotherhood of Christ,—indeed, supposing this were the case with the whole family of the redeemed creations of our God, could they not all rise higher and higher, and progress eternally? And would this disarrange aught, or make anything wrong, or throw out the universal harmony? No; for everything and every being would be continuing right by going onward, and thus be sustaining that universal harmony.

Again, when Christ has conquered, and completed the great work given him to do by the Father up to that point where he shall deliver it up to the Father, that God may be all in all,—when all things that offend shall have been cast out, and the last enemies—death, hell, and the Devil, destroyed, will not the Father and his Christ take the redeemed creations still onward, onward,—upward, upward?

Supposing that the Saints had entered into their celestial glory and state where God and Christ dwell, and supposing that

there are also other glories and states as numerous as the stars of infinite space, and differing like them in degrees of glory, could they not for ever be travelling up the endless path? Such will be the case, and such is the experience and course of the universe. Celestial states and spheres will rise higher and higher, and advance in life and glory and power and dominion, and innumerable states and spheres will follow in the eternal path. No matter how low and imperfect any of the subjects of redemption might be on entering their first degree of saved condition, even though they be the redeemed souls from hell, they will advance from one degree of goodness to a higher degree of goodness, and from happiness to greater happiness, and from glory to brighter glory, and from perfect states and spheres to states and spheres more perfect still.

When righteousness and truth and salvation and peace and justice and mercy and glory and deity shall be seen throughout all creation—when “every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them” shall be heard saying, “Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever,”—and when the Saints of the Most High shall inherit with their Lord, and partake with him of the dominion, honour, glory, and power,—even then the universe will still progress, and God and his Christ and his Saints and all the redeemed of creation will advance higher and higher for evermore.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 732.)

[July, 1843.]

Thursday, 13th. I was in conversation with Emma most of the day, and approved of the revised laws of the Legion.

The Legion authorized the issuing of Legion scrip to the amount of \$500.

Shadrach Roundy returned from Springfield, and reported that the Governor was gone to Rock River; and he, therefore, left the affidavits in the care of Judge Adams (having started with an

old decrepit animal, and rode him all the way there and back again). He also reported that Gen. Moses Wilson, of Missouri, had started from Jacksonville for Washington City.

Elders E. T. Benson, Q. S. Sparks, and Noah Rogers preached at Cabbotville, Mass. While Elder Rogers was preaching, some person threw stones through the windows, and one hit Elder Benson on the thigh. The mob threw stones at them when they left the room.

which flew like hail, but did not injure the brethren.

Friday, 14th. Spent the day at home. I was visited by a number of gentlemen and ladies, who arrived from Quincy on a steamboat. They manifested kind feelings.

Elder Jonathan Dunham started on an excursion to the western country.

Saturday, 15th. Spent the day at home. Weather very hot.

A shower this morning wet the ground one inch.

At six, p.m., went with my family and about one hundred others on a pleasure excursion on the *Maid of Iowa*, from the Nauvoo House landing to the north part of the city, and returned at dusk.

A theatrical performance in the evening by Mr. Chapman.

Sunday, 16th. Preached in the morning and evening at the stand in the Grove, near and west of the Temple, concerning a man's foes being those of his own household.

"The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city intermingling with the Saints, &c. Said I would not prophesy any more, and proposed Hyrum to hold the office of Prophet to the Church, as it was his birthright.

"I am going to have a reformation, and the Saints must regard Hyrum, for he has the authority, that I might be a Priest of the Most High God: and slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the next world. But, on account of the unbelief of the people, I cannot reveal the fulness of these things at present."

Elders B. Young and W. Woodruff preached at the house of Father Hewitt in Cincinnati. Afterwards went into Kentucky to attend an appointment at the Licking Branch. Elders Woodruff and George A. Smith afflicted with the influenza, politically called "the Tyler gripe."

Monday, 17th. Mostly at home with my brother Hyrum, conversing on the Priesthood. Called at the Office once, and in the evening visited the performance of Mr. Chapman in the Court-room.

Elders Young and Woodruff preached at Collins Pemberton's, near Licking River, and blessed eight children.

Tuesday, 18th. I was making hay on my farm.

Elder Willard Richards wrote the following to President Brigham Young:—

"By this time I suppose you would like to hear a word from the City of the Prophets. I forgot to hand you your introduction to General Bennett; therefore I enclose it in this. Don't forget to remember me to the General and his delightful family most warmly, together with Mrs. Richards (read, seal, and deliver, if it suits you). As you passed our office on the 7th, I discharged my last charge of powder and ball over your heads: had no occasion to reload since; all is peace."

"Saturday, 8th. Municipal Court in session, to compare minutes of the Habeas Corpus trial, and make ready for the press."

"Sunday, 9th. Backenstos and Esquire Patrick returned from Springfield, when Reynolds, Mason, &c., started from Carthage for Springfield in the stage. They crowded Backenstos out, so he borrowed a team; and when they arrived at Springfield, Backenstos had been there six hours, seen the friends and Governor, &c. The Governor had sent Mr. Breman, a special agent, to Nauvoo, to learn the facts, as reports said 'the Mormons had rescued Jo,' &c. Reynolds petitioned for a posse to retake Jo. Governor would not grant it, but waits the return of his agent. Reynolds started for Missouri. At St. Louis, 10th inst., he published a garbled account in the '*Old School Democrat*.' Esquire Southwick was in St. Louis, and refreshed Reynolds' memory by a reply on the 12th inst., same paper. Governor manifested every feeling of friendship; wanted affidavits similar to those on trial, and would quash the writ. Joseph gave a sweet conciliatory discourse at the stand, expressive of good feeling to all men. This eve Shadrach Roundy started for Springfield with affidavits.

"Monday, 10th. Preparing minutes of trial for publication.

"Tuesday, 11th. Platted my ground for a house.

"Wednesday, 12th. *Warsaw Message* published an Extra to circulate correct information concerning the 'Mormons'; and they have given it correct. G. J. Adams and Hollister returned from Springfield. Popular opinion is going in our favour. General Wilson, of Missouri, was visiting his brother, near Jacksonville, when news of the Governor's inaction to Reynolds arrived, and he started immediately for Washington City (report says). Also that General Clark, or some famous military chief from Missouri, has been taking a survey of Nauvoo City. Do you believe it? Bah. It is more generally believed that Ford will quash the writ, issue no more, and Missouri will make no further attempts, only by mobs.

Distance is but few between this and Upper Missouri. Is it? *Bah!*

"13th. Roundy returned from Springfield this p.m.; in less than four days. Governor gone to Rock River visiting: ten days or two weeks absence: left the affidavits with General Adams.

"14th-15th. Sun hour high p.m., President and family, and private secretary and family, and about 100 more went on board the steamboat *Maid of Iowa*, at Nauvoo House, and went up to north part of city and back. At dusk, evening, a theatre in the Store chamber; Mr. Chapman and suite, actors. Rain this morning; wet the ground one inch.

"Sunday, 16th. Joseph preached all day; a.m., 27th chap. Matthew, &c. Did not hear him. Man's foes, they are of his own house; the spirit that crucified Christ; same spirit in Nauvoo; referred particularly to—I won't say who; was it brother Marks? Did not say. Brother Cole? Did not hear the sermon: why ask me? Nothing new; same as when you left. The spirit was against Christ because of his innocence; so in the present case. Said he would not prophesy anymore; Hyrum should be the Prophet; (did not tell them he was going to be a Priest now, nor a king by-and-by;) told the Elders not to prophesy when they went out preaching.

"17th. Theatre again. 18th. And again this eve. I am writing for your eye.

"18th. Evening. Bishop Miller arrived with 157,000 feet lumber, sawed shingles, &c., about 170,000 feet in all. He says it was all sawed in two weeks, and brought down in two more; says he has bought all the claims on those mills for \$12,000, payable in lumber at the mills in three years; one-third already paid for. Two saws did this job. Chance for as many mills as they may have a mind to build, and every saw can run 5,000 feet per day, year round. Two saws now running; can de-

liver 157,000 every fortnight. All that is wanting is hands. I understand the *Maid of Iowa* starts for Black River, Thursday. Bishop feels well. No investigation of Nauvoo House books yet. Clayton tells me to-day the committee do not want a clerk, and Joseph says little about it.

Showers all around us; little rain here. Joseph is on the prairie haying to-day. Wind blown from all quarters for four days past. More calm after a shower. Good hay weather. Vegetation is drying with drought—*dying*, brother Orson, if you want to criticize.

Proceedings of Court to the end of Hyrum's affidavit were published in the last *Neighbour and Times and Seasons*, to be continued in the next, and all in pamphlet when finished. Shail mail papers for you and the brethren to New York, where I will direct this. I have said nothing about brothers Kimball, and Pratt, and Woodruff, and Smith, and Page, &c., &c.; but you will understand this a kind of family letter, I suppose. Brother Woodruff's paper arrived, but no line, no letter from St. Louis. I have seen most of the widows since you left. Sisters Young is well; was afflicted on Saturday with cholera morbus; called the Elders, and right up again. Sisters Kimball is well. Sisters Woodruff is well, and I believe all the sisters be's well; sisters Pratt, and Smith, and all.

"19th. I send by this mail six papers to brother Woodruff, same direction. Just met Hyrum in the street; said to him, I am writing to the brethren: has our new Prophet anything to say to them? 'Give my respects to them.' Elders Taylor and Hyde's best compliments, with success. Great many loves to you all; mine particularly to all the brethren.

Yours for ever,

WILLARD."

(To be continued.)

POSITION IN SLEEPING—DANGER OF EATING FULL MEALS LATE AT NIGHT.—It is better to go to sleep on the right side, for then the stomach is very much in the position of a bottle turned upside down, and the contents are aided in passing out by gravitation. If one goes to sleep on the left side, the operation of emptying the stomach of its contents is more like drawing water from a well. After going to sleep, let the body take its own position. If you sleep on your back, especially soon after a hearty meal, the weight of the digestive organs and that of the food resting on the great vein of the body near the back bone, compresses it, and arrests the flow of the blood more or less. If the arrest is partial, the sleep is disturbed, and there are unpleasant dreams. If the meal has been recent or hearty, the arrest is more decided, and the various sensations, such as falling over a precipice, the pursuit of a wild beast, or other impending danger, and the desperate effort to get rid of it arouses us and sends on the stagnating blood, and we wake in fright, or trembling, or perspiration, or feeling of exhaustion, according to the degree of stagnation and length and strength of the effort made to escape the danger. But when we are not able to escape the danger—when we do fall over the precipice—when the tumbling building crushes us, what then? *That is death!* That is the death of those of whom it is said, when found lifeless in their bed in the morning, that "they were as well as they ever were the day before;" and often it is added, "and ate heartier than common."—*Hall.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 19, 1859.

BLESSED IN DOING.—Let us lay before the Saints several views illustrative of the great fact that they are “blessed in doing.” It is scarcely necessary to say that the doing to which we refer is the doing of the will of God—the proper work of the Saints, and the only doing that they should undertake. The subject chosen could be taken into the very highest regions of ethics and religion; and it could be shown that all mankind would be supremely blessed, were they to do the whole will of God and obey every law of nature. Were they to do this, they would reach perfection,—not, however, intending the term perfection to imply the end of progress. To this perfect doing the will of God the Saints will ultimately come. We do not, however, purpose to take our subject, “Blessed in Doing,” to the perfection of the Saints, but would view it rather in its broader practical character and in its bearings upon the Saints in their *present* every-day duties.

The first view that we come to is the will of God itself. What is that will? Confining ourselves to the broad, practical views of the subject, we may briefly state it thus:—The will of God in this dispensation is to establish his kingdom upon the earth, never more to be thrown down; to have the Gospel proclaimed to all the world for a witness, that the end may come; and to build up Zion and crown her with glory. It is his will that the Saints should be the builders up of that kingdom in his name, and his co-workers in this great work. It is his will that they should be his instruments in preaching the Gospel to the whole world for a witness, and establishing Zion, that he may appear in his glory. It is his will that those whom he calls should receive the building up of this kingdom, the preaching of the Gospel, and the establishing of Zion as their *work to be done*; and having *done* the work, it is his will that the Saints should possess the kingdom, with its glory, power, and majesty, and receive the results of their labours and righteousness.

The next view that we come to is the Saints doing that will, accomplishing those designs, and performing their *work to be done*. In this doing, in this accomplishing, in this performing, are not the Saints blessed? Are they not blessed directly and indirectly, presently and eternally? We take the affirmative of these questions, and say, They are blessed in this doing. Let us go to the beginning of their experience.

At the very beginning of their experience touching this new dispensation of the Gospel and the Latter-day Work, they are blessed by the will of God being done, blessed in the preaching of the Gospel, blessed in the accomplishment of his purposes, and blessed by the performance of his great work. But thus far they give nothing. The blessings come to them without their doings. The blessings of the Gospel and the powers of eternal life are brought to them through the doings of others—through the holy Priesthood, or by those who are already numbered among the believers, and according to the will and purposes of God. Are not the Saints, then, from the very beginning of their experience touching the work of the Divine Master, blessed by the doing of his will, blessed in the proclamation of the Gospel, blessed by the accomplishment of his purposes, and blessed by his work being done? Cannot all the Saints answer in the affirmative? Can they not all answer that they have been blessed in this? There can be no question that the Gospel is a blessing,

and its proclamation a sound of glad tidings to the sheep of Israel's fold. The Saints make no hesitation in testifying that they have found in that which the world terms "Mormonism" the pearl of great price; and they are strong in their assurance that the blessings, and the glory, and the power, and the exaltation, and the knowledge, and experience in the eternal life that it opens up to the faithful passes all human understanding. The point, then, is in the experience of the Saints established that the Gospel and the work of God are a blessing? And how have the Gospel and the opportunities, and powers, and Priesthood thereof, and the destiny of the Saints been brought to them? Have not all the blessings and things pertaining to the kingdom of heaven and the eternal life and glories to come reached them upon the principle of *doing*? and has not the whole scheme of salvation and endless exaltation been wrought out by the works of righteousness of the Father and the Son, with the Priesthood and Saints of every age as their co-workers and instruments. From the beginning of their experience, all the Saints have been blessed upon the principle of *doing*. Thus it will ever be found in their experience, and ultimately even all mankind will be blessed in the doings of the Saints and Priesthood, with God and Christ at their head in the doing.

Before entering into the Church and becoming parts and members of the body of Christ, and co-workers with him and his Father, in conjunction with all Saints, they were blessed by the doings and works of others; but having entered into the Church and become numbered among the members and co-workers, they must also be blessed by their own doings or works. Then will be opened the two great channels of blessings, and power, and salvation, and endless exaltation. Those two great channels will be their self-doings and the doings of others; and all their future opportunities, blessings, and destiny will be built upon the works and righteousness of all the Saints and Priesthood from the beginning of the world, and crowned by the works and righteousness of the Father and Son, whose works and righteousness also formed the foundation of all.

If the Saints have been so blessed by the doings of others, will they not be more abundantly blessed by their own doings being added to the doings of every *useful* member of Christ's body? Verily, yes. Will they not be blessed by self-works of righteousness? Will they not be more abundantly blessed by their own doings of the will of God? Will they not reap the fruit of their own labours? Most assuredly they will. They were blessed by the works of righteousness of others, and by others doing the will of the Father salvation was brought to them, and from the tree of life planted by the labours of the faithful they have feasted. If, then, the effects of the doings of others have been so full of blessings to them, and the works of righteousness of the faithful before them so fraught with the opportunities of the Gospel and the favour of Heaven, how great will be the blessings, opportunities, and Divine favour resulting directly from their self-doings and works of righteousness:

In receiving the blessings resulting from the doings of others, and in gathering the fruit of the works of others, there was no self-merit. They, in receiving the blessing of the doings of the faithful and in partaking of the favour of the Lord, wrought out no claims for future blessings and Divine favours. They had performed no labours in the vineyard, and not a stone in the rising fabric of the kingdom had they placed. They cannot go to their Lord for the reward of labour done in his vineyard, nor claim an inheritance in the kingdom, in the building of which no stone of theirs can be found. If they desire the eternal reward, they must become workers in their Lord's vineyard; if they would partake of future blessings, they must still be blessed in doing; if they hope to inherit the kingdom, they must put their stones in.

the building and let their handiwork appear in its adorning. They, in receiving the Gospel and entering into the Church, were blessed in the will and work of God being done; but then the blessing came by the doing of others; and still they have to be blessed in that will and work being done. But now the basis and claims of all future blessings must rest on their own doings.

Let none deceive themselves. There is no other principle than that of works upon which the Saints can build their hopes of the favour of God and an inheritance in the kingdom—no other source than that of doing from which they can receive from the hand of Heaven the blessings of time and eternity. First, the blessings come from the doings of Christ and his brethren, under the direction of the Father; and when the believers and receivers are numbered among the brethren, then blessings must also come from their self-doings. They become members of Christ through the righteousness of others and their own faith; and then they must be *established* by their own works of righteousness, and an inheritance in the eternal kingdom must be secured by their faithfulness unto the end of their course of trial.

How, then, shall those stand who perform no labour to show as merits of reward—no self-doings of the Divine will as the source of present and eternal blessings—no work of righteousness upon which to build their hopes of the future and of an inheritance in the kingdom to come? If any are unprofitable among the Saints, let them understand that they will lose all blessings received from the righteous doings of others; and having no self-doings, they will also be cut off from future Divine favour and blessings. But they who are profitable will be blessed not only in their self-doings and righteousness, but also in the doings and righteousness of all Saints from the beginning. When the kingdom is *built up by the works of the Saints*, under the direction of the Divine Master, such will inherit it; and by their doings and their faithfulness they will be established for ever.

THE VISITOR.

A TRAVELLING ELDER'S VISIT.

I was contemplating, the other day, upon the many sublime appearances, arrangements, and varied productions of nature, while walking some few miles in the country, when my thoughts were terminated by beholding the house in which a brother resided, whom I was then about to visit. This family consisted of brother and sister R.; Thomas, aged 14, who went out to work; Jane, aged 11; Matthew, 6; Joseph, 4; and Lucy, nearly 3. On my approach, I was greeted by sister R. with—

"How are you, brother F.? I am very glad to see you. You are almost a stranger; for it is nearly three weeks since we saw you. We've been expecting you these four or five days."

"I am well, sister, I thank you. How

is brother R.? and how are all the little ones?"

"They are quite well, thank you. Sit down and rest yourself, and I will bring you a little refreshment. Brother R. will be in soon."

Sister R. then presented me with a piece of cake for a "snap," as she termed it, when Joseph roared out, "Give me a piece;" which was seconded by Jane.

"No, I shall not," replied the mother. "You had some just now. You know I saved this for your father, and a piece for brother F."

A continual chime of "I want some" came from Matthew, Joseph, and Lucy; and Jane would spur them on, whispering, "You cry Matthew; and mother will be sure to give you some!"

After a roaring match for nearly ten minutes, the mother enters from her busy occupation of preparing supper, and *begs* and *prays* them to "leave off;" which being in vain, she reaches down the rod, giving each a few stripes. But I was sorry to see that, instead of quieting the scene, it made the crying so prevalent, that each tried which could make the loudest noise.

At this juncture Thomas enters; and after greeting me with "How do you do, brother F.?" spoken in his loudest tones, to exceed the crying, he inquired of the children, "What is the matter?" when they inform him of the existence of the cake; and he goes straightway to his mother and "wants some." But she, having before been irritated, in a momentary excitement refuses him. He, however, does not cease his "Let's have some, mother," till she enters the room and cuts a piece for him, giving each of the children a piece to make them "hold their tongues;" for, apparently being used to it, they had good faith in *crying* to obtain the object in view.

After I had sat for a quarter-of-an-hour, brother R. entered, and a number of questions soon passed relative to the welfare of the Saints, the *best news*, &c., &c. We then prepared for supper. The mother meanwhile narrates the affray concerning the cake, and the father, of course, reprimands them severely. But I was led to suppose that no impression was made upon their minds; for in less than five minutes a concert of the same voices began, in the same tone as before, about who should be first served; only at this time it was increased by the vociferations of Sister R., threatening to "turn them out of the room," to "keep them in doors all the next day," or to "put them to bed;" for she was "ashamed of such conduct, especially before brother F." Still it was to no effect; and as we finished our supper under a torturing misery to the ear, brother R. rose and angrily told his wife to "get them all to bed out of the way."

We then walked round the garden for a quarter-of-an-hour, and saw the result of industry in the bountiful produce of vegetables, &c., so necessary and beneficial to the labouring man; which confirmed my opinion that brother R. was no idler. When we came in, all was quiet. Brother R. sat on one side of the

fireplace, Sister R. on the other, and the Visitor in front. The two parents ejaculated—

"What a comfort to be in peace!"

I could have heartily responded "True;" but rather mildly asked—

"Do you not wish you could always have quietness like this in your household?"

"Yes," said both; and the father added—

"These are our only moments of peace, after the youngsters are in bed. We then generally pass the evening in reading our *Star* or *Journal*, and sometimes almost have a little meeting to ourselves in discoursing upon the things of God's kingdom, and rejoice to see the rapid strides which his work is now making, the power that is manifested through his servants, and the order that exists and appears to have become the first law of this Mission; and I can assure you that we reap great benefits from this, even in our little Branch. Our prayer continually is that we may be kept humble and faithful in our positions, and that strength may be given to us to perform all our duties and the requirements of the servants of the Lord. We then retire to rest, with that peace which the world can neither give nor take away."

I felt very glad to find such a good feeling in their bosoms, and for the good spirit of humility manifested in their demeanor—a characteristic so greatly needed by the progressive Saint.

"I am proud," I remarked, "that you can behold and enjoy the order of the Priesthood and the workings of God's kingdom. I therefore feel a degree of confidence that you will realize the truth of a few words of counsel which I am constrained to offer." After a moment's pause, I observed—

"I see in you what I have witnessed in many families, but more especially among the Gentiles,—viz., the want of a ruling power or governing capacity in reference to your children. You must perceive the vast difference between your family and brother T.'s. There the oldest to the youngest obey their parents in every particular. When brother or sister T. ever express a wish for a thing to be done, it is at once done. But here disobedience has been the prominent feature. I do not exaggerate in saying that I have painfully witnessed more confusion in one hour than I should

have seen at brother T.'s in a whole week. The fault is not in your hearts; for I perceived that your feelings were pained on beholding the unruly conduct of your children. I therefore conclude that it results from a lack of firmness in controlling them. You will not, I am sure, take offence at my citing the following 'Golden Rules' for your guidance and use in your household:—

1. Threaten seldom, and be careful how you threaten. *Never lie.*

2. Never scold your children incorrectly, nor tell them to do a thing (no, not the merest trifle,) unless you intend them to do it; and be certain that it is done.

3. Never give them anything for their crying. Such impressions are often ruinous, and become almost a second nature to them.

4. Never allow your children to be wasteful. Gather up the fragments.

5. Never suffer them to cry at mere trifles. Some acquire this habit very young, and will cry, fret, whine, or snivel continually.

6. Govern the appetites of your children. Let their meals be regular, and their diet plain, always keeping in view their age and circumstances.

7. Do you punish them sometimes for wilful disobedience—do you chastise corporally? Do it carefully, but do it well. Be calm, yet decisive. Keep down passion. Ask God to bless it.

8. Do you ever see a spark of the 'old man' rising? Put it out, no matter in what shape, time, or place it may appear."

To these rules for family government, I added—

"Perfect control of your temper, with a firm, resolute, but mild course of proceeding, will control them when young, and will create such a degree of confidence that your word and position will be respected

—aye, *revered*, when old. Order is as necessary in your parental position as for an officer in the kingdom of the Most High. Let the dignity and honour of your position be strictly maintained, and then your children will be your glory. 'Train up a child in the way he should go;' and remember that if your children are grounded in the true knowledge of heaven's laws, they will stand nobly among the rising generation who are to bring to pass 'the restitution of all things.' But they *must* learn to observe the *true order*, which is being taught in Zion, and which we are now being taught by the present administrators in these lands."

"Well, Elder F., I am greatly pleased by your visit to us, and feel blessed by your hints. I perceive our weakness, and will try to strengthen myself in that very important point; and I am certain that sister R. will be one with me to carry out your counsels."

Seeing that my time was expired, I arose, and received such a shake of the hand and hearty "good bye" from both as demonstrated that they received my words, not with offence, but as beneficial stripes, as all *true* "Saints" will receive the words of their brethren.

I then departed; and on my way to the good brother's who had kindly provided my bed for the night, I heartily prayed for the good Spirit to rest with them and with all God's adopted children, that we may speedily understand the order of heaven, and carry it into effect upon the earth, thereby being fit and prepared to receive the presence of our Lord and Master when he shall appear with all "his ancients gloriously."

CORRESPONDENCE.

SOUTHAMPTON PASTORATE.

Southampton, Nov. 2, 1859.

President Asa Calkin.

Dear Brother,—I take pleasure in reporting to you the condition of the Southampton Pastorate.

The Presidents of Conferences and Travelling Elders labour arduously and faithfully to build up the kingdom of

God, and are one with me continually. The Branch Presidents and local Priesthood are united; hence things move on well. It affords me much satisfaction to state that the Saints also rejoice in labouring for the interests of the kingdom.

The donation was responded to by all the Saints with a feeling of liberality, which has enabled us to clear off the book debt of this Pastorate.

We have not recently added many to

our numbers by baptism, but our meetings generally are well attended by strangers; and as the brethren are indefatigable in wisely sowing the seed, we look forward to reap ere long.

We have been favoured with visits by President Ross, whose good counsel and instruction have made a lasting impression on the minds of the faithful.

I also feel well in the work of the

Lord, and have great joy in my labours among the Saints in this Pastorate, and feel to bless them for their continued faithfulness, and fervently pray for the blessings of the Lord to rest upon them for their obedience to all counsel given.

Ever praying the prosperity of Heaven to attend you and your Counsellors,

I remain your brother in Christ,

WILLIAM MOSS.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by Elder HENRY WHITTALL.]

(Extracts continued from page 722.)

DR. ROBINSON.

"Baptize is a dyer's word, and signifies to dip, so as to colour."

THOMAS SCOTT.

"*Baptizo* is derived from *bapto*—To dip, or immerse."

CALMET.

"*Baptismos*, from *baptizo*—To wash, to dip, or immerge."

KNIGHT (*Penny Cyclopædia*).

"The words 'baptism' and 'to baptize' are Greek terms, which imply, in their ordinary acceptation, washing or dipping."

BLACK (*Encyclopædia Britannica*).

"The word [baptism] is derived from the Greek *baptizo*, a frequentative form of *bapto*—to dip or wash."

SCHAFF.

"*Baptizo*—the frequentative of *bapto*, but synonymous with it, except that the latter, besides the sense 'to immerse,' has the derivative one 'to colour,'—denotes, in the classics, not by any means every mode

of *applicatio aque* . . . but always an entire or partial *immersio*."

DR. NEWMAN.—PROF. PORSON.

"Not long before the death of Professor Porson, I went, in company with a much respected friend to see that celebrated Greek scholar at the London Institution. I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took down a Greek Testament, and read perhaps twenty verses in one of the Gospels, in which the word *bapto* occurred. I said, 'Sir, you know there is a controversy among Christians respecting the meaning of that word.' He smiled and replied, 'The Baptists have the advantage of us!' He cited immediately the well-known passage in Pindar, and one or two of those in the Gospels mentioned in this letter. I inquired whether, in his opinion, *baptizo* must be considered equal to *bapto*, which, he said, was to tinge as dyers. He replied to this effect—that if there be a difference, he should take the former to be the strongest. He fully assured me that it signified a *total immersion*. This conversation took place August 27, 1807."

EXTRACTS FROM VARIOUS AUTHORS CONCERNING THE PRE-EXISTENCE OF BAPTISM AS A
RELIGIOUS ORDINANCE IN THE JEWISH CHURCH.

BISHOP BEVERIDGE.

"Baptism was a rite in common use amongst the Jews before our Saviour's time, by which they were wont to admit proselytes into their religion, baptizing them in the name of the Father, or of God."

DR. HALLEY.

"Baptism existed amongst the Jews, and it was used by them to initiate the disciples they obtained from heathenism before Christ or John the Baptist came."

DR. ADAM CLARKE.

"*Baptism*—A rite among the ancient Jews, by which proselytes were received into the full enjoyment of the Jewish privileges."

"By the baptism of water a man was admitted when he became a proselyte to the Jewish religion."

ALBERT BARNES.

"Baptism was practised by the Jews in receiving a Gentile as a proselyte."

MILTON.

[It was] "the ancient Hebrew custom that all proselytes should be baptized."

MATTHEW HENRY.

"It was usual with the Jews to baptize those whom they admitted proselytes to their religion."

TOWGOOD.

"The ceremony of baptizing . . . was confessedly a ceremony perfectly well known and familiar amongst them [the Jews]."

"This Christian ceremony [baptism] undoubtedly had its origin and was borrowed from the Jewish law."

DR. MANT.

"Proselytes, thus purified and admitted into the Jewish Church by baptism, were said to be regenerated, or born again."

"To the proselyte from heathenism to the Jewish faith, baptism had been a death to his natural incapacities, and a new birth to the civil privileges of a Jew."

"The Jewish proselyte had been baptized with water."

THOMAS SCOTT.

"It became customary in the Jewish Church to baptize those who were proselyted to their religion from the Gentiles, both male and female, as well as to circumcise the male."

RABBI MAIMONIDES.

"Israel was admitted into the covenant by three things—namely, by circumcision, baptism, and sacrifice."

"In all ages, when a heathen was willing to enter into the covenant of Israel, and gather himself under the wings of the majesty of God, and take upon himself the yoke of the law, he must be first circumcised; and secondly, baptized; and thirdly, bring a sacrifice: or, if the party were a woman, then she must be first baptized; and secondly, bring a sacrifice."

KNIGHT (*Penny Cyclopædia*).

"Some early Jewish writers, whose testimony on such a subject is worthy of some regard, speak of it [baptism] as a custom of their nation from very ancient times."

BLACK (*Encyclopædia Britannica*).

"Baptism has been supposed by many learned authors to have had its origin in the Jewish Church; in which, they maintain, it was the practice, long before Christ's time, to baptize proselytes or converts to their faith, as part of the ceremony of admission."

"Grotius is of opinion that the rite of baptism derives its origin from the time of the deluge; immediately after which, he thinks, it was instituted in memory of the world having been purged by water."

DR. LIGHTFOOT.

"All the Jews assert, as it were with one mouth, that all the nation of Israel were brought into the covenant, among other things, by baptism."

CALMET.

"When they [the Jews] received a proselyte to their religion, they both circumcised and baptized him, affirming that this baptism was a kind of regeneration, whereby he was made a new man."

DR. ALFORD.

"When men were admitted as [Jewish] proselytes, three rites were performed—circumcision, baptism, and oblation; when women, two—baptism and oblation. The baptism was administered in the day time, by immersion of the whole person."

BEAUSOBRE AND LENFANT.

"Baptism was an ancient ceremony performed by the Jews at the admission of their proselytes."

"There were three ceremonies performed at their admission: the first was circumcision; the second was baptizing, which was done by dipping the whole body of the proselyte in water. . . . It is manifest from the Gospel that it was usual among the Jews to admit men to the profession of a doctrine by baptism; for the Pharisees do not find fault with John's baptism, but only blame him for baptizing when he was neither the Messiah, nor Elias, nor that Prophet. When, therefore, this forerunner of the Messiah baptized such persons as he disposed and prepared to receive him, he did no more than practise a thing that was common among the Jews."

(To be continued.)

PASSING EVENTS.

GENERAL.—The difficulty between Spain and Barbary continues, and the disturbances in the latter country are still going on. The *Gazette* contains an official notification from the Spanish Government of the ports of Tangier, Tetuan, and Larache, on the coast of Morocco, effected by the Commander-in-Chief of the Spanish naval forces on the coast of Africa, on the 28th October. The *Herald* says that a mutiny has broken out among the Spanish troops collected at Algesiras, and that the French forces collected on the Morocco frontier are being decimated by cholera: the deaths are recorded as exceeding fifty per day.

VARIETIES.

EMPLOYMENT OF TIME.—A young gentleman, fond of playing the violin, was one morning practising, when his uncle came in, and the following dialogue took place:—*Uncle*: "I fear, Charles, you *lose* a great deal of time with this tiddling." *Nephew*: "No, sir; I endeavour to *keep* time." *Uncle*: "You mean rather to *kill* time." *Nephew*: "No; I only *beat* time."

GARDENING MEMORANDA.—Cuttings of the root of the white poplar, steeped in hot water well fermented with yeast, will produce mushrooms in a few days. Chips of the same tree, if buried in a decayed hot-bed, will also produce them. Mushrooms will grow in the dark as well as in the light, in a dark cupboard or a cellar as well as in a field. A shelf two feet wide in a cellar, with as much horse-droppings in proper condition as can be heaped upon it in a sloping bank, will bring them perfect. Instead of seed, the spawn is planted, which is the roots; and they spread like some plants till they fill the soil they are in. Lumps of this spawn are to be put nine inches apart, all over it, just beneath the surface. About an inch of loam, or ordinary garden mould, not too dry nor too wet, should be put all over it, and the whole covered up warm with dry short straw. Sometimes they come very quickly, but generally in six or eight weeks, and continue to come for a long time.

POETRY.

NATURE.

Creation rouses in the mind
Thoughts on nature's majesty,
Things of art we ever find
Stand aside with modesty.
Vast stores of principles divine
Are seen in all created things:
But man's creations dimly shine:
The shroud of death around them clings.
Perpetual motion of all worlds,
And never-ending acts of power,

Birmingham.

Are scenes of nature, which reveal
For man to mount a lofty tower.
The age of progress has begun;
Though error long has held her sway,
The rays from Zion, like a sun,
Will chase the schemes of men away.
And sciences of sterling worth
Will be revealed, and every plan
To perfect them for use on earth
Will God promote to perfect man.

F. W. BLAKE.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, NEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 48, Vol. XXI.

Saturday, November 26, 1859.

Price One Penny.

MUTABILITY OF EARTHLY THINGS.

BY ELDER DANIEL BONELLI.

All earthly things are mutable and transient. Upon this creation is cast the doom of endless change, and all her works bear the marks of commutation. Whether we contemplate the workings of nature or the course of events that constitute the history of humanity, we discover the same tokens of unrelenting change, and still in both some ever-remaining elements of endurance—some forms and principles which appear indissolubly connected with all entity. If we allow the mind to roam over the wide field of human experience, we find in every age, from the remotest to the most modern, things which evidence the truth of the heading of this article, and upon which the mind is prone to rest with profound meditation.

A glorious Eden once bloomed upon this globe in all the effulgence of ideal beauty, redolent with the fragrance of exquisitely fair and superb flowers, yielding its delicious productions for the sustenance of the life of man and the promotion of his joys, and forming a glorious paradise for his communication with the Creator.

That felicitous state of things was destined to pass away, and to be substituted by scenes wherein the pollutions of sin with the keenest sense of human sorrow sadly commingled. Then vanished

the unison of the great race of man; and divided and dispersed throughout the world, they were borne onward on the current of thousand commutations to that great variation of destiny which will eventually reveal all the principles that will hold good in every condition of existence.

Nations have risen in different ages of the world, such as Egypt, Babylon, Persia, Macedonia, Greece, Carthage, Rome, and others, and have aspired to and approximated towards, if not fully attained, their climax of national greatness in art, science, wealth, and political predominance; but their splendour has faded—their greatness passed away; and where they once exulted and boastfully revelled in the most gorgeous cities of the earth, there roam now the solitary wanderers over the dark masses of ruins which alone remain to testify that the tales recorded by history concerning their former greatness are true, and that the mightiest of human works, though permitted to remain through many changing scenes, have not fortitude enough to defy the destructive power of time.

There is something grand, sublimely sad, and thought-inspiring in the contemplation of such relics that peer through the gloom of departed centuries, from

the remotest ages of antiquity into our times. They speak with venerably silent eloquence the mournful tale of earthly frailties, and tell this generation that they too must depart, like those whose memories are linked together by the sight of things that have survived them all. Those nations, the ruins of whose works we yet admire, held, in the days of their power, kingdoms and nations subjugated; but their power, their organizations, laws, and influences have departed, and belong to the things that have been, but are no more.

There are nations in our day who aspire to almost universal influence and rule, whose growth has apparently reached that stage of evolution, which, if it was attained by nations before, incurred a host of mighty events, guided by Jehovah's omnipotent hand, that stayed their progress, which before appeared irrestrainable. In the organizations of these nations, political and social, as well as religious, are the corroding and dissolving influences which will ultimately cause their downfall, to be observed by all whose eyes are not dazzled by the hollow glare of a vaunted magnitude. The days are approaching when the wrecks of those nations will also number with the evidences of earthly instability, and rank among the reminiscences of by-gone days.

But, surely, the purposes of man's life cannot consist in erecting and producing what the revolutions of a few years will expunge, though many consecutive generations have employed much of their time in demolishing what their predecessors

diligently constructed. There must yet be the building of a kingdom entrusted to human enterprise, though under the direction of the great Omnipotent Being,—a kingdom that will supersede in greatness, wealth, felicity, and power of endurance every human system,—that will, instead of dissolving, consolidate, through the addition of the works of every succeeding generation; in whose blessings, in fact, all generations will participate and exult, in whose purposes all the designs of God concerning man will be realized, and whose consolidation and eternal endurance will be the crowning work of the Creator of the earth. That kingdom is now rising on the earth—the realm of glory and of righteousness—a work that answers the boldest picture of ideal greatness, whose purposes are mighty for the strongest of high aspiring spirits, whose scenes of progressive change will never abrogate the works performed in the beginning of its construction, if done with a view to accomplish God's designs, compatible with his plan, and wherein all that is good and great for which a noble soul is yearning will have its place, to harmonize with every portion and ingredient of the grand design.

In this kingdom will be the reward for humanity's toils, the consummation of the earth's destiny, the indemnity for every loss in the experimental scenes, the end of human errors and miseries, and the theatre for the endless enterprise, the boundless progress, and the eternal salvation of the redeemed.

ADAM'S FALL.

BY ELDER GEORGE C. FERGUSON.

"Adam fell, that men might be."—NEPHI.

It is objected that the above passage contradicts the Mosaic account in the book of Genesis, inasmuch as it makes it appear that our first parents could not keep God's commandment—"Be fruitful and multiply," without breaking his other commandment—"But of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

Now, either it was possible for our first

parents to have children in their own likeness before the fall, or it was impossible. If it was impossible, then the statement in the book of Nephi is correct; but if it was possible, then they were in transgression for not having them, as they had either refused or neglected to obey the command to multiply. But to say that our first parents could be in transgression before the fall is to say that they could sin without falling, which amounts to an ab-

surdity. Therefore we must either accept the statement in the book of Nephi as truth, or regard the whole story of the fall as a fiction.

But the objector argues that if Nephi's view of the case be true, then God himself is the author of evil, he having placed Adam on the horns of a dilemma; for to eat of the tree of knowledge was sin, and not to multiply was a standing act of rebellion; so that he had no escape from being a sinner, whichever course he took.

This difficulty may be explained, in one way, by looking at Adam's position after the transgression of his wife. She had been beguiled into sin by the adversary, and was no longer a fit companion or helpmeet for her husband. Under these circumstances, Adam had the choice of two things: he could either eat of the fruit and become like his wife, or he might stand coldly and helplessly by, while his partner was torn from his society. He had been once before "alone," and his heavenly Father said it was "not good." But now to be left, with a consciousness of the utter loss of her who was the gift of God to him, bone of his bone, and flesh of his flesh, would change the delights of paradise into gall and bitterness. Hence it was better for him to do as she had

done; for in that case there would be a redemption for both. Eve without posterity could have had no Saviour. There would have been no "seed of the woman" to "bruise the serpent's head"—no champion to "open the prison doors" and burst the bars of death. Therefore "Adam fell, that men might be." From this it is plain that the sin of Eve compelled Adam to do that which was forbidden, in order to fulfil that which was commanded. Nevertheless, if his eating the fruit was a sin, it was a sin which could be atoned for; whereas, had he not eaten after his wife had eaten, he would have involved himself in the guilt of setting aside God's command to "multiply;" and this would have amounted to a crime which would have defied atonement—a crime which would have condemned millions of millions of great and Godlike spirits destined to be born of Adam's loins, who had kept their first estate, to the same doom as Lucifer and his rebel hosts,—in short, a crime which would have entirely defeated the end for which this world was made, and plunged everything into utter and inconceivable ruin. Therefore "Adam fell, that men might be; and men are, that they might have joy."

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(Continued from page 746.)

PART II.

To reach celestial and eternal spheres.

The worlds progressive pass probative states;

Each in the dress of mortal life appears,

And for the higher deathless life awaits.

Here Time gives limits, and the monarch, Change,

Makes all things bow and own his fleeting away;

But changeless states the Endless will arrange,

Where Saints inherit, and thrice blessed are they.

In Part I. a view of progressive states was taken, and in this view we saw that the disposition and condition of progress were not detrimental to positive truth and right. Moreover, it was seen that eternal progressiveness was not hindering to the great adjustment which will ultimately be brought about through Divine administration, nor destructive of that universal harmony which will exist when God and his Christ shall reign, and when this world shall be also numbered among that

glorious and innumerable throng of worlds that have already been redeemed, adjusted, and harmonized. All this, we saw, could be brought about, and the universe still be in a condition of eternal progress, and all the redeemed creations moved onward and upward for evermore.

In our classification of states, we have recognized "Progressive States, Transitory States, and Eternal States." This seems according to a just classification. Let us now extend the views of our subject, and in a consideration of transitory states take another step towards that adjusted and harmonized condition which belongs to eternal states of glory.

There are transitory states of progres-

s're beings and things, and eternal states of beings and things. Now, all the belongings of these two classes of states correspond with the nature and character of the states to which they pertain. The following are characteristic of transitory states:—

To transitory states belong transitory beings. These are mortal and changeable in many senses. They come and they go. To-day they are, and to-morrow they are not. Generations of them succeed generations, and the lives and the races and the names and the characters and the blessings and the powers and likeness and destinies of the fathers are perpetuated in the children. Were it not for these successions of generations and this perpetuation by means of offspring, these beings of transitory states would soon pass away, leaving none to tell the tale or care that they had been. Then transitory states are states of probation, and into this mortal probation souls are sent on trial. Concerning them the Creator has some great object, which will be found fulfilled when the eternal states are worked out. One of the greatest parts of the object of transitory lives is that they may be prepared for eternal lives; one of the chief parts of the object of probationary works of mortals is that they may be fitted to perform the abiding works of immortals; and transitory states and the merits and the labours and the trials and the laws and the goods and the rights are, that eternal states may be brought in with the reward of those merits, the fruits of those labours, the blessings of those trials, the effects of those laws, the crowning of those goods, and the establishment of those rights upon a broad, eternal, just basis. Then there are transitory things which are fleeting and perishable. In these states transitory relations are formed which at the best are not too secure or satisfactory, and which are nearly totally broken by death, and often are lost in distance, or forgotten in the obscurity of time. In these states transitory societies spring up, which war and compete and devour and break into pieces, thus appearing more like chaos than society. With these may be ranked nations, empires, kingdoms, republics, institutions, and systems in general of a transitory nature. These are all built as upon sand, and they pass away, leaving scarcely their relics or marks

on the page of history. After these may be named transitory honours, that are but as the tinsel of vanity,—titles that are but as empty sound,—possessions, to which the holders can lay no Divinely-sanctioned rights, nor can often show more than very questionable human rights, and riches that are but as dross at best, and which often purchase a bitter poverty for the soul in the world to come. To these, again, may be added transitory powers, in which there is no essential power, and which only become powers in an improper and wicked society. When that society has passed away, and an eternal society becomes established, and eternal powers used, then those transitory powers will be useless and of non-effect. Those who have not, through righteousness and the revelations and endowments of God, obtained the powers of eternal worlds and endless lives, will find themselves, when transitory states are passed away, powerless indeed.

With the powers that belong to transitory states and things may be included positions and authorities pertaining to those states. They are of the same nature. Brought about by birth or chance or favouritism or human choice, they are not abiding in their nature, nor do they partake of the spirit of eternal things. Oftentimes are they the results of aggression, war, desolation, and stupendous robbery, by nations acting the parts of banditti and plunderers, only doing it with that magnificence and pomp which has made the gory field of human slaughter, carpeted with its indescribable horrors, a field of dreadful glory, where this world's heroes win their laurels and their crowns. The possessions and dominions won in those gory fields and taken as spoil from the vanquished and slaughtered peoples give the positions and create the authorities of this transitory world. And if we extend the view to the internal affairs of nations, we see ten thousand miniatures of the field of strife, aggression, slaughter, and spoil. There the same spirit obtains. There authorities and positions are created very like as they are at first created over vanquished peoples or infant societies—namely, by might, by aggression, by usurpation, by spoiling, by overbearing, by stratagem, and by conquest. There positions and authorities are built upon foundations no better than those upon which warrior

chiefs, by the aid of their splendid banditti and heroic ruffians, build their own thrones and establish the ranks of their nobles. In society generally, and in the whole history of the human race, may be seen the same drama of positions and authorities, played in the same spirit and with similar action and similar manners, and by corresponding characters. Whether that drama be played by armies or despots or congresses or parliaments or councils or diplomatists or representatives, whether of municipalities or of societies in their national capacities, or, even if we descend in the scale to masters and men, the employers and the employed, there is throughout a similar rendering of the drama of positions and authorities. When, therefore, all those arrangements and actions and means and instruments which created the authorities of this transitory world are vanished away, where will those authorities be found, or their vestiges left? And when the foundations upon which these positions and thrones and ranks are built are crumbled away for ever, where will those positions and thrones and ranks be found?

Last of all, human and probationary governments may be named as belonging to transitory states. Now, mere human governments are not, strictly speaking, proper or legitimate, as they are most assuredly not eternal. In this strict sense of speaking, no form of government and no administrative bodies are legitimate, except that government be theocratic and those administrative bodies Divinely-appointed and anointed by a living and inspired Priesthood. No matter how perfect the form of human government may be, whether patriarchal, monarchical, imperial, despotic, or republican, they are, strictly speaking, not legitimate; and no matter how good administrative bodies might be, if they are not called of God and sustained by Divine sanction, speaking in the perfect sense and according to eternal states, they have no legislative rights or authorities to rule mankind. When governments are wholesome and good, doubtless the Supreme Legislator approves of them, because they agree with his purposes and his laws and his truths and his attributes; and when good men administer the affairs of nations and societies, he approbates and blesses their administrations. He also permits, for his own wise ends, bad governments to stand

during their day of trial; and wicked rulers have also their day; and in very much the wicked share equally with the righteous in the providences, blessings, laws, and long-sufferings of God; for he has a fixed economy and general arrangements which cannot be thrown out by individual man. It is true the majority believe that miracles are caused by some suspension in that economy and some change in his general arrangements. But we do not thus view the matter, nor consider it to be necessary to the display of his miraculous power or his direct intervention for his economy to be suspended or his laws broken.

The Lord, then, may be said to approve and bless good governments and rulers, and to permit bad institutions, and to allow the wicked to have their day and partake of the opportunities and blessings of his established economy and general arrangements. But still even the best human governments are not eternal, and will not be found perpetuated when the adjustment of the world takes place and abiding states of things come in; and the time will arrive when bad governments and institutions will no longer be permitted, but will be consumed with all that is fit and prepared for the great burning at the day of the consummation of all things. Moreover, although good men and honourable, who have taken part in the legislation and administrations of nations, are under the approbation of Heaven, and will be rewarded according to their righteousness, they not having Divine authority delegated to them, nor the callings, appointments, and endowments of the priestly and kingly offices conferred upon them, when the eternal states of governments and things are established, their legislative and administrative functions will have fled away, and the appointments and authorities which they held from their fellow-man will not be acknowledged then. The wicked also shall then no longer reign, and their thrones and honours and glories will have crumbled as into dust, or have vanished like the misty things and appearances of night before the opening reign of day. Then shall the remembrance of the wicked pass away like intangible shadows, or be driven from the memory of the blissful living like phantoms of midnight, while wicked kings and rulers themselves, with all the nations that

forget God, will depart into hell until the "foul deeds done in" their "days of flesh are burned and purged away."

In that day, when transitory states shall be passed and transitory things will be no more, blessed will be the righteous and honourable of men, and thrice

blessed will the Saints and holy ones be who have lived for eternity, and secured to themselves an inheritance in the eternal states to come, and obtained, through the election and sealings of God, the powers and authorities and glory and dominions and positions that shall never pass away.

HISTORY OF JOSEPH SMITH.

(Continued from page 748.)

[July, 1843.]

A shower of rain in the p.m. The son of James Emmett, aged 8 years, killed by lightning while standing in his father's doorway in Bain Street.

To show the spirit of the times, although I do not vouch for the accuracy of all the statements, I copy from the *Illinois State Register* :—

"The public is already aware that a demand was lately made upon the Governor of this State for the arrest of Joseph Smith, and that a writ was accordingly issued against him. We propose now to state some of the facts, furnishing strong ground of suspicion that the demand which was made on the Governor here was a manoeuvre of the Whig party.

1. A letter was shown to a gentleman of this city, by the agent of Missouri, from the notorious John C. Bennett to a gentleman in one of the western counties of that State, urging the importance of getting up an indictment immediately against Smith, for the five or six year old treason of which he was accused several years ago.

2. This charge had been made once before, and afterwards abandoned by Missouri. It is the same charge on which Smith was arrested and carried before Judge Douglass and discharged two years ago. After that decision, the indictment against Smith was dismissed, and the charge wholly abandoned.

3. But in the letter alluded to, Bennett says to his Missouri agent, Go to the Judge, and never leave him until he appoints a special term of the court; never suffer the court to adjourn until an indictment is found against Smith for treason. When an indictment shall have been found, get a copy, and go immediately to the Governor, and never leave him until you get a demand on the Governor of Illinois for Smith's arrest; and then despatch some active and vigilant person to Illinois for a warrant, and let him never leave the Governor until he gets it;

and then never let him come back to Missouri without Smith.

4. A special term of the Circuit Court of Daviess County, Missouri, was accordingly called on the 5th day of June last. An indictment was found against Smith for treason five years' old. A demand was made and a writ issued, as anticipated, by the 17th of the same month.

5. Bennett, it is well known, has for a year past been a mere tool in the hands of the Whig junto at Springfield. He has been under their absolute subjection and control, and has been a regular correspondent of the *Sangamo Journal*, the principal organ of the Whig party. He has been a great pet of both the *Journal* and the junto; and that paper has regularly announced his removals from place to place, until latterly; and within the last year, has published more of his writings than of any other person, except the editor.

6. Cyrus Walker, a short time after his nomination as the Whig candidate for Congress in the 6th district, made a pilgrimage to Nauvoo, for the purpose of currying favour with the Mormons, and getting their support. But in this he was disappointed, as it appeared that many of the Mormons were disposed to support the Democratic candidate. Cyrus went home disappointed and dejected; and it was generally believed that, failing to get the Mormon vote, he would be beaten by his Democratic opponent.

7. Let it be also borne in mind that the treason of which Smith was accused was five or six years' old; that it had been abandoned as a charge by Missouri; that the Circuit Court of that State sat three times a year; that Smith was permanently settled at Nauvoo, no person dreaming that he would leave there for years to come; that they might have waited in Missouri for a regular term of the court, if the design was simply to revive a charge of treason against Smith, with a perfect assurance that he would always be found at home, and be as subject to arrest at one time as another. But this delay did not suit the conspirators,

as it would put off an attempt to arrest Smith until after the August election.

Let it be borne in mind also that the agent of Missouri, after he had obtained the custody of Smith at Dixon, refused to employ a Democratic lawyer, and insisted upon having a Whig lawyer of inferior abilities, simply upon the ground, as he stated, that the Democrats were against him.

Let it also be borne in mind that Cyrus Walker, the Whig candidate for Congress, miraculously *happened* to be within six miles of Dixon when Smith was arrested, ready and convenient to be employed by Smith to get him delivered from custody; and that he was actually employed, and actually did get Smith enlarged from custody; and withal,

Let it be remembered that John C. Bennett is the pliant tool and pander of the junto at Springfield; and that he was the instigator of an unnecessary special term in Missouri, on the 5th day of June last, for the purpose of getting Smith indicted.

We say, let all these facts be borne in mind, and they produce a strong suspicion, if not conviction, that the whole affair is a Whig conspiracy to compel a Democratic Governor to issue a writ against Smith, pending the Congressional elections, so as to incense the Mormons, create a necessity for Walker's and perhaps Browning's professional services in favour of Smith, to get him delivered out of the net of their own weaving, and thereby get the everlasting gratitude of the Mormons and their support for the Whig cause."

Thursday, 20th. I furnished Bishop Miller with \$290 for the expedition to the Pinery.

Friday, 21st. Rode to the farm with my daughter Julia.

The *Maid of Iowa* sailed for the Pinery in Wisconsin, with Bishop Miller, Lyman Wight, and a large company, with their families.

Lieut.-Col. John Scott was elected Col. 1st Reg., 2nd Cohort, to fill the vacancy of Col. Titus Billings, resigned.

Saturday, 22nd. I rode out in my buggy in the evening.

Sister Mary Ann Holmes was brought to my house sick. She has been confined to her bed for upwards of two years.

Elders Young, Woodruff, and Smith left Cincinnati at eleven a.m., on board the *Adelaide*, for Pittsburg. While on board, Elder Kimball dreamed that he was at work in a pottery, where there was a large amount of clay drawn together: he examined it, and found it to be yellow, rotten stuff, of no account; and

he thought it was easier to go to the clay bank and get new clay, which would make better vessels; but, after awhile, he concluded to work up this clay into vessels, which, when made, proved to be rotten; which is a representation of the people of Cincinnati.

Sunday, 23rd. Meeting at the stand. I preached. I insert a brief synopsis of the discourse, reported by Dr. Richards:—

"I commence my remarks by reading this text—Luke xvi. 16:—'The law and the Prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it.'

I do not know that I shall be able to preach much; but, with the faith of the Saints, may say something instructive. It has gone abroad that I proclaimed myself no longer a Prophet. I said it last Sabbath ironically: I supposed you would all understand. It was not that I would renounce the idea of being a Prophet, but that I had no disposition to proclaim myself such. But I do say that I bear the testimony of Jesus, which is the spirit of prophecy.

There is no greater love than this, that a man lay down his life for his friends. I discover hundreds and thousands of my brethren ready to sacrifice their lives for me.

The burdens which roll upon me are very great. My persecutors allow me no rest, and I find that in the midst of business and care the spirit is willing, but the flesh is weak. Although I was called of my heavenly Father to lay the foundation of this great work and kingdom in this dispensation, and testify of his revealed will to scattered Israel, I am subject to like passions as other men, like the Prophets of olden times.

Notwithstanding my weakness, I am under the necessity of bearing the infirmities of others, who, when they get into difficulty, hang on to me tenaciously to get them out, and wish me to cover their faults. On the other hand, the same characters, when they discover a weakness in brother Joseph, endeavour to blast his reputation, and publish it to all the world, and thereby aid my enemies in destroying the Saints. Although the law is given through me to the Church, I cannot be borne with a moment by such men. They are ready to destroy me for the least foible, and publish my imaginary failings from Dan to Beersheba, though they are too ignorant of the things of God, which have been revealed to me, to judge of my actions, motives, or conduct, in any correct manner whatever.

The only principle upon which they judge me is by comparing my acts with the foolish traditions of their fathers and nonsensical teachings of hireling priests, whose object

and aim was to keep the people in ignorance for the sake of filthy lucre; or, as the Prophet says, to feed themselves, not the flock. Men often come to me with their troubles, and seek my will, crying, Oh, brother Joseph, help me! help me! But when I am in trouble, few of them sympathize with me, or extend to me relief. I believe in a principle of reciprocity, if we do live in a devilish and wicked world, where men busy themselves in watching for iniquity, and lay snares for those who reprove in the gate.

I see no faults in the Church; and there-

fore let me be resurrected with the Saints, whether I ascend to heaven, or descend to hell, or go to any other place. And if we go to hell, we will turn the devils out of doors, and make a heaven of it. Where this people are, there is good society. What do we care where we are, if the society be good? I don't care what a man's character is; if he's my friend—a true friend, I will be a friend to him, and preach the Gospel of salvation to him, and give him good counsel, helping him out of his difficulties.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 26, 1859.

THE TEN VIRGINS—THE WORLD'S MIDNIGHT.—Experience shows us a great danger which the Saints in common with others are liable to fall into. It is that of putting off present duties, and their days of preparation and trial, and their aptness to sleep, until a night of calamities surprises them, or to slumber their period of preparation away. No matter how clearly the future might be foretold, or how earnest the warning against unpreparedness, many, very many will sleep until that clearly-told future comes upon them like a thief in the night. Though they will be thrice blessed who are ready to receive God's preparatory purposes, and ready to receive the Bridegroom when he shall come, yet those purposes will and do suddenly surprise thousands asleep on the watch-tower; and ultimately, before the lamps of the foolish virgins will be lit, and they in readiness, the Bridegroom will be received by the wise virgins, and they will enter with him into his chambers; and then will the door be shut. Afterwards, the unprepared will come and knock at the door; but the Lord will refuse to let them in, and declare that he knows them not. What a calamity will it be for the unprepared to be shut out, to endure all the horrors of midnight, and to have the disownment of the Lord ringing in their ears—"I know you not!"

Now, we believe that the parable of Jesus concerning the ten virgins has a special application to the last days. The period for the fulfilment of the parable is connected with the coming of the Bridegroom, or Christ,—not meaning his first advent, but that consummating advent, "when the Son of Man shall come in his glory, and all the holy angels with him, and when he shall sit upon the throne of his glory," and when "before him shall be gathered all nations." "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish," &c.

Moreover, not only has the parable a general application to the kingdom of heaven to come in the last days, but it has also a particular reference and application to the gathering of the Saints. They are to gather together to meet the Bridegroom. This they believe, and have believed for years. Every one who

emigrates and goes to the Valley of the Mountains should go for no personal or worldly object, but wholly according to the true object of the gathering together—namely, that the Saints may build up the kingdom of God, and prepare for the coming of their Lord. And the Bridegroom will come first spiritually and invisibly, and ultimately literally and visibly to his people. In other words, Jesus and his angels and the spiritual Priesthood will gather with the Saints to the place appointed, and they will enter into the chambers of the Lord, and the door will be shut. There he will dwell with and reign over his people; and not only will he, with his angels and ministering spirits, dwell invisibly with his people, but, perhaps, to the faithful and most prepared they may reveal themselves personally and visibly. Having appeared through his judgments and overturnings, taking vengeance upon the wicked nations and the wicked generally, and having accomplished so much of his purposes as reach to this point, he will then come forth with his Saints out of his chambers, or the Lord's hiding-place, where he has hid his people while his ministers of judgment and power have executed vengeance upon the wicked. Then will the Lord, with his Saints, appear in glory to the remnant of the nations, through the medium of the Spirit and the Priesthood, and the growth of that millennial kingdom which shall be universal; and after the midnight of the world is past, the kingdom of heaven will spread abroad, and a morning of a new day open for all the world. Thus will the coming of the millennial day of righteousness and the reign of Christ continue until his last great personal and visible appearing with his Saints in the clouds and glory of heaven, when all that cannot abide his presence will be consumed.

The parable of the ten virgins applies to the dispensation when all these events and purposes have to take place. That dispensation was opened by Joseph Smith; and the Latter-day Saints are the virgins who are to go out to meet their Lord, and to enter into his chambers until the midnight of the world is past; and afterwards, they will reign with him throughout the millennial day. The Saints, or the virgins, believe that this is the midnight of the world; and they have heard the cry, "Behold, the bridegroom cometh: go ye out to meet him." The parable seems more confined in its application to the gathering of the Saints out of Babylon to the hiding-place prepared for them until the midnight hour is past, and the Lord has scourged the nations, when he will bring them from the chambers of the mountains, to show forth his glory and to build up the New Jerusalem.

This parable of the ten virgins has been applicable to the Saints from the beginning of this dispensation, when the Prophet Joseph first proclaimed—"Behold, the Bridegroom cometh," and from the period when the voice from heaven, through the Prophet, called upon them to come out of Babylon and gather together to prepare for the coming of their Lord. But never was the parable so applicable to them as now; never was it so near the climax of its fulfilment. The Saints have gathered together out of Babylon by tens of thousands, and they have actually entered into the chambers of the Lord—the Rocky Mountains—the place prepared for them, according to the foreknowledge and purposes of God. The midnight of the world has reached nearly its last moments, and a thick cloud of judgment and horrors is spreading over the earth; and soon it will be said—In Zion and in Zion only are peace and safety. That the time is not far distant when the door of gathering will be shut to the ungathered Saints among the nations, until the midnight is past, the Lord has testified by a sign—namely, the closing of that door for a season. Before the great closing of the door of gathering, and the shutting up of the Saints in the mountains, while the midnight of the world and its horrors are passing over

the nations in general, and the United States in particular, perhaps there may be other signs given to the ungathered, and warnings brought home to them, by preparatory convulsions in the United States, telling the ungathered not to delay. Again, perhaps, we may be nearer some great closing of the door of emigration than many imagine, or than can be at present exactly determined. The closing of the door of emigration by the Utah difficulties was a sign and foreshadowing of a greater and longer closing. There is only just time given to the ungathered to profit by that sign, and to prepare themselves to go out of Babylon, with well-trimmed, burning lamps, to meet the Bridegroom, (whose coming is in this dispensation,) and to be hid in his chambers while the midnight of the world is passing.

But, according to the parable, five of the virgins will be wise, and five will be foolish. Now, those who are called Saints should bear this in mind and apply it to themselves, for its application is to them, and not to the world. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise and five were foolish." Should not those who are called Saints—those who profess to be the "virgins," reflect deeply upon this prophetic indication of Jesus, the greatest of all Prophets? And is it not of the utmost importance that each should endeavour to be among the "*wise*" "*virgins*:" Although it will turn out to be the fact that the kingdom of heaven in the last days will agree with the parable, and those in the Church be like ten virgins, five of whom will be foolish, each of the virgins *ought* to be wise, and each of those who bear the name of Saints should make it the great object of life to be like one of the *wise* virgins.

The foolish virgins will be characterized by one or both of the following peculiarities: They will be those who are disposed to slumber *after* they are in the Church—*after* the cry which *has* reached them—"Behold, the Bridegroom cometh: go ye out to meet him." Of course, this class will include those who neglect present duties, and who linger in Babylon after the way is open, or who do not *vigorous*ly and faithfully prepare to go out of Babylon to meet their Lord. The other class will be those who have not their lamps well trimmed, and who do not keep them burning constantly, or who have never had them lighted, or who have let them go out again after they were lit. Should any of these happen to go out to meet the Bridegroom, they are liable to stumble by the way; for *they* will carry no burning lamp to lighten their way. And though they should reach Zion by the well-trimmed, burning lamps of others, they will find times and places which will require the light of their own lamps. Should those lamps never have been lit, or if their lamps, which once, perhaps, burned brightly, should have gone out again, they will be like the foolish virgins, who had to beg of the wise virgins, saying, "Give us of *your* oil, for our lamps have gone out." But they will be answered, "Not so," &c; for it *cannot* be "*so*." All those who have not lamps well-trimmed and lighted cannot be numbered among the wise virgins, and are not of those who will be accounted worthy to receive the Bridegroom.

The Saints should bear in mind the parable of the virgins, and the many considerations connected therewith; and while they are required not to linger or slumber in Babylon, they must remember that their lamps should be constantly well-trimmed and burning. Should they go out to meet the Bridegroom with lamps unlighted and without oil, or should they let their lamps ever go out, the *hour* to them, whether in Babylon or Zion, in hell or heaven, will be as midnight, and *their surroundings* will be darkness.

ARRIVALS.—We have great pleasure in announcing the arrival of Elders John Van Cott, Milo Andrus, N. V. Jones, Jacob Gates, E. H. Blackburn, and O. N. Liljenquist. These brethren left Salt Lake Valley on the 20th of September, and arrived here, after a somewhat tempestuous voyage, on the 13th instant, in fine spirits and good health, except the inconvenience and unpleasantness usually experienced from the motion of the vessel. We were much rejoiced to meet our brethren, and have had a pleasant and profitable time with them. It has been a time of refreshing to us, and we are certain the Saints will rejoice to learn that they are among us. Elders Van Cott and Liljenquist have appointments to labour in the Scandinavian Mission, whither they will immediately proceed, and over which Elder Van Cott is appointed to preside.

The other brethren are appointed to labour and travel in the various Conferences throughout the British Mission, to preach the Gospel and counsel, instruct, and bless the Saints; and we are sure their visits will be hailed with joy, and attended with much good. The hearts of the Saints will be open to receive and minister to their comforts, and their minds prepared to receive and appreciate their instructions; and we invoke the blessing of the Lord upon these our beloved brethren and the Saints, that all may be benefited, and the cause of God advanced in these lands through their labours.

THE VISITOR.

A CONVERSATION ON NOVEL READING.

When passing through the streets of W— one evening, I remembered that I purposed to visit brother G. as soon as convenient; and having no particular engagement for the next hour, and supposing him to have returned from work, I determined to go to his house at once.

When I entered, I found sister G. in the first room, which had recently been converted into a ginger beer and sweetmeat shop; but as she was engaged in making a "bargain," and I understood the glance she cast at me, I passed into the back room, through the window of which I could see brother G. engaged at some work apparently almost finished in the yard. I sat down at the table, upon which I observed a mass of periodicals heaped up in grotesque confusion. Desirous of knowing what formed the chief literature of the house, I examined the stock before me, and discovered that it principally consisted of *Reynolds's Miscellany*, *Parlour Journal*, and some copies of illustrious *Punch*. But I could not find one *Millennial Star* or *Journal of Discourses*. After a few minutes, brother G. entered; and after the cus-

tomary greetings and a few general remarks, I said—

"I wondered why you were not at the Council meeting last Tuesday night. I was in some degree disappointed not to see you there, as I especially desired your presence."

"Did you, indeed?" he said. "Well, I must come another time. I intended to be there, but sat down to read that night, and totally forgot all about the Council meeting until it was more than an hour too late."

After this I remained silent for a little while, and then asked—

"Have you read the *Star* of last week?"

"No," he replied, "I have not, except the poetry on the back of it."

"Do you not make a practice of reading the *Stars*?"

"O yes; I read a portion of most of them, but I dare say not exactly all."

I sat again a minute or two in meditative silence; and then, looking askance at the heap of papers on the table, and afterwards at him, asked—

"Do you often read these periodicals?"

"Yes, I generally read them, when I

can find time for it," he answered; for I can glean much useful instruction from them, and they are entertaining as well. There is no harm in that, I suppose. Do you not read some of them?"

"Yes," I replied; "I do sometimes, but very little. I am not so bigoted as to think that they would contaminate me; but I do think it much better first to read the publications of the Church, and to attend to the instruction given therein; and if, after this is done, any time is left for the reading of other things, then I believe that the time may with some advantage be employed in their perusal, to give a little variation and recreation to the mind. I believe that there are many instructive things in such papers, as you have remarked; but, to use a comparison, what would you think of a man who, desirous of obtaining a few grains of corn, would search a great number of sacks filled with chaff, in order to find them, because it was likely that there were some among the chaff, if at the same time and place there was a sack filled with grain equally accessible to him? The answer is obvious. And can you not see that your reading is exactly such an action? You read a great number of periodicals wherein there may be some items of really valuable intelligence, but so intermingled with folly and the productions of excited and erratic imaginations wandering from life's realities into their own dabbled creations, that it scarcely repays the trouble of extracting them, while there are works within your

reach—yes, in your own house, written by men whose lives are devoted to the promulgation of Gospel truths, whose spirits fervently desire the spread of noble sentiments, and who expect an appreciation of their labours, at least among those who have espoused the cause of God. You find your attention captivated by the writings of uninspired men, who write fictitious tales to chase life's precious hours into the past, and exclude from your notice the words of the Priesthood of the living God, who disperse gems of truth to teach humanity how to use every moment of this fleeting existence for the accomplishment of eternal purposes. And then you ask if there is any harm in it! It leads you to forget some of the most important of the sacred duties connected with your position in God's kingdom on the earth; and you are not aware of any fault! If persisted in to the extent you now practice it, it will alienate you from the plain and sacred truths of the Gospel, and lead you to elude its requirements and to question the superiority of its truth."

During these observations, brother G. became very serious; and when I had finished, he expressed his appreciation of my remarks, and a resolution to acquaint himself with the contents of the *Star* more diligently than hitherto; and after a little further conversation on other topics, I went away with the satisfaction of knowing that I had occasioned meditations which would prove productive of greater diligence and faithfulness.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (Critical and Explanatory) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Continued from page 755.)

EXTRACTS FROM ANCIENT AND MODERN AUTHORS DECLARING THAT IMMERSION WAS THE
ORIGINAL FORM OF BAPTISM OBSERVED IN THE EARLY CHRISTIAN CHURCH.

The following are the testimonies of some of the Fathers, historians, commentators, and other ecclesiastical writers and dignitaries, to the fact that a total

immersion of the body in water was the recognized, regular form of baptism adopted in the primitive Christian Church:—

BARNABAS.

"Consider how he has joined the cross and the water together; for this he saith—
 "Blessed are they who put their trust in the cross, descend into the water. . . . The signification of which is this, that we go down into the water full of sins and pollutions; but come up again, bringing forth fruit."

JUSTIN MARTYR.

"If such there be as believe that the things taught and spoken by us are true, obey them, and profess that they are able to live so (as these things require), these persons are instructed, fasting, to pray and beseech from God a pardon of all their former sins,—we fasting and praying with them. After that, they are led by us to where there is water, and are born again in that kind of new birth by which we ourselves were born again. For upon the name of God the Father and Lord of all, and of Jesus Christ our Saviour, and of the Holy Spirit, the immersion in water is performed; because the Christ hath also said, 'Except a man be born again, he cannot enter into the kingdom of heaven.' . . . But in order that we might not remain children of this ignorance and corrupt necessity of nature, but by choice and knowledge obtain in the water the forgiveness of the sins we have committed, the name of the Father and Lord of all is pronounced on him who has to be born again and has repented of his sins; those who lead to the laver (place of baptism) the individual to be immersed pronouncing this the name of God only."

TERTULLIAN.

"When we are about to come to the water, in the same place, but at a somewhat earlier time, we do in the Church testify, under the hand of a chief minister, that we renounce the Devil and his pomp and angels. Then we are thrice dipped."

"Because the person in great simplicity . . . is let down in the water, and, with a few words said, is dipped. . . . There is no difference whether one is washed in a sea or in a pool, in a river or in a fountain, in a lake or in a channel; nor is there any difference between those whom John dipped in Jordan and those whom Peter dipped in the Tiber. . . . We are immersed in the water."

BISHOP OF LINCOLN from TERTULLIAN.

"The candidate [for baptism] having been prepared for its due reception by frequent prayers, fasts, and vigils, professed, in the presence of the congregation and under the hand of the President, that he renounced the Devil, his pomp, and angels. He was then plunged into the water three times, in allusion to the three persons of the Holy Trinity."

GREGORY (*the Great*).

"Let the priest baptize with a trine (triple) immersion, but with only one invocation of the Holy Trinity, saying, 'I baptize thee in the name of the Father, (then let him dip the person once), and of the Son, (then let him dip the person a second time,) and of the Holy Ghost,' (and then let him dip the third time.)"

BISHOP BURNET.

"They [the primitive Christians] led them into the water, and with no other garments but what might cover nature, they at first laid them down in the water, as a man is laid in a grave; and then they said those words — 'I baptize (or wash) thee in the name of the Father, Son, and Holy Ghost:' then they raised them up again, and clean garments were put on them; from whence came the phrases of being baptized into Christ's death, of being buried with him by baptism into death, of our being risen with Christ, and of our putting on the Lord Jesus Christ, of putting off the old man, and putting on the new."

DR. MOSHEIM.

"The sacrament of baptism was administered in this [first] century without the public assemblies, in places appointed and prepared for that purpose, and was performed by an immersion of the whole body in the baptismal font."

"The persons [in the second century] that were to be baptized . . . were immersed under water, and received into Christ's kingdom by a solemn invocation of Father, Son, and Holy Ghost, according to the expressed command of our blessed Lord."

BINGHAM.

"Baptisteries were anciently very capacious, because, as Dr. Cava truly observes, the stated times of baptism returning but seldom, there were usually great multitudes to be baptized at the same time. And then the manner of baptizing by immersion, or dipping under water, made it necessary to have a large font likewise. . . . The baptistery, properly speaking, was the whole house or building in which the font stood, and where all the ceremonies of baptism were performed; but the font was only the fountain or pool of water wherein persons were immersed or baptized."

BISHOP STILLINGFLEET.

"At first, baptism was administered publicly, as occasion served, by rivers. Afterwards, the baptistery was built at the entrance of the Church, or very near it, which had a large bason in it that held the persons to be baptized, and they went down by steps into it. Afterwards, when immersion came to be disused, fonts were set up at the entrance of churches."

WARRINGTON.

"The sacraments of the primitive Church were two—those of baptism and the Lord's supper. The ceremony of immersion (the oldest form of baptism) was performed in the name of the three persons of the Trinity."

VOSSIUS.

"That the Apostles immersed whom they baptized, there is no doubt. . . . And that the ancient Church followed their example is very clearly evinced by innumerable testimonies of the Fathers."

BISHOP BEVERIDGE.

"It was [in former times] enjoined that all persons to be baptized should be plunged three times into the water."

HERMAS.

"The Apostles and teachers preached to them that before were dead, and gave them this seal; for they went down with them into the water, and came up again."

JOWETT.

"Baptism in the apostolic age . . . was performed by immersion."

BISHOP PEARCE.

"The person baptized went down into the water, and was as it were buried under it."

DR. SAMUEL CLARKE.

"In the primitive times, the manner of baptizing was by immersion, or dipping the whole body into the water."

DR. CHALMERS.

"We doubt not the prevalent style of administration in the Apostles' days was by actually submerging the whole body under water."

RIDDLE.

"There is no doubt that the usual mode of administering baptism in the early Church was by immersion, or plunging the whole body of the person under water."

BISHOP BOSSUET.

"We are able to make it appear, by the acts of Councils and by the ancient rituals, that for thirteen hundred years baptism was thus [by immersion] administered throughout the whole Church as far as possible."

STACKHOUSE.

"Several authors have shown and proved that this immersion continued (as much as possible) to be used for thirteen hundred years after Christ."

BURKITT.

"Immersion was the acknowledged mode till the days of Knox and Cranmer, 300 years ago."

KNIGHT (*Penny Cyclopædia*).

"The manner in which it [baptism] was performed appears to have been at first by complete immersion."

"It is most probable that the early Christians baptized for a long time after the primitive manner which was practised by St. John (Matt. iii. 6, 16)."

"It was the practice of the English Church from the beginning to immerse the whole body."

RICHARD BAXTER.

"We grant that baptism, then, (in the primitive times,) was by washing the whole body. Though we have thought it lawful to disuse the manner of dipping, and to use less water, yet we presume not to change the use and signification of it."

VENEMA.

"It is without controversy that baptism in the primitive Church was administered by immersion into water, and not by sprinkling."

BISHOP TAYLOR.

"The custom of the ancient churches was not sprinkling, but immersion, in pursuance of the sense of the word in the commandment and the example of our blessed Saviour."

SCHAFF.

"As to the outward mode of administering this [baptismal] ordinance, immersion, and not sprinkling, was unquestionably the original, normal form. . . . Not till the end of the 13th century did sprinkling become the rule, and immersion the exception."

FARRAR.

"Immersion — 'The usual method in which baptism was administered in the early Church.'"

"Immersion was undoubtedly a common mode of administering baptism, and was not discontinued when infant baptism prevailed. . . . Sprinkling gradually took the place of immersion, without any formal renunciation of the latter."

LORD KING.

"As for the quantity of water employed [anciently] in baptism — that is, whether they sprinkled or dipped, to me it seems evident that their usual custom was to immerse or dip the whole body."

ARCHBISHOP SECKER.

"Burying, as it were, the person baptized in the water, and raising him out again, without question was anciently the more usual method."

(To be continued.)

PASSING EVENTS.

GENERAL.—The London *Times* of the 15th instant says—"From information derived from a vast number of independent sources, we entertain no doubt that a feeling of hostility more bitter than has existed in France since the peace of 1815 is at this moment entertained towards this country: the French press, so guarded on all other subjects, is on this outspoken. According to a late telegram, the French mercantile steamers have been all engaged by Spain to carry troops and material to Morocco: several English steamers have also been chartered for the same purpose: the expedition from France to China will be less formidable than was at first supposed, and the troops are to be conveyed in man-of-war steamers.

AMERICAN.—The New Brunswick papers state that an earthquake was felt at the Eastward on the 26th ult., the houses shaking to and fro with the vibration. Two hundred hostile Indians have been captured on the head waters of Feather River, and placed in the Mendocino Reservation. A new religious movement has commenced at Fond du Lac, called the Broad Church, as it is without any creed. A number of clergymen of Philadelphia, including representatives from all the different religious bodies, lately united in an address to "Christians of all denominations," in which they proposed a day to be set apart "as a day of special prayer, that all Christians may be so joined together in amity of spirit and in the bond of peace, that they may be an holy temple acceptable to God."

MEMORABILIA.

SHILLINGS were first coined in the reign of Henry the Seventh.

KINGS OF ROME.—The "seven kings" of Rome (whose history is traditional), were as follow:—Romulus, Numa Pompilius, Tullius, Tullus Hostilius, Ancus Martins, Tarquinius, Servius Tullius, and Tarquinius Superbus.

HEAT CONDUCTORS.—Metals are the best conductors of heat, liquids next, and gases next. Amongst solids, gold, silver, and copper are the best; glass, bricks, and many stony substances are bad; but fur, hair, charcoal, and porous or spongy substances the worst.

GREAT SALT LAKE.—This lake is the saltiest body of water known. No fish can live in it, nor can a person sink in it. Any quantity of its water taken will yield nearly one-fourth its bulk of salt. The water appears of a light green hue for ten or twenty rods; but beyond that distance it appears of a dark blue colour.

UNITED STATES OF AMERICA.—The 34 States which comprise the American Union are—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, Tennessee, Kentucky, Ohio, Michigan, Indiana, Illinois, Missouri, Iowa, Wisconsin, California, Oregon, Kansas, Minnesota. The first six States are designated New England.

GEOGRAPHICAL ZONES.—There are five divisions of the earth called zones—namely, one torrid, two temperate, and two frigid. The *torrid* zone is central, lying between the tropic north and south of the equator, where the temperature is highest, or very hot. The *frigid* zones are situated between the north and south poles and the north and south polar circles, extending about 23° 28' from each pole. The *temperate* zones lie between the tropics and the polar circles, north and south, the temperature being mediate, or lower than the torrid and higher than the frigid zones.

HOW TO FIND THE AREAS OF PLANE GEOMETRICAL FIGURES.—For a *Square*—Multiply the side by itself: the product will be the area. For a *Rectangular Parallelogram*—Multiply the length by the breadth: the product will be the area. For a *Rhombus* or *Rhomboid*—Multiply the base by the perpendicular height: the product will be the area. For a *Triangle*—Multiply the base by the perpendicular height: half the product will be the area. For a *Trapezium*—Divide it into two triangles: the sum of their areas will be the whole area. For a *Polygon*—Divide it into triangles: the sum of their areas will be the whole area. For a *Trapezoid*—Multiply the sum of the parallel sides by the perpendicular distance: half the product will be the area.

VARIETIES.

A JUST OBSERVATION.—A foppish parson going to read prayers at a village in the west of England, found some difficulty in putting on the surplice. "Confound the surplice!" said he to the clerk; "I think the devil is in it." The clerk waited a moment till the parson had got it on, and then answered—"I think as how he be, sir."

PRAYING FOR RAIN.—A clergyman, being requested by some of his parishioners to pray for rain, said he would do anything to oblige them; but it *would be of no service* so long as the *wind continued in the same quarter*. However, having obeyed the wish of his people, he was told by the beadle as he went out, that a heavy shower was coming on. "I *hope not*," said he; "for I have *not brought my umbrella*."

A GHOST.—A foolish fellow went to the parish priest, and told him, with a very long face, that he had seen a ghost. "When and where?" said the priest. "Last night," replied the timid man, "I was passing by the church, and up against the wall of it I did behold the spectre." "In what shape did it appear?" asked the priest. "It appeared to be the shape of a great ass," was the reply. "Go home, and hold your tongue about it," said the priest: "you are a very timid man, and have been frightened by your own shadow."

SHALL AND WILL.—A Scotch gentleman having a conversation with Mr. Horne Tooke, observed that he, in common with his countrymen, was apt frequently to confound *shall* and *will*, and that he wished to have from so great a grammarian some rule respecting the use of those verbs. "I can give you," said Mr. Tooke, "an extremely simple rule. When *you* sit down to write, go on as your pen leads you; then revise what you have written, and wherever you find *will* substitute *shall*; and wherever you find *shall* substitute *will*."

P O E T R Y.

THE OLD BOOK DEBT.

Old Book Debt trembles in his mouldy shoes,
And totters o'er an everlasting grave:
Our withered foe's addicted with the "*blues*,"
Despair has seized upon the hoary knave.

Yet still, with wrinkled brow and body bent,
He dams the lustre of our glorious *Star*;
He points his finger to the Continent,
And glances, grinning, towards lands afar.

"Ha! ha!" he chuckles; "I have power still!
These Foreign Missions feel my heavy chains:
They cannot break them, if they have the will;
And I will triumph while my life remains."

O! brethren, shall we let this monster live,
To mock us all and weigh our spirits down,—

When, if one strong united blow we give,
No more his hated carcase will be shown?

But some are helping him to keep his stand!
Has common sense a place within their brains?
They break their contracts, leave their *Stars* on hand,
And put new life into his shivelled veins.

By faith, I see his death is very near;
No mourners at his funeral will whine:
His tombstone this brief epitaph *should* bear—
"Killed by the British Saints in '59."

Remember, Saints, if full success you'd have,
(Lest your old foe to rise again should dare),
While your donations send him to his grave,
Pre-payments are the clads to keep him there!

C. W. PENROSE.

ADDRESS.—Thomas Wallace, 8, High Ponteland Terrace, Newcastle-on-Tyne.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 49, Vol. XXI.

Saturday, December 8, 1859.

Price One Penny.

REVIVALISM.

BY ELDER CHARLES W. PENROSE.

The "Christian world" is at the present time in a state of great agitation; in fact, it has gone into convulsions. Now, common-sense people would say that this cannot be a healthy state; but common sense is a thing not often applied to religious matters. Indeed, many very eminent divines have declared that some religious subjects are not only not to be decided by reason and common sense, but are actually opposed thereto, and therefore are not to be too closely examined. But, notwithstanding all their eloquence, there are some people who are so obstinate that they will exercise their common sense upon all matters that come before their notice; and they have come to the conclusion that neither an individual nor a society can be in a healthy condition when in a state of convulsion.

But as this is a very serious subject, it will be necessary to investigate it in a serious spirit.

What is called a great "revival," or "awakening," has agitated and still agitates the minds of all "Christian" sects and denominations. It commenced in America, and caused an immense excitement; it has now come to the British Isles, and promises to cause as great an excitement here as in America. Its present great stronghold is the north of Ireland.

Upon reading the accounts given of

this great agitation, we are forcibly reminded of the camp meetings of the Primitive Methodists, or "Ranters." Great crowds assemble, and under the influence of powerful preaching, containing awful descriptions of a blazing hell, or flaming gulph yawning to receive the souls of sinners, the terror-stricken people are seized by some supernatural "power," which, after causing them to shriek aloud for mercy, and violently distorting their countenances and their persons generally, flings them to the ground powerless and senseless. In this state of prostration, many of them see visions; and upon awakening from their trance, or stupor, they commence to praise the Lord, and declare that their souls are converted, for they have "found peace," &c.

Now, there are varieties of opinions upon this matter, as there are about every religious subject; but the prevalent opinion, as expressed by both clergy and laity, is, that it is the special work of God, and that the results are glorious.

They cannot ascribe these exciting effects to natural causes. They are convinced that some spiritual influence is at work; and as the "stricken" ones talk vehemently about Christ, and go into ecstatic raptures concerning the "blood of the Lamb," they feel quite assured that the Holy Ghost is at work bringing

winners unto God; and as those who are thus "converted" have, in many instances, at least for the present, turned from the practice of vices in which they before revelled, and now attend the chapel instead of the pot-house, those who have come to this conclusion are confirmed in their belief.

The Apostle John has given the following advice upon such matters—"Beloved, believe not every spirit, but try the spirits whether they are of God." He has also given a test by which the various spirits are to be tried. He says, "Every spirit that confesseth that Jesus Christ has come in the flesh is of God; and every spirit that confesseth not that Jesus Christ has come in the flesh is not of God." (1 John iv. 1-3.)

"Well," exclaims a Revivalist, "then the spirit we have is of God, for we confess that Jesus Christ has come in the flesh, and we believe in him." Yes, and so do the Catholic and Protestant, the Calvinist and Methodist, the "Quaker" and "Ranter," and other contending parties animated by exactly opposite influences. The Spirit of God fights not against itself, neither does it lead men in contrary ways. It binds together and promotes order, and causes neither division nor confusion. Moreover, by searching the Scriptures, we discover that even devils have confessed that Christ has come in the flesh. "And unclean spirits, when they saw him, fell down before him and cried, saying, Thou art the Son of God." (Mark iii. 11.) "And there was in their synagogue a man with an unclean spirit, and he cried out, saying, Let us alone. What have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee, who thou art, the Holy One of God." (Mark i. 23, 24; also Matt. viii. 29.) "And devils also came out of many, crying out and saying, Thou art Christ, the Son of God." (Luke iv. 41.)

Now, the most enthusiastic Revivalist will admit, upon this evidence, that the mere confession in words that Jesus Christ is the Son of God is no proof that the spirit which confesses it is of God. We must seek for a higher test than such a profession as that, for Jesus himself said—"Many will come unto me in that day and say, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name

done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." What is this higher test? and how are we to understand the words of the Apostle John? We will allow him to speak for himself—"My little children, let us not love in word, neither in tongue, but in deed and in truth." (1 John iii. 18.) "For many deceivers are entered into the world, who confess not that Jesus is come in the flesh." "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ hath both the Father and the Son." (2 John i. 7, 9.)

From these texts we learn what the Apostle meant by "confessing" Jesus Christ—viz., receiving all his doctrines and precepts, and practising them, thus confessing him "in deed and in truth." The greatest evidence that any person can give of faith in the divinity of Jesus Christ is a practical adherence to all his doctrines and commandments; and any spirit that contradicts the words of Christ, or denies the truth or necessity of any of his doctrines, is not of God, though it may confess in words that Jesus is the Christ.

The Lord Jesus, when upon earth, laid it down as an unchangeable rule, that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John iii. 5.) And, that his words might not be misunderstood, he gave in his own life a practical illustration of them. He was himself "born of water and of the Spirit," and has left an example for his people, "that they should follow in his steps." (See Matt. iii. 13-17.) He also gave instructions to his Apostles how to preach and administer the Gospel, so that all who believed in him and repented of their sins might be baptized in water "for the remission of sins," and receive the gift of the Holy Ghost through the laying-on of the hands of his servants. But the subjects of this modern "Revival" declare that they are saved, and that their sins are washed away "in the blood of the Lamb," without attending to those ordinances which Christ has commanded. The spirit which prostrates them and produces the excitement that supervenes impresses them with the idea that the "water" is entirely unnecessary; and this belief is also fostered and encouraged by the "Revival" preachers.

The various spirits which are among men, leading their minds away from the express conditions of salvation, have succeeded marvellously in impressing the minds of those who teach the people with the conviction that "faith alone" in Christ, without attending to his ordinances, is a sure passport into his presence. Blinded to the vital importance of what they call the *non-essentials*, their cry is—"Christ alone!—nothing but Christ!" little thinking that they are really dishonouring him by slighting what he has expressly commanded; and thus "the blind leading the blind," contenting themselves with lip-glory and "spiritual emotion," are falling into the "ditch" which Satan has dug to entrap them.

The Apostles of Christ, acting under the instructions of the Saviour, commanded all those who professed faith in him through their preaching to repent of their sins, and to be baptized for the remission of them: they then laid hands on the converts, who thereby received the Holy Ghost.

As the spirits which are now working among the Revivalists persuade them that these things are unnecessary, thus contradicting the Lord Jesus, they "abide not in the doctrine of Christ," and are therefore not of God, and do not lead to him.

The Apostle Paul says, "God is not the author of confusion, but of peace, as in all churches of the Saints." (1 Cor. xiv. 33.) Therefore the influence which causes the extraordinary scenes of confusion, uproar, and excitement witnessed at these "Revivals" is not of Divine origin.

The Spirit of the Lord is called the "Comforter," and it brings to the soul joy, light, and peace. There is nothing unnatural in its operations. It does not distort or convulse the human frame, nor does it conduce to disease, or deprive the body of any of its powers. On the contrary, it promotes health, and revivifies and strengthens the tabernacle. In the "Revival," the influence at work brings upon some indescribable agony: the countenances of men and women are twisted about in unnatural shapes; and in several instances they are deprived of sight, hearing, and speech. Therefore the spirit of the "Revival" is not the Spirit of God.

The case of Saul of Tarsus is often referred to by Revivalists as scriptural evidence in favour of these "striking"

conversions. But when Saul was "struck," it was by a light from heaven—that is, a material light that was visible to those that were with him. It was not a spiritual operation, converting his soul and cleansing him from sin, but a punishment for his persecutions of God's Saints, and an effectual barrier to the accomplishment of his designs against them. His blindness was not caused by the Holy Spirit, for he had not then received it, but by a purely physical cause, which naturally deprived him of his sight. To obtain the remission of his sins, he had to "arise and be baptized;" and to obtain the Holy Ghost, he had to submit to the laying-on of hands; and it was by the operations of that Spirit that his *blindness* departed from him. (See Acts ix. 17, 18; Acts xxii. 9—16.) So that this oft-quoted case of immediate conversion is proof positive against their view of the subject.

The following quotations are from the *Revival Record*, a weekly periodical, and the special organ of the Revivalists:—

In speaking of a monster meeting at Armagh, Ireland, a writer says—

"Many were 'struck down' and taken out of the crowds. In one circle there were twenty-five. I examined several cases very closely, prayed, and conversed with them. There was great variety in the symptoms: some were perfectly still; others were convulsed with agony such as I had never seen."

In a meeting at Paisley, Scotland,

"The Rev. Mr. Macgregor, from Bridge-of-Weir, in an address of considerable length, detailed to the Presbytery the extraordinary state of matters which the Revival movement has created in that village and neighbourhood. Prayer-meetings are being held regularly every evening, which are crowded with an earnest and anxious auditory, and numerous cases of immediate conversion had taken place, many of them accompanied with scenes of excitement such as he (Mr. M.) never before witnessed. The rev. gentleman gave the details of a large number of cases where the parties had been struck. Among them was that of a young man who, while in a house which he (Mr. M.) was visiting, suddenly fell on his knees and pleaded for mercy to God, and continued for three hours and a half afterwards to make confession of his sins and call upon God to pity him. Among the young women affected, two were for a time deaf and dumb; and while in this state, their countenances indicated, from their expres-

nion, the most joyous happiness. Many of them had been dreaming dreams and seeing visions. One young woman in particular had had a most remarkable dream, which she had detailed to him the previous day (Tuesday) at the breakfast hour. There might be some difference of opinion as to the weight to be attached to dreams; but, for his own part, he (Mr. M.) saw no reason why they should not be accepted as evidence of God's work. It was the case that, wherever the Revivals had arisen, they had dreams and visions, and they were to be regarded as the outpouring of the Holy Spirit. Mr. Macgregor concluded his statement, which was listened to with earnest attention, by expressing his firm conviction of the valid and truthful nature of the manifestations which he had described."

A correspondent of the *Dundee Post*, writing to that paper, says—

"I think I hinted to you before that the Revival movement in Port Glasgow had assumed a new phase. If the design of God in striking down sinners under the power of conviction is to arrest the attention of the multitude, it would appear as if, as with Pharaoh of old, he is now giving yet greater signs. These cases of physical prostration are sufficiently solemnising, one would suppose; but phenomena still more marvellous are now appearing. On Tuesday evening, along with the Provost of Port Glasgow and a number of other persons, I was present with a young woman at the hour which she had many hours before specified as the time when she would recover from her trance, and during which she was blind, deaf, and dumb. I have not time to describe the many circumstances which proved that there was no deception; but it may be enough to say that not one of the respectable and well-known persons who were present had the slightest doubt that matters were really such as they appeared to be. The persons thus affected describe themselves as being 'away with Jesus'; but they are not usually very communicative about what they have seen, and probably their visions are not such as could well be described. Their appearance, however, is quite enough to convince every spectator that they are beholding some glorious vision. The face of one young woman, when she 'went away,' was so radiant with heavenly beauty, that those who observed her were struck with awe, and one woman actually fainted away. When the vision, trance, or whatever it may be called, began, the eyes of the young woman were intently fixed on some object which appeared to excite within her adoring wonders; her very features appeared to undergo a change, and as it

were a flood of light from above seemed to be poured down upon her. So intent was her gaze upon this glorious object, that for half-an-hour not an eye nor an eyelid moved. As I have said, these persons are not usually very communicative; but from what some of them have said, and from what is observed in the demeanour of others, it is assumed that they have visions in which heaven, and hell, and eternal verities are realized in a vivid manner. I would not take it upon me to say that every case of reported trance is genuine, for it is quite possible that the Devil may stir up his emissaries to simulate the work of the Holy Spirit, for the purpose of bringing up a reproach upon this movement. But though deception should be proved in some instance, that will not disprove the reality of other cases which it is impossible thus to explain away. A case which I happened to see on Tuesday was enough, I think, to caution any one against rash conclusions and actions in regard to the mysterious circumstances of the movement. Passing the door of the police-office in Port Glasgow, in company with the town-missionary, we heard fearful shrieks from a Roman Catholic woman who had been cleaning there, and who just a few moments before had scoffingly remarked to a painter, who was working beside her, that Willie M—— had very soon come out of his trance and given his aunt a sound thrashing. When we saw her a little after that, she was in the most fearful state of excitement and soul-agony, calling out that she was the greatest sinner on earth, tossing about her limbs, and shrieking in the most unearthly way, till she fell exhausted into a state of stupor. The other day another woman was similarly visited. Some of the converts, who pass through successive periods of mental excitement, become very weak in body, and some of the good people of Port Glasgow supply them with dietetic comforts which their own means do not enable them to procure. This woman, alluding to this, said scoffingly to a neighbour—'Wait a bit till you see me take the Revival, and Mrs. G—— coming in with her basket to me, too.' She did 'take the Revival,' as she called it, and was in the most bitter and fearful agony of mind for some time. She has now found peace. I might tell you much more about Port Glasgow; but time fails. The work is extending day by day, and there are more remarkable cases, numerous as they are, but few in comparison with the numbers to whom the kingdom of God comes without observation."

In an account given of the "Revival" at Belfast, the *Banner of Ulster* says—

"The subjects of these visitations remain up to this moment almost in the same state as on the first day; the symptoms being a species of dreaming consciousness, not only of what is passing around, but of the spiritual feelings and condition of the sufferer; the power of pointing out passages of Scripture, while the sense of sight is as completely in abeyance as in sound sleep; and the astonishing gift of accurately foretelling when the periods of semi-trance will recur and end."

After reading the foregoing and the accounts which have been published in the *Star*, (see Nos. 39 and 40,) it is astonishing to think that otherwise intelligent men should ascribe this "prostrating" influence to any other power than that of Satan. When our Lord was upon earth, and such cases as those described above came before his notice, he rebuked the spirits which operated upon them. But now ministers of all denominations, who profess to be servants of Christ, are giving all the encouragement possible for these spirits to take possession of the people, and actually use all their eloquence to persuade their deluded hearers to pray that they may be "struck." As Archdeacon Stopford remarks upon this subject—"Such a prayer answers itself." The people put themselves into a condition for these spirits to take possession of them, and earnestly desire to be thus possessed. No wonder, then, that such scenes of uproar and tumult are witnessed; no wonder that people are struck blind, deaf and dumb, and that they shriek and shout and groan aloud; for hosts of evil spirits are constantly on the watch for an opportunity to enter the human tabernacle, and they now seem to be holding a jubilee: they will be very models of piety; they will quote Scripture as fluently as did their great chief, when tempting the Son of God; and they will show "visions" and "appearances" as clearly as their leader showed our Lord "all the kingdoms of the world in a moment of time." (Luke iv. 5.)

But some one may inquire, What object can Satan have in thus acting upon the minds and bodies of the people? and if this is the power of Satan, why do the people under his influence turn from their vices, read their Bibles, and worship God?

One great object which Satan has in view is to lead the minds of the people from the great work which God is

accomplishing on the earth. And it matters not to him how much the people may worship God according to the systems of man, so long as he can keep them from fully complying with the conditions of the Gospel of Christ.

Another reason why Satan is working in this way is to gradually lead the people to believe in spiritual manifestations, signs, wonders, and miracles; that, when the time comes for the working of "great miracles to deceive them which dwell on the earth," the people may be brought into such a state of mind, that they will run after these things and be led away by them, even to fighting against the kingdom of God. (See Rev. xvi. 13, 14, and xiii. 13, 14.)

In this religious generation, while wrangling professors were making a great sound of piety, and a prodigious show of meek-faced sanctity, the Lord looked down upon the earth "to see if there were any that did understand and seek God;" and he saw that all had "gone aside;" that they had "become filthy;" that "none were doing good, no not one." Therefore the Lord said—"Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their hearts far from me, and their fear toward me is taught by the precepts of men, therefore, behold I will proceed to do among them a marvellous work, even a marvellous work and a wonder; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." (Isa. xxix. 13, 14.)

That "marvellous work" is now moving through the world! Prophets and Apostles, inspired by the Holy Ghost, are publishing the pure Gospel of Christ and administering the ordinances thereof. Those who have embraced this Gospel "confess" the Lord, not merely with the mouth, but by their obedience to his commandments; and they are no longer led by the "precepts of men," but by the revelations of God, through his living Prophets; to the truth of which the Holy Ghost testifies in their hearts. The sick have been healed, the blind have been made to see, the deaf to hear, the dumb to speak; devils have been cast out, and the power of God has been displayed in various ways to confirm the faith of his people and to strengthen them in the midst of their trials."

But the "wise and the prudent" have fought against the work of God; they have declared that miracles and visions and the gifts and manifestations of the Spirit were "all done away;" they have brought persecution upon the Saints, and caused the blood of the Prophets to flow; and therefore their "wisdom" is "perishing," their "understanding" is "hid," and their "darkness" upon religious matters has become dense and profound.

And now these very men are beginning to run after signs, and manifestations, and visions, when wrought by the power of the Devil, whereas they rejected them upon principle when brought about by the power of God, in connection with a doctrine pure and holy, and which they could not disprove by reason or revelation backed up with all their learning, eloquence, and worldly wisdom.

How the Prince of Darkness must chuckle and triumph to see the "great" men of the earth—men of intellect and erudition—bishops and parsons, lords and notables, preachers and people, attributing the antics of the Devil to the power of the Holy Spirit, and to see thousands of people of all ages, sects, and conditions, anxious to be "stricken" to the earth and deprived of their natural senses!

But the Saint of God can see in these things the fulfilment of the words of God, through his Prophets and Apostles—"I also will choose their delusions, and will bring their fears upon them, because, when I called, none did answer; when I spake, they did not hear; but they did evil before mine eyes, and chose that in which I delighted not." (Isaiah lxvi. 4.) "And for this cause shall God send them strong delusion, that they should believe a lie, that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." (2 Thess. ii. 11, 12.)

The work of the Lord in these latter

days commenced in America; but the people of that nation rejected it, and closed their ears against the words of the Lord. They drove the Saints from their midst, and refused to receive that Holy Spirit which gives to mortals the power of discerning between good and evil spirits, between light and darkness, truth and error; and because of this, the "strong delusions" of the last days commenced in that country. Spirit-rapping, table-turning, electro biology, revivalism, &c., are but the shadows of coming events—preparatory operations of those spiritual influences which will wield such tremendous and awful power over the minds of men and women among all nations, as the Gospel of Christ is rejected by them. And the present "religious" excitement, with its trances, swoonings, prostrations, and shoutings, is but the muttering of the elements before the fierce hurricane that is now hastening to sweep over and convulse the world.

Let those who are looking for great moral and virtuous results from the present "Revival" wait awhile and see the *re-action*! And let the Saints of God, who have embraced the "doctrines of Christ," see to it that they "abide" therein. They will manifest their wisdom by keeping away from the exhibitions of the power of the Devil, whether such developments take the name of religion or of science; and if they will yield to the guidance of God's holy Priesthood, they will be kept from all delusive powers; and while the world are being gathered by the spirits of devils against the battle of the great day of God Almighty, they will be prepared to stand on Mount Zion with the hosts of the sanctified, who shall reign with Christ when Satan and those whom he has deceived are bound, no more to come forth until the "thousand years" are fulfilled.

HISTORY OF JOSEPH SMITH.

(Continued from page 764.)

[July, 1843.]

Friendship is one of the grand fundamental principles of 'Mormonism' to revolutionize and civilize the world, and cause wars and contentions to cease, and men to

become friends and brothers. Even the wolf and the lamb shall dwell together; the leopard shall lie down with the kid, the calf, the young lion, and the fawning; and a little child shall lead them: the bear and the cow shall lie down together, and the

sucking child shall play on the hole of the asp, and the weaned child shall play on the cockatrice's den; and they shall not hurt or destroy in all my holy mountain, saith the Lord of hosts.

It is a time-honoured adage that love begets love. Let us pour forth love—show forth our kindness unto all mankind, and the Lord will reward us with everlasting increase; cast our bread upon the waters, and we shall receive it, after many days, increased to a hundredfold. Friendship is like brother Turley in his blacksmith shop, welding iron to iron: it unites the human family with its happy influence.

I do not dwell upon your faults, and you shall not upon mine. Charity, which is love, covereth a multitude of sins, and I have often covered up all the faults among you; but the prettiest thing is to have no faults at all. We should cultivate a meek, quiet, and peaceable spirit.

Have the Presbyterians any truth? Yes. Have the Baptists, Methodists, &c., any truth? Yes. They all have a little truth, mixed with error. We should gather all the good and true principles in the world and treasure them up, or we shall not come out pure 'Mormons.'

Last Monday morning, certain brethren came to me and said they could hardly consent to receive Hyrum as a Prophet, and for me to resign. But I told them, 'I only said it to try your faith; and it is strange, brethren, that you have been in the Church so long, and not yet understand the Melchisedec Priesthood.'

I will resume the subject at some future time.

It is contrary to Governor Ford's oath of office to send a man to Missouri, where he is proscribed in his religious opinions; for he is sworn to support the Constitution of the United States and of this State; and these constitutions guarantee religious as well as civil liberty to all religious societies whatever."

Monday, 24th. This morning I had a long conversation with Mr. Hoge, the Democratic candidate for Congress. I showed him the corruption and folly of the Governor's sending an armed force to take me, &c., and told him this made the 88th vexatious lawsuit against me for my religion.

Exhibition of Divine, the Fire King, in the Court-room.

Settled with William and Wilson Law. They were \$167 in my debt, for which William Law gave his note.

Tuesday, 25th. During this day I

signed Nauvoo Legion scrip, a copy of one of which I insert:—

"Nauvoo Legion, July 25, 1843.

No. 406. This certificate will be received by the Nauvoo Legion as one dollar, in payment of debts due the Legion, and redeemable by the Paymaster-General on demand, with any moneys in the treasury.

WILSON LAW, Major-General.

JOSEPH SMITH, Lieutenant-General.

JOHN S. FULLMER, Paymaster-General.

Being sick, I lay on my bed in the middle of the room: visited by Dr. Richards.

Elder Noah Rogers administered to sister Webster at Farmington, Connecticut, who had been unable to walk for several years past.

Wednesday, 26th. She arose from her bed this morning and walked.

I copy from the *Boston Bee*:—

"Sir,—In my last I touched upon the vested rights of the city of the Saints, as they appear upon the face of the Charter; and it may be proper hereafter to go into the merits of that document, for I hold the maxim good that the 'Union is interested in the Union;' but at the present time I have another subject on the *tapis*, which more immediately concerns the wise and honest portions of the American people. I reason from facts, no matter who may cry, 'hush!' as to 'Mormonism' and the 'disgrace' which the State of Missouri inherits from her barbarous treatment and unlawful extermination of the 'Mormon' people.

"The great day has already been ushered in, and the voice of the Mormon is not only heard setting forth his thoughts and preaching the Gospel of the Son of God in power and demonstration incontrovertible from revelation, in every city and hamlet in our wide-spread American Free States; but other realms and kingdoms hear the same tidings: even the Indians, Australia, Pacific Islands, Great Britain, Ireland, Germany, and the Holy Land, where God himself once spoke, have heard a Mormon; and all this in the short space of twelve or fourteen years: yea, and measures have been taken, that Russia may hear the 'watchman cry.'

"Now, sir, what has been done can be done. I shall not be surprised if the Mormons undertake to cope with the world. Virtue and truth are twin sisters of such winning charms, that honest men of every nation, kindred, and tongue will fall in love with them; and what hinders the Mormons, with the Bible in one hand and humanity in the other, from Mormonizing all honest

men? Nothing. The meaning of 'Mormon,' the Prophet Joe says, is 'More good,' and no matter where it is, the Mormons will have it; and if they cannot obtain it by exertion in the world, they will merit it by faith and prayer from the 'old premise' of 'Ask, and ye shall receive.'

"But do not think that I, even I, have been Mormonized by what I write; for I say Nay; though I am willing to admit—and all men of sense will do the same—the more light, the more truth; the more truth, the more love; the more love, the more virtue; the more virtue, the more peace; the more peace, the more heaven—what everybody wants. The Mormons believe rather too much for me. 'I can't come it.'

"Another word on Missouri. When her Constitution was framed, they commenced the preamble as follows:—'*We, the people of Missouri, &c., by our representatives in Convention assembled at St. Louis on Saturday, the 12th day of June, 1820, do mutually agree to establish a FREE AND INDEPENDENT REPUBLIC, &c. Independent Republic!* Well, some of their subsequent acts prove the truth of it; and as the broad fields of the Constitution often conceal more than meets the eye, notwithstanding it is the *axis* of the people to keep law-makers and law-breakers within and without bounds, let me quote from the 13th article of the aforesaid Constitution, the 3rd paragraph:—'*That the people have a right peaceably to assemble for their common good, and to apply to those vested with the powers of Government for redress of grievances; and that their right to bear arms in defence of themselves and the State CANNOT BE QUESTIONED.* This overwise right of gun-fence was made, as I have learned, for breachy Indians, but was used by Governor Boggs as a *sine qua non*, pointed with steel and burning with brimstone, to exterminate the Mormons. Truly we may ask, What is right and what is law contrary to the Constitution? The Legislature of Missouri acknowledged the exterminating order of Boggs as constitutional, and appropriated more than \$200,000 to pay the drivers and robbers, and I may as well say, mobbers of the Mormons, for services rendered the State in 1838. *O Cladius! O Crumena! Nialor.*"

Shower of rain at noon.

Thursday, 27th. I drove through the city with Father Morley in my carriage.

The *Adelaide* having run aground on the sand-bar, as Elder Woodruff graphically describes their voyage, "It was like punching suckers out of a trout brook," on account of the lowness of the

water. Elders B. Young, W. Woodruff, and George A. Smith were set ashore and took coach for Pittsburg, where they arrived at six o'clock; went to the Temperance Hall, and unobserved heard Elder Page preaching against the sects. Here they met with Elders H. C. Kimball and O. Pratt.

Friday, 28th. I was at home, sick, and was visited by Father Morley.

At noon, James Sloan, the Recorder, brought the desk containing city and Church books and papers to the Mayor's Office, as he was about to go on a mission to Ireland.

The Twelve met at Richard Savary's. Elder Young inquired concerning the proceedings of the Twelve in Cincinnati: found that Elders Kimball, Pratt, and Page had held a Conference, organized the Church, and then left for Pittsburg.

Elder Page stayed a few days and disunited what had been done, and re-organized the Church; but the Church was left in no better situation. Elder Young reproved brother Page for undoing alone what three of the Quorum had done together. He also alluded to my instructions to be gentle and mild in their teachings, and not to fight the sects any more at present, but to win the affections of the people.

In the evening they met at Jeremiah Cooper's house. Elders Young, Kimball, and Smith addressed the Saints, numbering 75.

Saturday, 29th. I rode up to the Temple and sent copy of Certificate of Trustees, and Granger's Power of Attorney to Reuben McBride, Kirtland. Walked up to near the Lodge-room, met my brother Hyrum, and had a conversation about H. G. Sherwood. There was a political meeting at the Temple, when Mr. Joseph P. Hoge, candidate for Congress, addressed the citizens for three hours, and was replied to in short by Mr. Walker.

Council of the Twelve Apostles met in the evening at brother Savary's to teach the Elders. Elder Young said—

"A man should in the first place *preside* over himself, his passions, his person, and bring himself into subjection to the law of God; then *preside* over his children and his wife in righteousness: then he will be capable of *presiding* over a Branch of the Church. But many Elders are *contenting* about *presiding* over churches, when they

are not capable of presiding over themselves, or the least child they have.

The first principle of our cause and work is to understand that there is a Prophet in the Church, and that he is at the head of the Church of Jesus Christ on earth.

Who called Joseph Smith to be a Prophet? Did the people, or God? God, and not the people called him. Had the people gathered together and appointed one of their number to be a Prophet, he would have been accountable to the people; but inasmuch as he was called by God, and not the people, he is accountable to God only,

and the angel who committed the Gospel to him, and not to any man on earth. The Twelve are accountable to the Prophet, and not to the Church, for the course they pursue; and we have learned to go and do as the Prophet tells us."

Conference met in Utica. Elder John P. Greene in the chair. Four Branches were represented, containing 7 Elders, 5 Priests, 6 Teachers, 2 Deacons, and 159 members: 1 Elder, 2 Priests, 1 Teacher, and 1 Deacon were ordained.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 3, 1859.

IS THERE TIME? HOW LONG WILL THE DAY LAST?—"The Warning Voice," "The Present Day of Gathering," and other topics bearing upon the emigrations of the Saints have formed the subjects of recent Editorials. We hope all have become fully alive to these matters, for they are of such importance that they can no longer be trifled with, and the times of trouble seem so near that immediate preparation becomes an absolute duty, and the work before the ungathered is so imperative that it must be done at once. Presuming that the generality of the Saints are fully awake to the importance and urgency of the matter, that none may be troubled in spirit, but only active and preparing, let us now inquire, Is there time for the work before the ungathered, that they may prepare to flee from Babylon to Zion? Moreover, as some may desire to know how long we expect the present day of gathering will last to those to whom it is now given, we will lay before them the following views and impressions:—

When the door of emigration was opened again to this Mission last season, another day of opportunities was given to the Saints in these lands to gather to Zion, thus also escaping the coming judgments upon Babylon. Those to whom we have referred in former Editorials have been led to understand that the present gathering day must be made *their* day of gathering; and that if they let it pass by unprofitably, it will be too much for them to expect another. To *them* the matter is very important, and the question, "Is there time?" ought to be one of the deepest interest.

It may be observed, first, that the Lord *has* given to the Saints in this Mission another opportunity—another gathering day. This fact alone is sufficient proof that there is time for all whose duty it is now to depart out of these lands for the home of the Saints—that there is time for them to prepare, do their present work, and reach Zion before the door of emigration is again closed, and their hope of rest with the faithful cut off, at least for this life. There will be time and opportunities given them to prepare; and without neglecting present duties or rushing out by flight in the spirit of fear and confusion, they will be enabled to effect their emigration, escape the calamities at hand, and reach Zion in safety. That this great blessing may be realized, they must perform present duties, diligently and energetically work out the object desired, run without weariness, and remain constantly faithful and in the path

of duty. This being the case, the Lord will do all the rest ; and they preparing to meet his purposes and willing to follow in the paths that Providence opens, that Providence will not fail to open such paths, nor fail to bless them with means to accomplish the will and design of their Master for his glory and their present and eternal good. It is an old proverb, but it is and will ever remain a pointed and important one, which embodies the truth that the Lord helps those who are willing to help themselves. This those for whose benefit we are writing may find to their blessing, even as many have done before them. But it should be understood that though there is time, if thus profitably used, for the work to be done, there is none to waste. The day will be long enough for the work to be done, but no more. The present time of opportunity to the ungathered is given for them to work ; but there is no time given to them to slumber or to waste away. If their day pass, and their work be *not* done, they are responsible. Our earnest warning to the ungathered is that there is only time for *work*. Let not that work, therefore, be undone.

We do not say that the gathering day of the Saints now in the British Mission will be closed next season. When the door of gathering re-opened last season for emigration to Utah, according to the view taken above, the Lord gave sufficient time for the accomplishment of the work to be done, as he will also open the way before the faithful and diligent, that they may do their part. Both of these expectations we entertain ; and even should the Lord in his Providence detain any for his wise ends, or for the work of the ministry, or should insurmountable circumstances arise to hinder the faithful and diligent, *such* would stand justified in his sight, and not be under condemnation ; nor would *their* day of opportunities be past. But this, we apprehend, will not be the case with many of the ungathered Saints now in the British Isles.

As intimated in former Editorials, the Saints more particularly referred to, and concerning whom the urgency is most imperative, are those who have been in the Church from seven to twenty-one years. Of course, those who have come into the Church more recently are also concerned, in the *general* sense ; and all who can go are required to go. But of *those* so distinctly pointed out—namely, those who have been in the Church from seven to twenty-one years, we make no exceptions—no, not one. It is not to be expected, however, that all in question will be able to emigrate next season. Therefore we do not believe that their day of gathering will be closed next season ; for although the present period of emigration opportunities may be expected to be comparatively short, still that period has only just begun. Other and larger emigrations may be expected after that of the next season, when more will have had the chance of preparing and the privilege of gathering home. Still there is not a moment for any to lose ; and those who let any opportunities slip may not find them again ; and those who put off preparation for a moment are in danger of being at last unprepared. Let all, therefore, be wise.

From the importance of the matter, some may, perhaps, desire to know *definitely* how long we think the present day of gathering will last before some interruption will close the door of emigration again ? Now, in answering this, it must be understood that we are speaking of the Saints in the British Isles, rather than of our brethren and sisters on the Continent, and that we are not including those not yet in the Church ; and that though all who are in the Church are under obligations to gather as soon as their way opens, yet the exclusive part of our remarks is intended for those who have been in the Church a number of years. Well, then, it is our deep impression that if any of the British Saints who have been in the Church from seven to twenty-one years are ungathered at five years after the season just opening, not one out of ten of them will ever see Zion in this life—not one out of ten of this class

will ever find another day of gathering opportunities for *them*. They will have had the door of emigration opened for them for from four to eighteen years previous to its closing at the period of the Utah difficulties. During that long day of opportunities and probation in the Church, they did not gather to the land of Zion. Concerning this, we believe that the ungathered faithful stand either justified or *excused* in the sight of God. But after this justifying and excusing come other facts—namely, that, according to the indications of his Spirit, he would have them now gather home as soon as possible; and in order that they may do this, he has given them another day of gathering; and that it is his will and good pleasure, before the close of that day, to deliver *all* whom he purposes to deliver at this time. And those whom he purposes to deliver are the faithful, the diligent, the preparers, the workers, the tried, and those whose privilege it is to see Zion in this life, and who have faith to hold on to that privilege until it is realized. This must be understood to apply particularly and forcibly to those who have been in the Church from seven to twenty-one years, and generally to all in the European Mission whose duty and privilege it may be to gather to Zion during the coming emigration seasons.

None of these remarks must be taken as *predictions* of the length of time before some hindrances from national convulsions, &c., may rise up, cutting off the present opportunity of emigration to Utah. The object is merely to give our *impression* of the extreme length of the gathering day now opened for the preparation and escape of all those Saints whose duty and privilege it may be to gather out of Babylon and go to Zion at this time. Perhaps difficulties and convulsions on the American Continent and wars and convulsions in Europe may hinder the gathering of the Saints even before the expiration of the period indicated. Be that as it may, we are persuaded that many years cannot pass before great convulsions, wars, and other calamities overtake the nations, and especially overwhelm the United States. But while we desire that all concerned should realize something of what is before them, and have some idea of the probable length of the present gathering day given to them to prepare and work out their deliverance, we would have none frightened or discouraged. Let all the faithful feel assured that the Lord *will* give time to the diligent, the working, and the trusting; and that all the days of opportunities he may give to his Saints will be *long enough* for his purposes and the work designed to be done.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(Continued from page 762.)

PART III.

Without beginning and without an end,
Coeval with eternal Deity,
Is universal life. The Gods but lend
Creative forms and stamp all entity.
Then, in their wondrous legislative scheme,
They lead their living and created hosts:
While systems chaunt creation's endless theme,
Each world its Maker's legislation boasts.

Before entering further into this series of Essays on "Progressive States, Transitory States, and Eternal States," let us touch upon the philosophy of the states growing out of the Divine economies of creation and government.

Transitory states have the nearest relative connection with progressive states; and through them is manifested the progressive disposition or tendency of the universe before being manifested in eternal states. This disposition or tendency directly causes transition. Indeed, according to primitive ideas and speaking of existence in its simplest sense, the idea involved in progress and transition is one. But then Divine legislation must be taken into consideration, and we must carry

existence on far beyond elementary being, or its unformed, chaotic condition, or its most primitive states. The Creative Ones have been engaged throughout the beginningless eternity in their grand work of creation, organizing elementary existence, forming and shaping the unformed masses, and driving out Chaos and taking possession of his dominions. They have rolled upon the stage of creation world after world and system after system, and the universe has been under the legislation of those Creative Ones for countless millions of years. Under their economy of government, it has been travelling upward and onward, according to eternal, inherent dispositions and tendencies, through those states and stages which are marked in the Divine arrangement by the wisdom and experience of Deity.

In dealing with the philosophy of existence and states and their classification, we must take the foregoing considerations into account; and while we fix the understanding that inherent dispositions, innate instincts, and eternal tendencies are continued throughout endless existence, from the lowest condition of beings up to the highest condition of beings in the universe, we must stamp our philosophy of existence and states with the great fact that the universe has been travelling upwards and onwards, during countless millions of years, under the legislation of Deity. And when we view the universe, not in the simple sense of primitive existence, but as the handiwork of the Creative Ones, showing wonderful organization and a grandly extensive, complete economy,—when we reach that stage of the philosophy of existence where Divine knowledge, experience, wisdom, legislation, design, and adaptiveness come in, then we come to views where primary truths branch out and extend into higher meanings. It must not, however, be imagined for a moment that the creative operations of Deity kill the inherent, uncreated dispositions of eternal existence, or that those operations stop the eternal, irresistible tendencies of progressive being, or that the Divine legislation of the universe violates primitive truths or abrogates essential and radical laws of being. The reverse of this is the fact. The creative and legislative schemes of Deity have for their object and aim the eternal unfolding and preserving of the inherent, uncreated,

eternal dispositions and tendencies of universal existence. The Divine operations and legislation are not in violation of essential and eternal conditions and laws, but in accordance therewith; and while it is a truth that the aim and object of the Creative and Legislative Ones are to unfold universal existence eternally, and to take their creations and systems from state to state onward and upward for ever, their economies and administrations are equally conservative, and not destructive of the primitive dispositions and tendencies of being. Those dispositions and tendencies are progressive; and hence it may be said that the course of Deity and of the universe is essentially the same.

It may be laid down, then, in the philosophy of existence and states, that the essential, inherent dispositions and tendencies of existence are preserved in the Divine economies of creation and legislation, and that fundamental and eternal truths, laws, conditions, and meanings are continued, and not done away by Deity. It may be farther stated that upon those essential, inherent dispositions and tendencies the grand, comprehensive economy of creation is based, and that according to those eternal truths, laws, conditions, and meanings the government of the created universe is sustained, continued, and carried onward and upward.

But when we come to a consideration of the universe—a consideration of existence under the creative and legislative action of Deity, then we find primitive truths reproduced with higher meanings—that is to say, with meanings given by the creative action and legislative impress and wisdom of Deity. We then come to Divine design, classification, and adaptiveness; and out of these grow degrees of progress, states of being, classifications of states, and finally the great adjustment and harmony. But until we get to existence under Divine legislation, there is no such classification as progressive states, transitory states, and eternal states. All that can be said before this of universal existence is that it is in an eternal condition of moving. The higher meanings and classifications of things and states grow out of Divine action and legislation. The universe essentially lives, moves, and has a being; and the object and aim of Deity are to cause it to live, move, and carry on its being in the right direction.

Thus come the higher meanings, and thus also come the classifications of states.

It is not, then, until we view existence in its creative forms and under the legislation of Deity, that we arrive at the higher meanings. When we reach this point of view, Divine knowledge, experience, and wisdom appear; and based thereon stand the creative operations and universal legislation of the Creative and Legislative Ones of eternity. These operations constitute the grand economies of the universe. In those economies are involved design and object, aim and scope, methods and laws, agents and administrations, and the travelling of Divine works towards their consummation, and the ultimate consummation of those works in their due order. States and a classification of states are also brought in, with orders, and glories, and positions, and authorities, and powers, and relations that are transitory, and relations that are eternal,—that is to say, states of things and beings that are designed to be temporary, and which are travelling towards the great adjustment brought about in their times of restitution and consummation, and states that are designed to abide for ever, and which have reached their great adjustment and passed their times of restitution and consummation.

Of course, in the classification of states designed for progressive existence and progressive beings, there will first stand states involving the progressive idea in its most primitive legislative form—that is to say, involving the idea of existence simply living, moving and acting, but with the higher meaning given by Divine legislation, implying beings and things living, moving, and acting in the right direction according to the wisdom and leadings of the Deity. This would constitute progressive states, and be the nearest legislative meaning to the primitive idea of existence. This would involve the idea of things and beings living, moving, and acting under Divine legislation, which would lead them to live, move, and act in the right direction—namely, upward and onward for ever.

Next in the classification stand *transitory* states. These states are designed by the Eternal Legislative Ones for progressive beings and progressive things. They are the next nearest related to primitive ideas and primitive existence. Of necessity they involve the idea implied in the

the term “progressive;” but they also involve another meaning, belonging to the root-idea,—namely, the meaning implied in the legislative term “transitory.” These different meanings of the same root-idea of moving is given by Divine legislation and classification of states. Transitory states, then, are of necessity progressive; but they are by the Supreme Ruler only intended in their *arrangements* to travel towards the object of his great design, and, when they reach the times of their grand consummation and adjustment, to resolve themselves into eternal or abiding states. Transitory states are of course progressive; but the *arrangements* of those states are designed to be only temporary; and the relations, positions, authorities, honours and dominions thereof change, pass away, and give place to the great adjustment of relations, positions, authorities, honours, dominions, and glories, which shall be brought in with the eternal states.

Last of all stand in the classification *eternal* states. These are states of progressive beings and things, which, having fulfilled some grand object of God, have reached their times of restitution and consummation; and then, after being adjusted and harmonized by God and his Christ at the head of their eternal orders of Priesthood and Saints, they have been pronounced abiding and eternal in their *arrangements*, involving relations, positions, authorities, honours, glories, and dominions. This is what constitutes eternal or abiding states.

It must not, however, be for a moment imagined that eternal states are not progressive, but stand still, or that, because abiding states of things and beings are to be brought about, those states will be fixed, in the sense of unprogressiveness. It must be understood that it is the *arrangements* and the *relations* and the *positions* and the *authorities* and the *honours* and the *powers* and the *glories* and the *dominions* that are abiding and eternal, and not states standing still and unprogressive. All states, from the lowest to the highest, must involve the progressive idea, seeing that they belong to progressive existence, which always was and always must from necessity be progressive. The same fundamental idea expressive of the moving-on condition of the universe becomes reproduced in higher meanings in every advancing state; but

that idea is never done away, and the same great truth concerning the moving-on tendency of existence holds good throughout. Those states which stand in the classification under the name of "progressive states" show the moving-on or progressive tendency. Those which stand under the name of "transitory states" show that tendency according to the primitive idea, and also involve the moving-on idea in a legislative sense; that is to say, in their *arrangements* they are but temporary, and their relations, positions, authorities, &c., are passing,

changing, and not abiding; and those arrangements will pass away when "that which is perfect" and eternal "is come." Last of all, those which are classified as eternal states, though adjusted and harmonized and abiding and eternal in relations, orders, positions, authorities, powers, honours, glories, and dominions, are nevertheless as progressive in their tendencies as primitive existence or the lowest states. Indeed, they are more intensely progressive in the higher and sublimer degrees and meaning.

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 738.)

These remains lie upon the common lands of the village of Nohcacab, and their very presence was unknown until the opening of a road to Bolanchen disclosed them in the bosom of the wood. The ruins of Chichen, being situated on both sides of the great road which leads to Valladolid, one of the principal modern cities of Yucatan, and full in sight of all passers-by, are, in consequence, more generally known to the people of the country, and the name of this city is recorded in history as that of the first place in the interior when the Spaniards halted. Whether the town was then inhabited, and in the full blaze of that splendour which the magnificent remains indicate, or whether it were already then deserted, is, however, unsettled; for the Spanish chronicler merely mentions the locality as a favourable and strong position for defence against the Indians, on account of the great buildings that were there. . . . Without attempting to go as far back as the first settlement of the red race on the continent of America, and to enter the regions of pure speculation, we may, however, trace its civilization back at least a thousand years before the Conquest. The Mexicans, it will be remembered, admitted that in their pyramidal structures they had imitated the earlier works of the Toltecs. This race is the earliest of which any knowledge can be derived from the traditions and picture-writings of the Mexicans. According to these, this people, constituting a powerful nation, arrived from a country somewhere to the north-east of Mexico, whence they emigrated, for some unknown cause, at the

commencement of the sixth century of our era; and after about 104 years' wandering through the intervening countries, made an irruption upon the great table-land and valley of Mexico, territories bearing, in the language of the country, the name of Anahuac. Having established an empire under a monarchical form of government, they ruled the country during four centuries, built large cities, and spread civilization around them. After the expiration of this period, they were smitten by pestilence and famine; their numbers dwindled; some portions of the population migrated southwards towards Yucatan and Guatemala; and in Anahuac they were superseded in power by other tribes coming from the same direction as they, and of whom the Aztecs or Mexicans of the time of the Spanish Conquest were the last. Each of these tribes, in its turn, seems to have adopted as much of the civilization of the Toltecs as was extant on its arrival; and as the remains in Mexico, though evidently of different dates, do not present characteristics of any distinct civilization, it is probable that the archetype, of which the remains throughout the whole of the southern part of North America are but slight modifications, has been that of the Toltecs, or of the people from whom they had borrowed it; that it is their architecture, their astronomical division of time, their mythology, and their religious observances and customs, which prevailed throughout these regions. It cannot, however, be maintained with any certainty, notwithstanding the records of the Toltec migration from the north-west, that the territories situated in

that direction were the first seat of population and civilization on the American continent. There is, on the contrary, reason to believe that the population and civilization of Yucatan, Guatemala, and Chiapas had been anterior to those of Mexico; and that thence they have been diffused through the north, whence the populations have again returned southwards by one of those refluxes which are common in the early history of nations. That civilization has at one period extended far to the north-east of Mexico into the territories which at the period of the discovery of America by Columbus were inhabited by rude and savage tribes, modern research has sufficiently established. From the Gulf of Mexico to the southern shores of the great lakes in the United States, earthworks and fortifications have been traced entirely distinct from the works of the Indians, giving evidence of a state of civilization greatly surpassing theirs, yet proving much affinity between the two, and at the same time exhibiting features that show them to be links of the great chain which extends southward also. In the States bordering on the Gulf of Mexico, the Teocalli-shaped structures, of large dimensions, continue to form the leading feature. Further northward, however, in the region watered by the Ohio and its tributaries, though the ancient earthworks are still of considerable magnitude, and in numerous instances of the pyramidal form, terraced, and with a graded ascent to the top, yet a divergence from the system pursued in Mexico is visible in the greater prevalence of the conical-formed mound, as also in the existence of numerous enclosures formed by embankments of earth and stone. By their number, the regularity of their form, and the vastness of their dimensions, these embankments give an imposing idea of the number and capabilities of the people who raised them. In the State of Ohio alone, the number of tumuli raised by the hand of man is estimated at no less than 10,000, and the enclosures are rated at from between 1,000 to 1,500. Some of these are, of course, of minor dimensions, while others are of extraordinary magnitude. Enclosures of 100 or 200 acres are said not

to be unfrequent, and works are occasionally found enclosing as many as 400 acres. On the Missouri, indeed, there is an enclosure embracing an area of 600 acres, while embankments varying in height from five to thirty feet, and enclosing areas of from one to fifty acres, are of common occurrence. However, the amount of labour expended on the works cannot always, we are told, be calculated according to the extent of the area enclosed; for a fortified hill in Highland County, Ohio, has one mile and five-eighths of heavy embankments, which enclose an area of no more than forty acres. On the little Miami River, in Warren County, in the same State, are similar works, presenting upwards of four miles of embankment, enclosing little more than a hundred acres; and a group at the mouth of the Scioto present an aggregate of about twenty miles of embankment, while the extent of the space enclosed hardly amounts to two hundred acres. The mounds are likewise of various dimensions, some being only a few yards in diameter, and a few feet in height; while others—as, for instance, one at the mouth of Grave Creek, Virginia; another at Miamisburg, Ohio; and the truncated pyramid at Cahokia, Illinois—have respectively a perpendicular altitude of 70, 63, and 90 feet, and measure in circumference at the base respectively 1,000, 852, and 2,000 feet. The area on the truncated summit of the latter measures several acres, and that of Miamisburg is calculated to contain 311,353 cubic feet. At Selzerstown, Mississippi, there is another great mound, said to cover six acres of ground. With regard to these gigantic structures, an American writer observes:—‘We have seen mounds which would require the labour of a thousand men employed on our canals, with all their mechanical aids and the improved implements of their labour, for months. We have more than once hesitated, in view of these prodigious mounds, whether it were not really a natural hill. But they are uniformly so placed in reference to the adjacent country, and their conformation is so unique and similar, that no eye hesitates long in referring them to the class of artificial erections.’

(To be continued.)

PASSING EVENTS.

GENERAL.—An earthquake has been felt at Newquay, in Cornwall, shaking the houses to an alarming extent, and setting in great commotion the vessels aground near the pier. Advices from Constantinople state that tremendous tempests have prevailed of late, and many shipwrecks have taken place in the Euxine Sea, especially on the coast of Rumelia. A despatch from Varna states that for seven days there had been awful gales experienced there. A despatch from Bout Gas Gulf says that seventeen vessels had been wrecked there. During the last few weeks the number of shipwrecks and other

accidents at sea, and losses by fire and other disasters on land, in all directions, have been unprecedented. The King of Sardinia has issued a decree for immediately applying for a sum of 4,000,000 francs in fortifying Cremona, Pavia, Lonato, and another place. The Spanish army under orders for Africa is estimated at 40,000 men, with 80 pieces of rifled cannon. The fact is now officially announced in Paris, that in the space of twenty days during which the campaign in Morocco lasted, one-fifth of the expeditionary corps perished from disease.

AMERICAN.—There has been a battle between Mexican bandits and the Texans at Rio Grande, in which the latter were defeated; but armed volunteers have left the southern cities to aid the Texans in another fight. A fire in New Orleans, on the 4th, destroyed sixty dwelling-houses, involving a loss of \$250,000: there had been an immense fire on the preceding day. There had also been a destructive fire in St. Louis. Disasters both on land and water have been of late very prevalent in the West.

VARIETIES.

CALL upon a man of business, in hours of business, only on business; transact your business, and go about your business, in order to give him time to attend to his business!

In the parlour of a public-house in Fleet-street, London, there is written over the chimney-piece the following hint:—"Gentlemen *learning*: to *spell* are desired to use *yesterday's* paper."

A NEGRO Baptist of the South said to his Methodist master:—"You've read de Bible, I suppose?" "Yes." "Well, you've read in it of one John de Baptist, haven't you?" "Yes." "Well, you never saw nofin' about John de Mefodist, did you?" "No." "Well den, you see, dere's Baptist in de Bible, but dere aint no Mefodist, and so de Bible's on my side, massa."

GOOD CUSTOMERS.—A considerable coal-owner in the north was instructing his daughter, a little girl, about eight years of age, in the principles of religion, and explaining to her the rewards and punishments of a future state. He told her, among other things, that the wicked would be sent to a large pit, where they would be burned in eternal fire by evil spirits. She was very attentive, and, after a pause, said, "Papa, what a good thing it would be if you could get them to *take their coals of you!*"

POETRY:

A PRAYER FOR ISRAEL.

Remember, Lord, thy chosen seed;
They've keenly felt the stroke
Of vile oppression's iron grasp,
And every Gentle yoke.

Sustain their name, make bare thine arm,
Their rightful claims maintain,
And bring their long since scattered band
Into their lands again.

Thy servants, Lord, preserve from harm,
As through the earth they roam,
With joyful news of heavenly birth,
To gather Israel home.

Coventry.

O guide their feet through paths that lead
To Israel's chosen race,
And let their remnants now behold
The plan of saving grace.

Dispel their night, send forth the dawn—
The Gospel's cheering ray,
To light their feet through paths that lead
To realms of endless day.

O hasten on the glorious time:
When Israel shall sing,
"Zion's redeemed! Hail, Prince of peace!
Jesus is sovereign King!"

R. ALLREDER.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA GALELIN, 42, MARKET-ST.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JERVIS STREET, GUY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 50, Vol. XXI.

Saturday, December 10, 1859.

Price One Penny.

ELECTION.

BY ELDER JOSEPH SILVER.

Election is a principle of deep moment, and, like all other principles pertaining to the Church of Christ, should be studied and properly understood by her officers and members.

The want of a proper understanding of this subject has led mankind into many delusive and damning errors. It is not true that certain human beings have been chosen by God to the redemption of Jesus Christ, or eternally cast off—doomed to be for ever damned, irrespectively of all circumstances. For the Deity to have adopted such a course concerning man would have been to have proved himself unjust and entirely incapable of righteous government. For man, therefore, to ascribe such a plan as having originated with the Great Ruler of the skies, is, to say the best of it, the height of absurdity. We do not find that unconditional election to eternal life was ever taught by the Apostles. However, rid of all deductions, we admit that it is one aspect of a great truth revealed in Scripture, in order to assist honest and upright individuals to find and keep the way of life; but not for cunning men to argue about and turn into a mere dogma, or use as a weapon of ecclesiastical warfare. If the views entertained by the Antinomians and many others of the Calvinistic school, in relation to the afore-

mentioned subject, be correct, where is the need of establishing and keeping up, at an enormous expense, Bible Societies, Home and Foreign Missionary Societies, and many others of a kindred character? Or, indeed, where is the necessity of spending so much time and laborious labour in proclaiming to the world the revelations of God at all? It would be far better to spend the money, time, and labour in instructing the children of poor, but honest parents in the useful arts and sciences, or in the cultivation of extensive tracts of land at present lying waste in various countries. Were the latter done, it would produce the means of life, and save hundreds and perhaps thousands from starvation; and, after all, certain persons, according to the "election of grace" (as some would have us believe,) would be eternally saved, and the rest irretrievably lost.

Some might argue that it is necessary that man should be informed of the purposes of his Maker concerning his salvation or damnation. But what would it benefit a person to be told that his Creator had from before the foundation of the world decreed in his heart that he should be eternally saved? Would it not have a tendency to make such a one careless and indifferent about the performance of his religious duties? We are apt to

think that it would take a Prophet, and more than a Prophet, at times, to arouse him from his apathy.

Again: Would it in any way profit a man, (supposing he believed it,) were it said to him—"You have been predestined to everlasting damnation?" We answer, No. It would do him no good whatever, but rather injure him, make him wretched and miserable, unman him for his secular labours, and ultimately drive him mad. Of course, he would never think of studying the Gospel, or Divine plan of redemption; but would, in all probability, like the sons of perdition, blaspheme against God and Christ.

If the human family ought to be instructed in the principles of salvation and condemnation, (which, undoubtedly, they should be,) let them be taught by the servants of God—men who have Divine authority—men whom God hath made choice of and elected for the purpose. It is in this way we understand the principle of election, as manifested by God in the person of his Son, also the Prophets, Priests, kings, Apostles, and others whom he (God) at different periods has called, chosen, and elected to fill various positions and perform particular works. On these distinguished persons he has conferred special blessings.

The Deity possesses foreknowledge. "Known unto God are all his works from the beginning of the world." (Acts xv. 18.) Because of this attribute dwelling in the mind of the Father, he made choice of him who, as to the flesh, is called "the Son of Man," to be the Creator, Governor, Saviour, and Judge of the world. By referring to the *Pearl of Great Price*, page 25, it will be found that there was another competitor for the office of Saviour in the person of him who is styled in Scripture the "Old Serpent," but who was once the "Son of the Morning." And the Lord said, who shall I send? And one answered like unto the Son of Man, Here am I; send me. And another answered, Here am I; send me. And the Lord said, I will send the first."

Here, then, we find the pre-iding Head preferring one to the other; and it is very evident, from the sentence following the one above quoted, that he made a wise choice,—the inherent faculty of foreknowledge which he possessed enabling him to do so. "And the second was angry,

and kept not his first estate; and at that day many followed after him."

Abraham, the Patriarch and friend of God, was chosen and elected to be the Father of the faithful, God knowing that he would command his children and his household after him. (See Gen. xviii. 19.)

Conditionally, God foreordained or predestined that his peculiar people Israel should arrive safe in the promised land of Canaan; but, in consequence of their transgressions and sins, they forfeited their right to that blessing. So it will be with many who now profess to be the elect of God, should they not make use of the agency which he has so kindly given them, and obey his laws and commandments. Such, certainly, will forfeit their right to eternal happiness.

Cyrus, who is called in Scripture "the Lord's anointed," (perhaps because he was designed and qualified for the work appointed him,) was a very remarkable man, and performed all the pleasure of the Lord upon Babylon. It would not, however, be right to argue, because he did this by the counsel of God, (He having called him for this special work,) that he would obtain everlasting life in his presence. No. He would be expected to practise the revelations of God pertaining to the redemption of fallen man before he could arrive to that position.

It being very difficult to separate ordination to the Priesthood from the doctrine of election, it being part of the same subject, we give here an extract from the Book of Mormon:—

"And this is the manner after which they were ordained: being called and prepared from the foundation of the world, according to the foreknowledge of God, on account of their exceeding faith and good works; in the first place, being left to choose good or evil; therefore they having chosen good, and exercising great faith, are called with a holy calling." (Alma ix. 6.)

Others, it is said, would reject the Spirit of God, on account of the hardness of their hearts, &c. We therefore conclude that a man may either receive or reject the commandments of God. If he does the former, he is likely to become one of God's chosen or elect ones. Whereas, if he perseveres in doing the latter, in the day of rewards and punishments he must hear the sentence pronounced by the elected Judge—"Depart

from me: I never knew you." In that day every man shall be judged according to his works.

It has been and is still held by some that Christ does not desire the salvation of all, and that he died for only a certain

few. But Paul the Apostle, in addressing Timothy, says in reference to Christ—"Who will have ALL men to be saved and come to the knowledge of the truth." "Who gave himself a ransom for ALL." (See 1 Timothy ii. 4, 6.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(Continued from page 786.)

PART IV.

O Man! thou offspring of the Deity,
And also thou, our native, mother Earth!
Though now of time, yet in eternity,
Ye both received the first, the spirit birth.
Time is a bridge from one eternal side
Made up of mortal and probative states,
That we may cross to where the Gods reside,
And enter through their everlasting gates.

In Part III. we took a general view of the philosophy of states growing out of the Divine economies of creation and legislation. In this Essay we shall take a more particular view of the philosophy of transitory states, and endeavour to establish an understanding of their meaning, arrangements, and object.

As creatures of transitory states, it is of deep importance that all should obtain an understanding of their meaning, the nature and design of their arrangements, and the object that will be worked out when the end of transitory states is reached. Unless all have this understanding, they are liable to continual blunders in their lives; and the actions, meaning, arrangements, and object of those lives may be far from answering to the actions, meaning, arrangements, and object of transitory states. Of course, they may answer to the improper side; for the good and the evil and the right and the wrong pertain to mortal spheres. Indeed, even hell is in some sense one side of a class of states of the highest order—namely, the celestial order. Heaven is the bright and proper side of celestial states, in which move the Gods; and hell is the black and improper side, in which move the devils. Thus it is with transitory states; and therefore, unless an understanding is obtained of the meaning and object of transitory states, we are liable not to answer in our lives to the proper side, but to be found

moving on the improper side. Transitory states are the bridges over which the family of worlds pass to reach their eternal states. We are not now speaking according to primitive ideas of existence—that is to say, of existence in its chaotic, unformed, and uncreated condition, but of eternal existence organized, formed, and subdued to the design of the Maker; or, in other words, of worlds in their created condition. Nor must the term "created" be understood by our readers according to the popular absurdity, implying a creation of worlds and beings out of nothing; for there is no such creation. The term created must be understood to imply the organizing, forming, and subduing eternal existence to the will and design of the Creator, as shown forth in the innumerable hosts of worlds and systems of the created universe.

According to the above sense and definition, transitory states may be considered to stand in the grand creative economy as creation's bridges. These bridges the Creative Ones form and arrange to reach some great creative end and to accomplish some vast creative purpose. That purpose and that end will be seen in the following views.

Those bridges of creation are built by the Creative Ones, that their created worlds and systems may pass over to that empyreal side of the creative economy where they enter into their eternalization. Moreover, they not only reach their eternal states, organizations, forms, and identities which constitute eternal beings and things, but on this side they also reach the spheres in which Deity moves. There God and his Christ, and the Holy Ghost, and the Holy Priesthood, and the

Church of the First Born enter into the eternal glories and the eternal organizations of creation.

Let us extend our views into illustrations of this matter. We will suppose that there are two sides to the eternal. Indeed, this is really the fact; and there is nothing strange or paradoxical in this, seeing that there are two halves to every whole, and two principal relative sides to everything. Say on one side stands eternal existence according to the primitive sense—that is, in its uncreated condition before it has been organized, formed, subdued, and arranged by the Creative Ones into their grand economy of worlds, systems, and universe. On the other side stands eternal existence organized and brought into the grand economy of creation, with that form and likeness pleasing to the Maker. Moreover, we will imagine it not only thus organized and fitted into the created universe, but that those worlds or systems have passed beyond transitory states, and reached that eternal side of creation where eternal states and eternal beings and eternal organizations stand. The Father shall be about to create another world. It shall be Earth; and upon this earth, in due time, the Father shall bring forth all the generations of mankind. Jesus shall stand as the first-born of the Father's creation, and be one with him in creation. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life, and the life was the light of men." Now we will further suppose that all things were created first spiritually by the "Father of the spirits of all flesh." On the first eternal side the spiritual creation shall stand unembodied; on the last eternal side the spiritual creation shall stand embodied, immortalized, and eternal in constitution, identity, and glory. Of course, it will be seen that on the last eternal side creation stands a perfect whole, with the two halves (spirit and body) in one immortalized eternal being. God the Father has reached that side, and in him all is comprehended, whether of states, or natures, or constitutions. He is the first and the last, and all the intermediates. Man is nothing that God is not, for humanity is

swallowed up in Deity; and Christ was not equal in nature with the Father until his Divine nature embraced the human. Christ now, even as did the Father from the beginning, represents the spiritual, the mortal, and the immortal, with the eternal as the beginning and the end.

Having laid down these suppositions, let it be farther supposed that the Great Eternal God and Father designed to take all the redeemed of his creations over to that eternal side where he himself stands. It shall be understood that his design is to take the redeemed over to the side of immortalization, and the Church of the First Born into celestialization. When Adam's world reach that side, there will be found no death, nor dissolutions of natures and constitutions, nor that economy of change and metempsychosis seen in this physical and transitory world.

There the constitutions, forms, identities, and general arrangements of the eternal side of the grand economy of creation will not pass away, nor be subject to change, but will be like the Changeless Ones. There the body as well as the spirit will be eternal, and the union of the body and spirit will also be eternal. There society and states are eternal, and there the spheres of Deity unite, and their links extend far back into the eternities past, and the endless chain binds together worlds and systems created unnumbered millions of ages before this world began. To this side, then, the Father designs to take the redeemed of mankind; and Christ, our Elder Brother, (and, under the Father, our Creator, Saviour, and God,) leads the way.

Now, there is a long road to travel, and a great gulf to pass from that eternal side where existence stands uncreated—a chaos of eternal elements and unorganized life, over to that grand side where existence is found in the highest forms and states, showing the image and glory of Deity. We will suppose that this long road of creation and progressive being is passed in states of spiritual nature with the Father of the spirits of all flesh, and that then comes the great gulf. Over this gulf the Creator constructs a great bridge. This bridge is composed of transitory creations and transitory states; and these states, with their belongings, are, in the creative and legislative sense, essentially mortal and probationary. Over this bridge designed of transitory

states this new creation in the beginning was, by the fiat of the Creator, predestined to pass; and Adam was sent by the Father to bring forth this probationary world of mankind. But this transitory part of the economy of creation is not designed to endure for ever, nor its states of mortality and probation to continue beyond those limits which the Creator and Divine Legislator has given to the dominion and arrangements of time. There is much, however, belonging to this transitory and probationary world that is eternal in essential nature, laws, and truths; but the arrangements, organizations, relations, positions, dominions, &c., of this transitory creation and state are not eternal. Transitory states, with their mortal constitution, probationary discipline, and temporary arrangements, are designed by God for a purpose; and when that design is answered and that purpose reached, transitory states will pass away, temporary arrangements give place to eternal arrangements, mortality put on immortality, and the disciplines, testings, and works of this probationary life will ultimately bring in the rewards, the positions, the relations, the powers, the dominions, and glories belonging to the eternal life and spheres of the Deity. The physical economy of this world is subject to the law of change. The present constitution of things only remains for a time, and then dissolution comes, and old identities enter into other constitutions, and life and death, organization and disorganization alternately succeed. In this, man in his physical constitution is no exception. Although, like all things, he is in his essence eternal, in his physical constitution he is subject to change and death. Although an eternal being, he is now a creature of time; for in this transitory world time holds dominion over all things and beings, and cuts down the world, even as the mower cuts down his field.

Destined to reach eternal lives (if he fulfil the highest object of his creation,) and become clothed with the immortality and glory of celestials, yet is the eternal spirit of man passing through mortality, and must die; for death has passed upon all. Then his body returns to the ground from whence it came, and the spirit to the Father of spirits—the “God that gave it.” Ultimately, the whole physical constitution of this world and these mortal, probationary, transitory states will altogether pass away, when the end thereof is reached and the purpose of the Father accomplished.

This bridge of transitory states, then, the Eternal Father has constituted for Adam's world to pass over to the eternal, immortal, and glorified side, where all the generations and societies of mankind enter into their due spheres, and the Church of the First Born into the celestial sphere, where dwell the Father and his Christ. The world to which mankind belong has now been, according to the general calculation, six thousand years crossing this bridge of transitory, mortal, and probationary states. This it has done under the presidency and direction of the first Adam; and Christ, the second Adam, will ultimately take it into its eternal states, and will fulfil his prophetic declaration to John the Revelator—“Behold I make all things new.”

Mankind, throughout all their generations, have come into this world to cross this bridge of transitory, mortal, and probationary states, that Adam's world may enter into its adjusted, immortal, and eternal states. This is the great and whole object of our creation, and every soul of Adam should live to fulfil that object; for all are sent into the world expressly to pass this bridge which the Father has built, that the great end of all creation may be reached, and the purposes and design of the whole of his economy of legislation be consummated.

(To be continued.)

HISTORY OF JOSEPH SMITH.

(Continued from page 781.)

[July, 1843.]

Sunday, 30th. I was very sick, my lungs oppressed, and over-heated, through preaching last Sunday; and called for my brother Hyrum, William Law, and Willard Richards to lay on hands and pray for me.

Elder John Taylor preached in the morning. After preaching, President Marks called a Special Conference to appoint Recorders for baptisms for the dead. Elder Sloan having started on his mission to Ireland, Willard Richards was appointed General Church Recorder; and Joseph M. Cole, George Walker, Jonathan H. Hale, and J. A. W. Andrews, Recorders for the baptism for the dead. In the afternoon the clerks met to organize and prepare for their duties.

Brothers Woodruff and George A. Smith preached in the morning, John E. Page and O. Pratt in the afternoon, H. O. Kimball and B. Young in the evening, in the Temperance Hall in Pittsburg.

A Conference was held in Briton, Michigan, when Mephibosheth Sirine was chosen President, and nine branches were represented, comprising 5 Elders, 6 Priests, 7 Teachers, 1 Deacon, and 225 members.

Monday, 31st. My health improving, I went to the prairie, sold 100 acres of land, and called at my farm.

Wrote to General Adams.

I copy from Elder Woodruff's journal:—

"Our Quorum assembled and walked over Pittsburg. We first visited Mr. Curling's glass works, and saw them at work through each branch. We saw them make pressed, stamped, and plain tumblers, large jars, &c. We next went on the bluff above the city, and had a view of the new basin that is to contain the water to be forced into it from the Alleghany river to water the city. From this place we had a fair view of the city below. It truly sends forth its columns of smoke and blackness that arise from the coal fires which propel the numerous engines that are the main-spring of all the foundries, manufactories, and works of the great city of Pittsburg.

We then descended the hill and visited the city water-works or reservoir. The building is 150 feet long, 110 feet wide, and contains two engines of 200 horse power each, to drive a force pump to force the water from the Alleghany river into the basin on the bluff, to supply the wants of the citizens. The whole cost of this building, reservoir, and basin was \$200,000. The building is after the Roman order. The whole architecture, design, making, and finishing the building was executed by Elder Charles Beck, a member of the Church of Jesus Christ of Latter-day Saints. We visited every branch of Miltonberger's iron

works; saw the iron for the keel of an iron steam-ship of war, 140 feet long, which is intended to navigate Lake Erie."

Tuesday, August 1st. I was very sick at home in the morning. At four, p.m., I rode up to the Temple and complained to the clerks that Mr. Hamilton had got a tax title from the Sheriff on one of my city lots. Mr. Bagby, the Collector, came up in the midst of our conversation, and when asked about it, denied all knowledge of it. I told him that I had always been ready to pay all my taxes when I was called upon; and I did not think it gentlemanly treatment to sell any of my lots for taxes; and I told him that he was continually abusing the citizens here. Bagby called me a liar, and picked up a stone to throw at me, which so enraged me that I followed him a few steps, and struck him two or three times. Esquire D. H. Wells stepped between us and succeeded in separating us. I told the Esquire to assess the fine for the assault, and I was willing to pay it. He not doing it, I rode down to Alderman Whitney, stated the circumstances; and he imposed a fine, which I paid, and then returned to the political meeting. Bagby stayed awhile, muttering threats against me. I went home, commenced to work a little, but soon was very sick.

Received a private communication from Mr. Braman, stating the writ was returned to the Governor and killed.

Hyrum and Hoge called at the Office, when Hoge acknowledged the power of the Mormon Habeas Corpus.

Esquire Walker gave a stump speech at the stand until dusk, and was immediately replied to by Esquire Hoge for over two hours, having lit candles for the purpose to hear them politically castigate each other.

The Twelve visited Alleghany City. Elders Young, Page, and Kimball preached in the evening.

The Temple is progressing steadily. The walls of that noble edifice continue to rise, and its completion is looked forward to with great interest and anxiety by many.

All kinds of improvements are going on rapidly in Nauvoo and vicinity. Houses are going up in every direction in the city, and farms are being enclosed without. "The wilderness" will soon "blossom as the rose."

Elder Luiman A. Shurtleff writes that he has travelled in the New England States, and recently baptized twenty persons.

Wednesday, 2nd. I was a little easier to-day, and rode out to Jacob Baum's to borrow money. In the evening, conversing with Dr. J. M. Bernhisel.

A subscription has been got up to build a house for Elder Willard Richards, to which I subscribed a city lot. The brethren subscribed \$25 cash, 10 cords stone, 39 bushels lime, 105 days work, \$59 in work, 15,900 bricks, glass, lumber, and other materials, together with a quantity of produce. I hope the day is not far distant when my clerk will have a comfortable house for his family.

Thursday, 3rd. Elder Beck, of Pittsburgh, having paid \$48 for the passage of six of the Twelve Apostles to Baltimore, they started this morning, and rode all day and night over the Alleghany mountains in the stage.

I continued unwell. I received \$800 in specie, and a \$200 note from Benjamin Meginness for 100 acres of land.

Friday, 4th. My health improving, I rode out to the farm. In the evening, went with Emma to visit Elder Cahoon, where I met my brother Hyrum and his wife.

Saturday, 5th. Elders B. Young, H. C. Kimball, O. Pratt, John E. Page, Wilford Woodruff, and George A. Smith arrived in Philadelphia at four, a.m., having travelled 430 miles in 48 hours by stage, railroad, and steamboat. A very severe storm of wind and rain raged in Philadelphia in the evening, doing immense damage.

Sunday, 6th. Meeting at the stand. Elder P. P. Pratt preached on testimony.

When he closed, I told the people I would preach my sermon next Sunday, as I was not able to-day; but I would now speak on another subject—viz., the election.

"I am above the kingdoms of the world, for I have no laws. I am not come to tell you to vote this way, that way, or the other. In relation to national matters, I want it to go abroad unto the whole world that every man should stand on his own merits. The Lord has not given me a revelation concerning politics. I have not asked him for one. I am a third party, and stand independent and alone. I desire to see all par-

ties protected in their rights. As for Mr. Walker, he is a Whig candidate, a high-minded man. He has not hung on to my coat tail to gain his election, as some have said. I am going to give a testimony, but not for electioneering purposes. Before Mr. Walker came to Nauvoo, rumour came up that he might become a candidate. Said I—He is an old friend, and I'll vote for him. When he came to my house, I voluntarily told him I should vote for him. When I made him acquainted with the ordinances of Nauvoo in relation to writs of Habeas Corpus, he acted in accordance therewith on my testimony. The rascals (Reynolds and Wilson) took Walker's and Montgomery's security when I was arrested. Walker made Reynolds come to me and beg my pardon for the abuse he gave me; and through his means and influence the pistols were taken from the rascals. He withdrew all claim to your vote and influence, if it would be detrimental to your interests as a people.

"Brother Hyrum tells me this morning that he has had a testimony to the effect it would be better for the people to vote for Hoge; and I never knew Hyrum say he ever had a revelation and it failed. Let God speak, and all men hold their peace. I never authorized brother Law to tell my private feelings, and I utterly forbid these political demagogues from using my name henceforth and for ever. It is my settled feeling that if Governor Ford erred in granting a writ against me, it is an error of the head, and not of the heart; and I authorize all men to say I am a personal friend of Governor Ford.

"The cap to Parley's sermon is this—Every word that proceedeth from the mouth of Jehovah has such an influence over the human mind—the logical mind—that it is convincing, without other testimony. Faith cometh by hearing. If ten thousand men testify to a truth you *know*, would it add to your faith? No. Or will ten thousand testimonies destroy your knowledge of a fact? No. I don't want any one to tell I am a Prophet, or attempt to prove my word.

"I prophesy, in the name of God Almighty, they shall bear off the palm."

Hyrum Smith explained at some length concerning the election.

Emma started for St. Louis to transact some business for me, it not being prudent for me to go to Missouri.

"The Quorum of the Twelve Apostles in Philadelphia held a meeting in the Canaanite Church. About 300 Saints were present. Meeting was opened by Elder J. M. Grant, and President Brigham Young ad-

dressed the congregation at considerable length. He said that a man or woman may ask of God, and get a witness and testimony from God concerning any work or messenger that is sent unto them; but if a person asks for a thing that does not concern him, such as governing the Church, as a member of the Church inquiring concerning the office of a Presiding Elder, what the Prophet or the Twelve ought to do, &c., he will not get an answer. If he does, it will not be from God. He also remarked that if any in the Church had the

fulness of the Melchisedec Priesthood, he did not know it. For any person to have the fulness of that Priesthood, he must be a king and a priest. A person may have a portion of that Priesthood, the same as governors or judges of England have power from the King to transact business; but that does not make them kings of England. A person may be anointed king and priest long before he receives his kingdom.

"In the evening, Elder O. Pratt preached, and was followed by Elder George A. Smith." (W. Woodruff's Journal.)

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 10, 1859.

EMIGRATION.—In former Numbers we have endeavoured to bring before the Saints the necessity of availing themselves as speedily as possible of the "present day of opportunities" to gather with the Saints in Zion. Those who were familiar with the revelations, who gave heed to the teachings and prophesying of the Elders and inspirations of the Spirit, who drank into the spirit of the work, who advanced with the times, who watched the progress of events among the nations of the earth as well as in the Church and cause of Christ, were looking for, and were in some measure prepared for the events that have been transpiring during the last three years. To such the closing of emigration in 1857 and the crusade against Zion brought no disappointment—created no surprise, unless perchance it might have been in point of time. They saw in them the fulfilment of prophecy, the hastening on of events that herald the approach of the great final struggle. The same spirit leads them to see in the future, but close at hand, other and greater convulsions of nations, trials and hardships for the Saints, and impediments and difficulties in the way of and interruptions to the emigrations and gathering of the Saints, and particularly from these lands to Zion. The present calm will last but a short time; the present "day of opportunities" for the gathering of the Saints to Zion to the chambers of the Lord will be short, and should be diligently improved by every one that desires to avoid the judgments that are pending over and about to be visited upon the inhabitants of the earth.

The remembrance of the intense desire felt by the Saints to get out of this land and flee to Zion during the time that the way was hedged up and the emigration closed, and the readiness with which they would have made any sacrifice, endured any hardship, suffered any privation, and performed any amount of labour, and still felt that the privilege to emigrate and gather with the Saints had been cheaply purchased, even at that price, should stimulate them to use every exertion within their power to avail themselves of the present peaceable opportunity. We call upon the Saints to arouse themselves to the importance of this subject, and not settle down into a dreamy security, looking forward to a lengthened period of opportunities, lest the "accepted time" pass, and they awaken to find themselves again shut out and compelled to "partake" of the "plagues" of Babylon. Now, although we are thus urgent upon

the Saints in this matter, yet we wish them not to forget that, to secure the full blessing of the Lord upon their efforts, they must not neglect any other duty or requirement, and remember that the Lord has declared that it is his business to provide for his people when they are faithful and render strict obedience to every known law of God and to the counsels and requirements of those whom he has appointed and ordained to lead them. Let not the Saints, in their anxiety to lay by means for their emigration, forget to pay their honest Tithing and to respond to the legitimate calls of the Church. Through obedience come the blessings.

We desire to remind the Saints that the season for emigration is again approaching. It is time that those Saints who are intending to emigrate this coming season were sending up their names and deposit-moneys for the same. We desire to get the emigration off early in the spring. We expect a pretty large emigration, and it is necessary that all intending emigrants report themselves as early as possible, that we may be able to provide the necessary waggons, carts, teams, and other outfit on the frontiers, so that none need be detained on that account. The experience of past years proves the necessity of an early start across the Plains. The Saints will, therefore, please send up their names and deposits at once.

For the encouragement of the Saints, we will remark that from advices from President Young and others in the Valley, we learn that the demand for labour and service of all kinds, both male and female, far exceeds the supply. All who desire it may feel sure of immediate and constant employment at fair wages, comfortable situations, and good homes in our peaceful gathering retreats. No one who has the means should hesitate a moment through fear of want of employment. Those who have not the means to go directly through, but can raise enough to take them into the States, and are not in situations to add to their means, so that in a year or two they can accumulate sufficient to pay their way through to the Valley, are advised to go to the States, and as far west on the way as their means will take them. President Young, in writing upon this subject, says—

“Advise with brother George Q. Cannon; and, as fast as consistent with circumstances, let the Saints emigrate to the States, and seek such temporary locations and employment as brother George may be able to counsel, each reaching in this direction as far as may be convenient from time to time, working their way to our home in the mountains.”

And on the 17th of September he writes again—

“As heretofore advised, it is still deemed wisdom for the Saints in Europe, and particularly those in the British Isles, to be making their way to the States as speedily as consistent; for, when this side of the Atlantic, they will be able to find employment, and work towards Utah as their way opens.”

It is not wisdom, however, for any who are in good situations and steadily adding to and laying by means, with the prospect of soon securing enough to pay their way through to the Valley, to abandon those situations for the purpose of emigrating to the States. The necessary expenses and loss of time in procuring situations in the States will, as a general thing, more than counterbalance the advance in wages, and retard rather than facilitate their emigration to the Valley. We should be glad if the great bulk of the Saints in these lands could go out; but wisdom should govern them in this as in all other things.

In another column will be found an extract from the Report of the Annual Agricultural and Manufacturing Fair in Utah, which we think will prove very interesting to our readers. The Report shows a decided advance over any former one, notwithstanding the many untoward circumstances which have surrounded the Saints.

WE have advices from Utah to October 6th, which represent Utah affairs in a flourishing condition, and the prospects for the future peace good. The news is indeed cheering. Particulars next week.

HUSBANDS AND WIVES.

Happy homes, smiling faces, joyous greetings, kind husbands, loving wives, merry children, houses clean and tidy, pleasant re-unions, mild forbearance, soft endearments, and "all that life to life can bind us," grouped together! What a pleasant picture, bright, sunny, and cheerful! Heaven in embryo! Who does not long for it? Who would not have it? Who could not cherish it?

Now for its opposite:—Homes miserable, faces cloudy, tyrant husbands, "nagging" wives, squalling, filthy, disobedient children, houses dirty and slatternly, grumbings, contentions, fault-findings, angry words, blows! Hell in embryo! Who would not shun it? Who would not flee from it?

I am no misanthrope; yet many things meet my eye which jar on the harmony of nature, and these I cannot love. Many things are forced upon my mind, antagonistic to the natural feelings, and these disturb my equanimity.

In sketching a few characters, therefore, under the caption I have chosen, no mythical, supposititious beings will be introduced, but living realities, by the study of which many may profit. Neither will I wander into the boudoirs of the titled and wealthy, nor ransack the "studies" of masculine aristocrats and monied magnates, for subjects; but among the truly powerful of Adam's race, the peasant's wife, the mechanic's bosom partner, the tradesman's helpmeet, the strong-limbed sons of toil, the broad-chested, brawny-armed, hard-handed creators of wealth, the toiling, working, and struggling denizens of the earth, will I find all that I require.

As Gentiles, in speaking or writing, give the precedence to the ladies, I will so far imitate them as to reverse my heading, and commence with the "wives."

Wife No. 1 seemed before marriage to be the very model of a woman. Well formed and finely developed in person, her rounded bust would have been a model for a sculptor. Her cheeks shone with a pure tint like a dew-washed rose, and her shiny curling locks of ebony hue fell in graceful ringlets over her temples and neck. When you met her in public, she was tastefully, if not elaborately dressed,

for her station. But few knew that her well-got-up dresses and snowy white embroideries and laces were the products of a doting, anxious, hard-working mother's labour, who longed to see Arabella settled in life. Sweet and fascinating in her manner, she had little difficulty in procuring a partner in a steady, industrious joiner. Scarce had the honeymoon waned ere a "change came o'er the spirit of the dream;" and, robbed of her peacock's feathers, she appeared a most unmitigated slattern. Her dresses became shabby, dirty, and tattered, for want of care; her husband's linens changed to a dingy yellow, while their "get-up" was most abominable. Her once lovely ringlets, uncoiled and almost unkempt, were twined up to her temples, and curled up like the back of a water-spaniel; while—horror of horrors—becoming a mother, she seemed, as she sat with the babe on her knee, both unwashed and scarcely half-dressed, the very impersonation of the genius of filth, with ragged clothes, blackened and soiled, lying on one side, clots of dirt all round, and chairs, stools, dishes, and wearing apparel scattered in glorious confusion. It seemed as if the aim of her life had been to obtain a husband; and having succeeded in doing so, she ignored the important truth, that to retain the love of a husband is as necessary for happiness as to obtain one. Now surrounded by a growing-up family, waste and slatternliness are her prominent characteristics; her children are ill-mannered, dirty, and disobedient; her husband, sunk to her level, has become careless of appearance, and, tired of his wife's continued railings against Providence and hard times, seeks in other society a compensation for the pleasures denied him in his uncomfortable home.

Wife No. 2 is the very opposite of this. Neat and tidy, she prides herself on the comfortable appearance of her family, and looks with a glow of honest pride at the order and cleanliness displayed in her household concerns. But, "poor creature," she "has her troubles." "Baby is so very cross;" children "will not do what she wants them;" and even "George often speaks very sharp," though she "does everything in her power to

make all comfortable." True, she "is a little quick-tempered;" "but, then, nobody is perfect;" and she "does feel so put about when everything does not go to her mind:" still she "cannot understand it." No. And yet that "quick temper" is the source of many of her troubles. While she feels, with regard to herself, that "nobody is perfect," she cannot extend the principle to others, but expects perfection in them, and does not cultivate patience to extend forbearance towards their failings. Her children, formed in the same fiery mould, feel injustice in many of her sudden bursts of passion over trifles, and a spirit of antagonism takes possession of them. The husband, often exasperated, speaks sharply to a wife good in all things but this, while the babe at her breast partakes of her nature; and thus many unhappy hours are caused through a lack of self-government and mild forbearance.

Wife No. 3 is a peculiar character. She is a great stickler for "woman's rights," looks upon man as a useful appendage to a household, formed to support woman and to minister to her fancies,—a sort of necessary evil. Her husband never can please her. If he tries to act like a man, he is a tyrant; but she "won't be controlled by him—that she won't!" If he yields to her every whim, she quarrels with his manner of doing it, and seems to require some opposing stimulant to keep her in order. Still, if any one else tries to depreciate him, she bristles up like a "fretted porcupine," and maintains his superiority over every other. She likes no poaching on her preserves. Her children are unruly; but then "they only take after their mother, the dears!" and she "never will be controlled." As self-esteem is a prominent characteristic in her organization, she must always stand at the head, at least in her own estimation, of any little "gathering," "party," or "social affair," and assumes quite a patronizing manner to all around her. Sometimes she appears a perfect specimen of the termagant; and then woe to the unfortunate mortal who calls her wife! When fretted or annoyed, she lashes herself into a passion, rages, storms, raves, and acts like one for whom a strait-waistcoat would be a proper appliance. Her whole life is miserable, and miserable too are all connected with her; and when death eases

her body of its turbulent spirit, few lament her end.

Wife No. 4 is a poor, ailing, half-heartbroken, mournful-looking creature, apparently an unintermitting sufferer, who never enjoys a moment's peace or happiness. All the troubles that afflict poor mortals seem congregated together to make her life miserable. She never enjoys a moment's good health, yet somehow has a wonderfully good appetite in partaking of anything that pleases her. If she has not troubles at hand, she can easily manufacture them, or borrow from the future. No one ever had to pass through so many trying scenes, suffer so many harrowing afflictions, or sustain so many heart-breaking sorrows as she. Providence has dealt very hardly with her, and every gossip or ear-witness she can obtain is a ready-made well into which she can pour her griefs. Her husband gets accustomed to her complainings, and ceases to worry himself in trying to remove them: therefore he is "cold and careless," and "seems to wish she were dead." "But he won't be long troubled with her." Then visions of the suffering future crawl across her mind, and she finds communion in the stealthy tears that come dropping at her bidding. Sometimes she is of the "nagging" character; and then everybody is doing wrong, saying wrong, thinking wrong, and looking wrong. Let us leave her and turn to a more pleasant class in

Wife No. 5. How shall we sketch her, to do her justice? Neat, without being showy; modest, and yet no prude; mild, without being dull; obedient, yet not servile; affectionate, without being demonstrative; and firm, yet not stubborn. A wise mother, a loving partner, and a thrifty housewife, "She looketh well to the ways of her household, and eateth not the bread of idleness." Her children hear her voice as it falls in firm, but gentle tones, and seem eager to show their obedience. Her husband returns home, after his daily toil, and she welcomes him with a smile. His chair is placed in its accustomed corner; the fire is blazing brightly in the grate; the house is clean as the hands of its mistress; his children are playing and laughing around, with merry eyes and rosy cheeks; comfort is blended with every colour of the picture, and thoughts of this scene had often occupied his mind through the long.

weary day. Now finding his visions of evening happiness realized, he turns round, glances at the smiling face of its cheerful authoress; and, placing his arm gently across her rounded shoulders, his lips meet hers as he fondly whispers—"Bless thee, my wife!" Trace her through all the variations of life, and there is a consistency in her conduct and character which elicits admiration and respect, while it proves that she truly understands and appreciates her position and duties. Never niggard, she practices economy; and not only contrives to "make both ends meet," but manages to add to her little store. She is capable of self-action under emergencies, yet seeks for counsel from the lips of her husband, and readily carries out his suggestions and wishes. Her field of labour is her home. As a queen she presides over her household; and, in

the language of a wise man, "Her price is far above rubies."

Many other specimens might be noticed, such as the "chatterer," who is eternally talking, her tongue sounding like the din of a waterfall; the "gossip," who minds everybody's business but her own, &c., &c. But enough has been advanced to show some of the many reasons for the existence of blighted anticipations and unhappy homes, on the one hand, with delightful realizations and loveable companionship on the other.

But every picture has its blendings of colouring, and the subject has only been considered from one point of view. Let us change our position, and see how it appears with the masculine, worked in by sketching the characters of a few husbands.

S.

(To be continued.)

UTAH NEWS.

DESERET AGRICULTURAL AND MANUFACTURING EXHIBITION.

On the 3rd of October last, the Deseret Agricultural and Manufacturing Exhibition took place, when both the varieties and quantity of fruit presented far exceeded those of any previous exhibitions. A good show was also made in the Produce and Vegetable department. Relative to the Mechanical, Industrial, and other departments, we extract the following from the *Deseret News* of October 5th:—

Among the machinery, there was a wrought iron stove, made from waggon-tire, hammered to proper thickness and jointed with great accuracy, the workmanship of Mr. Thomas Griffiths, the manufacturer of the miniature model steam-engine exhibited at the first State Exhibition, and which has never since been excelled. This stove, we were informed by Mr. Griffiths, has been in use in his house some nine months, and works to a charm. It is so constructed, that, aided by ingeniously arranged dampers, the fire is wholly brought into contact with the upper plate, where the cooking and boiling is done. In baking, the heat may be distributed above, below, or to entirely escape the oven at pleasure. It is said, also, to be very economical in the consumption of wood. It is different in some respects from any stove we have seen; and the improvements are claimed by the skillful maker.

The specimens of boots, shoes, and leather were extensive and excellent.

The number and quality of home-manufactured articles displayed were unmistake-

able indications of the steady improvement going on among us.

Nails, cutlery, and hardware in general, were materially better than any previously exhibited.

The cloths—linseys, flannels, jeans, kerseys, linen, carpets, shawls, blankets, coverlets, rugs, thread, hats, caps, muffs, combs, &c., would not suffer in comparison with those manufactured elsewhere.

The cabinet ware that was presented would do credit to any part of the world.

Among the paintings, engravings, printing, and penmanship, we noticed a beautiful sign and some superb specimens of graining; a chirographic epitome of the history of the Prophet Joseph, elegantly bordered and ornamented with tasteful flourishes by Mr. D. Graves, which, together with the splendid historic chart, designed, prepared, and printed in this office, and mounted by our excellent bookbinder, Mr. J. B. Kelly, constitutes a very complete record of the most important events that have transpired in the life of the Prophet, in connection with the rise and progress of the Church of Jesus

Christ of Latter-day Saints. These were appropriately classed with the books and records from the Historian's Office, which occupied a prominent corner of the hall, and were objects of interest to all.

A font of type of the Deseret Alphabet, cast and finished by J. H. Rumell, of this city; also leads and other printers' material, were evidences of what faith and indomitable perseverance can do.

The display of horses, cattle, hogs, sheep, poultry, &c., though embracing some very fair specimens, was not so large as expected.

The Ladies' Department presented a display of ornamental needlework, table-

covers, wax flowers, worked shawls, handkerchiefs, cushions, artificials, embroidery, crochet work, knitting, braiding, patchwork quilts, hose, slippers, &c., &c., that were altogether lovely, and speak in high terms of the skill and industry of the ladies of Utah.

The precious relics of the past, calling to mind the enviousness of the wicked and the devotion of the good, re-memorizing the scenes in Carthage Jail, the suffering of the Saints, and their exile to the Rocky mountains, were altogether too much for the tender-hearted. They were truly in contrast with the general hilarity of the occasion.

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (*Critical and Explanatory*) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Continued from page 770.)

EXTRACTS FROM ANCIENT AND MODERN AUTHORS DECLARING IMMERSION AS THE ORIGINAL
FORM OF BAPTISM OBSERVED IN THE EARLY CHRISTIAN CHURCH, AND ILLUSTRATED BY
NEW TESTAMENT PHRASES AND COMPARISONS CONTAINING ALLUSIONS TO THE CEREMONY.

DR. LIGHTFOOT.

"That the baptism of John was by plunging the body, (after the same manner as the washing unclean persons and the baptism of proselytes [among the Jews] was,) seems to appear from those things which are related of him—namely, that he baptized in Jordan; that he baptized in Enon, because there was much water there; and that Christ, being baptized, came up out of the water: to which that seems parallel, Acts viii. 38, Philip and the eunuch went down into the water, &c."

DR. NEANDER.

"The usual form of submersion at baptism, practised by the Jews, was transferred to the Gentile Christians."

"Baptism was originally administered by immersion; and many of the comparisons of St. Paul allude to this form of its administration."

"The immersion is a symbol of death—of being buried with Christ; the coming forth from the water is a symbol of a resurrection with Christ; and both taken together represent the death of the old man, and a resurrection to a new life."

DR. HURD.

"As to the form of baptizing, it seems to have been by dipping the whole body, except in cases of sickness, when the life of the person might have been in danger. If the person baptized by sprinkling happened to recover, he was generally re-baptized by immersion; and no person could be admitted to holy orders who had not been baptized in this latter form."

"Threefold immersion was a very ancient practice in the Christian Church, and used in honour of the Holy Trinity; though some later writers say it was done to represent the death, burial, and resurrection of Christ, together with his three days' continuance in the grave."

"As baptism was originally by immersion, so we find that in succeeding ages sprinkling was used; but this was when superstition began to creep into the Church."

AMBROSE.

"Thou wast asked, Dost thou believe in God the Father Almighty? And thou repliedst, 'I believe,' and wast dipped, that is, buried. A second demand was made, Dost thou believe in Jesus Christ our Lord, and in his cross? Thou answeredst again, 'I believe,'

and wast dipped; therefore thou wast buried with Christ. A third time the question was repeated, 'Dost thou believe in the Holy Ghost?' And thy answer was, 'I believe.' Then thou wast dipped a third time, that thy triple confession might absolve thee from the various offences of thy former life."

FOULKES.

"Aspersions was [in the second century] allowed in the clinical baptism of a sick person, or where water was scarce; otherwise, immersion was the usual practice."

"Baptisteries, or stone fountains of a large size, began [in the fourth century] to be used; but they did not stand inside the church. The recipients went down naked into the water; which action, as well as the putting off the garments to do so, had a mystical import."

CONYBEARE AND HOWSON.

"The primitive baptism was by immersion."

"This passage [Rom. vi. 4,] cannot be understood unless it be borne in mind that the primitive baptism was by immersion."

"It is needless to add that baptism was (unless in exceptional cases,) administered by immersion; the convert being plunged beneath the surface of the water, to represent his death to the life of sin; and then raised from this momentary burial, to represent his resurrection to the life of righteousness. It must be a subject of regret that the general discontinuance of this original form of baptism (though, perhaps, necessary in our northern climates,) has rendered obscure to popular apprehension some very important passages of Scripture."

SCHAFF.

"As to the outward mode of administering this ordinance, immersion, and not sprinkling, was unquestionably the original, normal form. This is shown by the very meaning of the Greek words *baptizo*, *baptisma*, *baptismos*, used to designate the rite. Then, again, by the analogy of the baptism of John, which was performed in the Jordan. . . . Furthermore, by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. x. 2); with the flood (1 Peter iii. 21); with a bath (Eph. v. 26; Titus iii. 5); with a burial and resurrection (Romans vi. 4; Col. ii. 12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the oriental and also the Græco-Russian churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death."

"The ordinary use of *baptizēin*, *baptisma*, *baptismos*, in connection with the passages respecting baptism adduced in the text, [Matt. iii. 6, 16; Mark i. 9; 1 Cor. x. 2; 1 Pet. iii. 21; Eph. v. 26; Tit. iii. 5; Rom. vi. 4; Col. ii. 12;] the clear testimonies of antiquity, and the present prevailing usage of the oriental churches, puts it beyond all doubt that entire or partial immersion was the general rule in Christian antiquity; from which certainly nothing but urgent outward circumstances caused a deviation."

PICHTER.

"Immersion into and emergence out of the water, practised by the ancients, signify the death of the old and the resurrection of the new man."

BUDDEUS.

"Immersion, which was used in former times, was a symbol and an image of the death and burial of Christ; and at the same time it informs us that the remains of sin, which are called the 'old man,' should be mortified."

ARCHBISHOP TILLOTSON.

"Anciently, those who were baptized were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life; and to these customs the Apostle alludes, Rom. vi. 2-6."

DR. BOYS.

"The dipping in holy baptism has three parts—the putting into the water, the continuance in the water, and the coming out of the water. The putting into the water doth ratify the mortification of sin by the power of Christ's death, as Paul (Rom. vi. 3) — 'Know ye not that all we which have been baptized into Jesus Christ have been baptized into his death, and that our old man is crucified with him?' The continuance in the water denotes the burial of sin, to wit, a continual increase of mortification by the power of Christ's death and burial. (Rom. vi. 4.) The coming out of the water figured our spiritual resurrection and vivification to newness of life by the power of Christ's resurrection. (Rom. vi. 4, and Col. ii. 12.)"

ROBERT NEWTON.

"Baptism was usually performed by immersion, or dipping the whole body under water, to represent the death and burial and resurrection of Christ together, and therewith to signify the person's own dying unto sin, the destruction of its power, and his resurrection to a new life. St. Paul clearly refers to this custom, Rom. vi. 4."

BISHOP DAVENAUT.

"In baptism, the burial of the body of sin, or of the old Adam, is represented, when the person to be baptized is put down into the water; as a resurrection, when he is brought out of it."

DR. HAMMOND.

"It is a thing that every Christian knows, that the immersion in baptism refers to the death of Christ: the putting the person into the water denotes and proclaims the death and burial of Christ."

BISHOP NICHOLSON.

"The ancient manner in baptism—the putting the person baptized under the water, and taking him out again, did well set forth these two acts: the first, his dying; the second, his rising again. Into the grave with Christ we went not, for our bodies were not and could not be buried with his; but in our baptism, by a kind of analogy or resemblance, while our bodies are under the water, we may be said to be buried with him."

DR. GOODWIN.

"The eminent thing signified and represented in baptism is not simply the blood of Christ, as it washeth us from sin; but there is a farther representation therein of Christ's death, burial, and resurrection, in the baptized's being first buried under water, and then rising out of it; and this is not in a bare conformity unto Christ, but in a representation of a communion with Christ, in both his death and resurrection. Therefore it is said, 'We are buried with him in baptism;' and 'Wherein you are risen with him.'"

CHRYSOSTOM.

"To be baptized and to sink down, and then to rise again, is a symbol of the going down into the grave and of the coming up from it; and therefore Paul calls baptism a burial."

"It carries out the divine symbols of burial, mortification, resurrection, and life. For, by the immersion of our heads in the water, the old man disappears and is buried as it were in a sepulchre, whence he ascends a new man."

"He [John] does not say, He [Jesus] shall give you the Holy Ghost, but 'He shall baptize you in the Holy Ghost,' showing in metaphor the abundance of the grace."

BEDE.

"We are baptized by the Lord in the Holy Ghost."

BEAUSOBRE AND LENFANT.

"'With water—with the Holy Ghost—with fire.' 'Gr. In the water—in the Holy Ghost, &c. These words do very well express the ceremony of baptism, which was at first performed by plunging the whole body in water, as also the copious effusion of the Holy Ghost on the day of Pentecost.'"

BISHOP PATRICK.

"They [the primitive Christians] put off their old clothes and stripped themselves of their garments; then they were immersed all over and buried in the water, which notably signified the putting off the body of the sins of the flesh, as the Apostle speaks, and their enduring into a state of death or mortification after the similitude of Christ, according to the same Apostle's language elsewhere—'We are baptized into his death;' 'we are buried with him in baptism.'"

RICHARD BAXTER.

"In our baptism we are dipped under the water, as signifying our covenant profession that as he was buried for sin we are dead and buried to sin. They (your lusts) are dead and buried with him; for so your baptism signifieth, in which you are put under the water, to signify and profess that your old man is dead and buried. We are raised to holiness, as we rise out of the water in baptism, (Col. ii. 11—13), that the putting of the body under water did signify our burial with Christ and the death and putting off our sins. And though we now use a less quantity of water, yet it is to signify the same thing, or else we should destroy the being of the sacrament. So also our rising out of the water signifieth our rising and being quickened together with him. They were in baptism buried with Christ, and put off the body of sin, and were quickened with him; and this doth all suppose their own present profession to put off the body of sin, and their consent to be baptized on these terms."

(To be continued.)

PASSING EVENTS.

GENERAL.—An earthquake occurred in the island of Malta on the 14th ult., accompanied with heavy gales and a tremendously rough sea. At the Cape of Good Hope there has been a very long and very severe drought, and a large number of cattle

have perished in consequence. Heavy gales have also visited the Cape, entirely wrecking some vessels, and seriously injuring others, besides doing considerable damage on land: at the time of the despatch of this intelligence the storm was still raging with unabated fury.

AMERICAN.—One of the severest shocks of earthquake that have been experienced in California during the last five years occurred in San Francisco on the 5th of October. The oscillations were from east to west, accompanied with a deep rumbling noise. Men, women, and children rushed into the streets, and the courts and public buildings were instantly emptied. Numbers became sick from the shaking motions to and fro, which in some cases produced vomiting. A despatch from New York on the 11th ult. states that a severe shock of earthquake has also been experienced in Chili, laying half the town of Copiapo in ruins, and attended with the loss of many lives. A small party of "Free Lovers" have emigrated from San Francisco to San Salvador, in Central America, where they have purchased 50,000 acres of good arable land, at the rate of a shilling per acre, and where they expect to be able to carry out their doctrinal system without the interference of Government.

VARIETIES.

EXTENSIVENESS OF THE ENGLISH LANGUAGE.—The number of words now used in the English language amount to about fifty thousand.

NOTA BENE.—"What a company of execrable wretches have they been (one cannot justly give them a milder title,) who have, almost in every age since St. Cyprian, taken upon themselves to govern the church."—*John Wesley.*

A TEXT.—A reverend divine, who was not very noted for his partiality to the fair sex, in preaching before a fashionable congregation at the west end of London, took for his text the 12th chapter of Revelation, and part of the 1st verse:—"And there appeared a great wonder in heaven—A WOMAN!"

POETRY.

GATHER HOME.

The standard is lifted on yon distant mountain;
Come, let us haste to it, and worship the Lord,
And taste of the joys which from heaven's pure
fountain

Are there on the faithful abundantly poured.

Now confidence flies from the king and the peasant;
Its strong ties are broken; distrust takes its
place;

A home midst the mountains of Ephraim so pleas-
ant,

It finds in the hearts of Jacob's blest race.

The nations are quaking, and thrones now are
tatt'ring;

Their base is decaying; ere long they will fall;

Watford.

And monarchs in fear their sceptres are swaying;

These words, "*Mene, tekel,*" appear on the wall.

The war-cloud is gath'ring, how fearful the omen!

It tells of events that are now near at hand—

Of judgments and woes, which, as Prophets have
spoken,

Will fall on the nations and spread through the
land.

Come, then, let us haste from these latter-day judg-
ments;

To Zion for safety, let us flee away:

There God will protect those that keep his com-
mandments;

Oh, then, let us gather: why longer delay?

JAMES TAYLOR.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPÔT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

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No. 51, Vol. XXI.

Saturday, December 17, 1859.

Price One Penny.

PHILANTHROPY.

BY ELDER D. BONELLI.

True philanthropy is one of the brightest and most glorious attributes of the human spirit—a descendant of the charity that pervades the heavens and unites the throngs of immortals with happyfying ties in one great union of felicitous fraternity. In the fulness of its original sublimity it seldom wanders on this earth. If found at all, it has been derived by its possessors from its home in worlds of bliss and glory, by the power of their faith in a heavenly religion.

The intelligence which such religion imparts concerning man's origin and destiny is necessary to cause the spark of this noble virtue which glows within the youthful and uncorrupted mind to increase, to the consuming of every feeling of sordid selfishness, to call into life and activity the soul's hidden virtues, and to make of man an image of the Deity.

The more the corruption of sin obscures the light of the Spirit of God in man and buries the knowledge of life's great purposes beneath the interests for passing scenes, the fainter speaks the voice of the monitor within, and the less can he feel his duty to his fellows. The numerous deviations of the human family from the paths of righteousness, the frequent violations of the holiest laws of their existence, and the many vices which divest them of their original dignity are calculated to decrease the love which

should encompass the whole of humanity. The warm current of genial affection which man's better nature inclines him to direct towards his fellows is either abused by the wily and corrupted, or scornfully repulsed by the unfeeling and debased; and the keen and bitter disappointment this produces leads him to doubt the sincerity of others to withhold the manifestations of his genuine feelings, and to make of the prudence and intelligence his experiences have given him a hard incrustation, through which his genuine and most profound sentiments are but seldom allowed to shine. Thus external and trifling things become the governors of conversation and the springs of a thousand actions, even of the better among men, wherein the heart has no part. But few individuals can know their real friends under this state of things. The world sees and deplore this.

Many are the works alleged by modern Christendom as marks of philanthropy—many of the charitable institutions boasted of as flourishing within her dominions, when the servants of God declare that the virtues and evidences of Christianity have deserted its pretending followers. But where are the works that fully demonstrate the purity of their founders' philanthropic designs apart from all selfishness? If any can be found, in what

proportion stands their number to the number of institutions that are huge monuments of schemes of boundless avarice? Are not most of the recipients of the so-called "charities" victims of unhallowed machinations of oppression, who, if man let his brother man enjoy his rights, would be perfectly independent of the "benefits" thus bestowed upon them, as in mockery of their dependence, by those who wish thereby to secure praise for generosity? Again: The feelings of men in power and influence are regarded by the multitude, and hundreds hasten to add to their happiness and oblige them in every way (because some benefit for one's self might perhaps accrue from it); but the thousand hearts of earth's less favoured ones, that heave in mighty sorrows, but have no claims upon aid and sympathy, save those which the hope of the existence of philanthropy in their fellow-mortals supplies, remain uncheered, and are but too often denied the commiseration of their equals. Spurious philanthropy lifts up her head in the small and great places of the earth, soliciting the garlands belonging to the true; and feigned affection is found in superabundance among rich and poor. There are unquestionably many in the world who mourn over this state of things and perform noble works in their sphere; but they are few in number, and are unable to change the general aspect of things. These will be reached by the saving intelligence of the Gospel, and their latent virtues called into requisition to glorify the cause of truth.

If we turn from scenes so drear and barren, and cast a glance at the history of the Church of God in the Gospel dispensation of the latter days, we shall find glorious and unsurpassable exemplifications of true philanthropy in the career of the servants and Saints of God. The Prophet Joseph and his first coadjutors in the promulgation of the Gospel's happy tidings, abandoned attention to their own individual interests as soon as the voice of God called them to labour for the salvation of humanity. Once their spirits had embraced the great purposes of God in

the world's redemption, they shrank from no sacrifice, but continued to toil for the happiness of the world, until the ingratitude and wickedness of the same took away not only all that gave comfort to this earthly life, but even life itself, from some of these great philanthropists. Many of the Elders of the Church, in order to render obedience to Jehovah's plans and conduce to the amelioration of the world's condition, left all those things that are dear to the human spirit on this earth—the blessings of conjugal and domestic happiness, and the comforts of assiduously-acquired possessions,—have braved the dangers and troubles of journeys over land and sea, faced the opposition of truth's bitter foes, and passed through scenes at the contemplation of which the reflective mind revolts too much to permit description. Many called to the ministry in these lands, who have not yet been able to show their sincere devotion to the cause of human redemption so conspicuously, disdain the comforts which their labours might gain in other vocations, and readily submit to hardships and occasional disregard, &c., that they may aid in extending true, enduring happiness. The Saints in Zion, notwithstanding many of them have fathers and mothers, wives and children, brothers and sisters, bridegrooms and brides, whose bodies moulder beneath the silent soil of Illinois and Missouri, killed by the fury of brutal mobs, continue to sustain the nation that robbed them of their sacred rights, that the few honest who live among them may yet be gathered out to share Zion's blessings ere the term of grace expire and the reward of the nation's works be measured out.

But no pen can fully describe the promptings of this heavenly virtue among the people of God, as the innumerable scenes of regenerated life in all its pleasing associations must join to sing its praise in the glory of its own universal triumph. Let us therefore indulge the hope that the demonstrations of the presence of true philanthropy among the Saints of God will ever multiply, and her glory be abundantly reflected in their career.

THE USE OF TROUBLE.—Many of the brightest virtues are like stars—there must be night, or they cannot shine. Without suffering, there can be no fortitude, no patience, no compassion, no sympathy. To enjoy life, you must be a little miserable occasionally. Trouble, like cayenne, is not very agreeable in itself, but gives great zest to other things.

HUSBANDS AND WIVES.

(Concluded from page 800.)

How few there are who properly understand and appreciate the duties and position of a husband? And how very few, even of those who do understand and appreciate them, have the moral courage, self-command, and wisdom to magnify that noble and holy position.

Men exist, of all shades of temperament, who theoretically are seemingly perfect in their character of husbands, yet practically are incapable of sustaining their theories on the marital relationship;—men whose eloquence can command the admiration and move the passions of multitudes;—men whose genius can sway the powers and affect the destinies of empires;—men whose talents can garnish their mental creations with eternal beauties, yet who cannot govern and control with wisdom the few immortal spirits committed to their guardianship for a season,—who permit their noble powers to lie hid when mingling in the family circle, or give way to the grosser portions of their organizations, degrading the noble and divine within them, and entailing their frailties, like a hereditary curse, upon their posterity, to add to and increase; thus accelerating the retrogression of the human family from the good and the Godlike. But, as stated before, it is not among those recognized by the world as mighty and powerful that our subjects will be found: they will be drawn from every-day experience in the haunts of poverty and toil.

Husband No. 1 is a good-natured, easy sort of character, who takes the world as it comes, and laughs at the kicks and cuffs of fortune. If it rains, he laughs at the ludicrous appearance of bedizened dandies daintily stepping on tip-toe through the sludgy streets, with patent boots and superfine inexpressibles daubed and splashed with mud. If it blows a hurricane, he laughs at the extra inflation of some expansive crinoline as it bobs from side to side, to the evident discomfort of its fair owner; and almost bursts himself at the sight of a tile from a neighbouring roof-top smashing some well-decorated jeweller's window and endangering the life of a casual passer-by. If one of his children knocks another child down,

or plays a practical joke of no very agreeable character on a neighbour, he laughs at the spirit displayed, and wonders why everybody else doesn't laugh as well. He takes matters easy; and if his wife chides him for inattention to anything, he laughs at her, and "doesn't see any need for her to bother herself about trifles." Ambition forms no part of his composition, and he never aspires to be any better than he is at present. If he gets something to eat, drink, and wear, nations might be turned topsy-turvy, for any interest he takes in the matter. Philanthropy is too big a word to trouble himself about; and for salvation, oh! he "hopes to be saved." If he professes to be a Saint, he "hopes to be gathered, in the due time of the Lord, and receive," &c., &c. But as for stern struggling to obtain the desired blessings, why "he is doing the best he can," according to his standard of what he can do; and, with a smiling, self-satisfied air, he works busily away at doing—nothing.

He has no governing powers, and, consequently, cannot exercise authority where it is required: therefore his children soon learn to laugh at him; and his wife, being a woman of energy, has to take the helm of household affairs in her own hand, to keep them from actual starvation. He soon feels this, but good-naturedly (?) submits himself to it, and yields himself up to the guidance of a more active and practical will. Yet, when he gets warmed up, he will talk and sing of being crowned in the celestial kingdom, and reigning, governing, and controlling in eternity. How the metamorphosis is to be produced that will change him from a willingly hen-pecked husband and a useless standstill stumblingblock in the way of progression, to be an associate of Gods filled with power and having dominion in the eternal worlds, he never troubles himself to think.

Husband No. 2 is quite the reverse of this. Sullen and morose, he looks round him with the eye of an ascetic, and seems to exist upon grumblings and fault-finders. Such a character is represented in the following anecdote:—

A man, returning home late one night, thus soliloquized—"If my wife is in bed

when I get home, I'll blow her up. What business has she to go to bed, and I out? If she is not in bed, I'll blow her up. What business has she sitting up to this hour, burning fire, and light, and coals so dear? If she has my supper ready, I'll blow her up. What business has she to be cooking at such an hour?—as if I couldn't get my supper where I was! If she has not my supper ready, I'll blow her up. How dare she have me coming in at this hour fatigued, and nothing ready for me to eat? I'll blow her up anyhow!"

When he comes home at the close of the day, his children hear the unwelcome footsteps. Then farewell to gambols and play! Cowering up in a corner, they tremble at the dreaded voice—"What are you doing there?" "Put those children to bed, wife: children ought to be in bed by sunset." A little whimpering cannot be entirely quashed. Then down comes the rod, and woe to the luckless offender! His meal is placed on the table. "Umph! victuals aint properly cooked: always the way; never get anything the same as another person. The very food, too, of all others, that don't agree with me." Only the day before, he said he should like some of the same, to try how it would agree with him. His appetite appeased, he seems somewhat mollified, when his wife ventures to inform him that "Willie wants a pair of shoes." As he says nothing, she continues with—"Nelly's wearing frock is completely done, mended and patched till it will not bear any more." He turns sharply round and gruffly demands—"Where do you think the money will come from? You are always wanting something; shoes and frocks to-day, trousers and bonnets to-morrow; never a week but there is something wanting." This is so near the truth that his wife cannot say much, only—"The wear and tear of a family need constant attending to; and you know your wages will afford it;" when up he starts, with every real or supposed grievance rolling gratingly off his tongue. Flesh-and-blood cannot endure it all in silence. His wife replies in a kindred spirit, volley after volley of hoarded wrongs ringing across the apartment, till a shower of tears drowns her utterance, and he relapses into sullen silence. No evening prayer sanctifies that abode on such a night, but feelings of spite, engendering hatred, rankle in each breast; and he, who swor to love honour,

and protect his bosom-partner, repels her brimming wealth of love, embitters her existence, murders her confidence in his manhood's nobility, and turns a home that might be happy into an abode of misery and sorrow. His children grow up and break through all restraint; while, unaccustomed to and untaught in the art of self-government, they abuse their new-found freedom, till sad experience shows them the happy mean between slavish dread and unbridled liberty; when, if the seeds of noble natures are implanted in them, they learn to mourn the sullen tyranny of an unwise and cruel father.

Husband No. 3 is a crotchety character, always starting some scheme to get rich in a hurry, or accomplish some desired purpose, but lacking energy to give it a proper trial. He will unfold his plans, and get them apparently ripe for execution, when he suddenly discovers some "insurmountable obstacle" in the way, which he never dreamed of before. A new scheme has then to be invented, plans concocted, and a line of operations carefully marked out. All he desires, he flatters himself, is within grasping distance, when lo! another "insurmountable obstacle" presents itself; and so on to the end of the chapter. He is ever anxious to obtain advice, but never condescends to act on it, unless it coincides with his own ideas; and then he desires to father his misfortunes upon the adviser. His complaint is a very common one, though it does not always show itself with the same symptoms, and in plain English is known as "sheer laziness." The fact is, he is too lazy to work, and wishes to hide it by building any amount of "castles in the air,"—a very agreeable occupation, but not a very profitable one. As may be expected, his "building" propensity prevents him from attending to such trifling concerns as the immediate wants of wife and children; consequently, they are scarcely ever in possession of the necessaries of life. His whole life seems a thriftless blank, and the good allotted him to do is ever in the distance.

Husband No. 4 is popularly known as "good company," a "choice fellow," who is ever dancing attendance on anybody else but those who have a right to his company and watchcare. He seems proud of his character as a "good fellow," and does not hesitate to rob his own family of their comforts to sustain it. His poor

wife pinches, struggles, and works to preserve a decent appearance, while he attends parties, pays visits, stops out late, and "wonders what the old woman is about." If he returns home from one of his "pleasant evenings," and finds his wife a little out of sorts, he hangs the fiddle at the door and strikes jarring chorus to her the rest of the night. He works hard in starts, and considers he has "a right to do what he likes with his earnings." Hasn't she "enough to eat?" and what does she grumble at? True, she has enough to eat, and sometimes she has to work hard enough for it; but still she "does think" he "might give her a little more of his company than he does." She "wouldn't grumble when business or duty calls him away." "Aye, that's just like you women, always grumbling over something. I'll warrant, if I were to stop in the house, you'd grumble at me for 'burning my shins by the fire.' But I won't try to please you any longer." And he keeps his word, while the heart of his wife—a heart as true as ever beat in a woman's breast—bleeds at the unkind and unjust remarks of the "good fellow," and her silent tears shed in secret corrode the mainspring of her existence. O man! man! remember the holy, self-undertaken, God-imposed duties which lay a fearful responsibility upon your shoulders, and pause ere you crush a true, warm, and loving heart, although its owner may be a little wayward and petulant betimes. Think of the many little vexatious trifles of hourly occurrence in a family to try weak woman's temper, and bring with you into your home (*your kingdom*) that same spirit of cheerfulness that among your companions has won you the title of "good fellow."

A great many more characters might be sketched that surround us in every-day life; but considerable space has been occupied already. I will therefore conclude with

Husband No. 5. Wise, brave, and noble, he seems the very idealization of a man. His broad, expansive forehead marks the seat of intellect, while his well cut and firmly set lips denote determination and fixidity of purpose. Intelligence beams from his expressive eye, and his whole character and bearing are of uniform consistency. Warm in his attachments, he loves deeply and enduringly. His active mind is ever grasping after

information, to be used for the good of those connected with him and the advancement of his kind. His wife anxiously listens for the music of his footsteps, and feels amply repaid with a smile for her care and loving consideration. His younger children climb up on his knees, as he wipes the last drops of toil-drawn sweat from his brow, and his fatherly kiss bids them rejoice at his presence. With a firm, yet kindly hand, he reins in the truant fancies and boisterous dispositions of the older ones, while with wise words that drop like pearls from his lips he points to recreative innocence. His wife delights in obeying his requests, for his wishes are ever rational and just. Grave, yet not stern, he can nevertheless unbend himself, romp with the children, joke with his friends, and kindle a genial flame of healthful and innocent mirth. But when he sees the bounds of decorum and wisdom being overstepped, his calm authority is instantly recognized, and order maintains its sway. He sees in his home the centre of his happiness and future greatness, and labours assiduously to increase the causes which produce these blessings; and while realizing that he is only striving to reach a more perfect sphere, he endeavours to be as perfect in this as the imperfections surrounding him will permit. He realizes his own weaknesses; and while striving to overcome them, he extends the mantle of charity over the failings of others, and aids them in obtaining the mastery over themselves. His wife loves him, his children reverence him, his friends respect and esteem him, and God continually blesses him. Ruling wisely and well over the little committed to his charge, he is preparing himself for a higher position, greater authority, and more extended dominion in worlds yet to come.

Dear reader—brother or sister,—If, in sketching these characters, I have touched any of your own peculiarities, do not wince over it, but look them steadily in the face and improve where you find it needful. I have been compelled to look into my own heart and examine my own character, while doing so; and I can truly say that I lay down my pen wiser than when I took it up. This one lesson seems clear—that to bear and forbear, sustain and assist are the duties of all who desire to be happy in the eternal relationships of husbands and wives.

S.

THE VISITOR.

A TRAVELLING ELDER'S VISIT—REMARKS ON FRIVOLOUS CONVERSATION.

One evening, after having walked several hours through the streets of a town in the south-east of England, I determined to visit a family of Saints, at whose house some of the young brethren and sisters residing in the same portion of the town frequently congregated. I had in previous visits observed among those who were often to be seen there, as well as among the inmates of the house, a style and tenor of conversation not congenial to the spirit of the Gospel, and felt myself obliged to exert my influence to effect an alteration in this particular. This purpose had been the reason for one or two visits before; but I had hitherto not succeeded in its accomplishment; for it seemed difficult to become master of the spirit that was there, as generally, when I introduced some point of principle into conversation, or, indeed, anything worth talking about, some one or other immediately interrupted and dispelled the influence I wished to exercise, by the introduction of "something funny." But this time I intended to show my disapprobation and urge reform.

When entering the house, I found a more numerous party assembled than I had expected; and as they all knew me, I was merrily welcomed; after which, I seated myself at the table and partook of the offered refreshment.

While thus engaged, I noticed that the conversation was more than usually gay and frivolous, and that the remarks of some, intended to be particularly ludicrous, contained some traces of pertness and petulance. I shall not undertake to give specimens of the remarks made, as the interest they could awaken would certainly never justify such a waste of ink and paper.

After listening for some time, and several attempts to turn the conversation having failed as usual, I found it expedient to proceed differently; and finding the present a most favourable opportunity, I solicited general attention, and after receiving the promise of all to listen attentively, began:—

"I hope you will not regard the re-

marks I am about to make as prompted by a desire to curb your pleasure; for I assure you that I aim at its promotion, which you will readily discover, if you give them due consideration. I shall feel exceedingly gratified if I can point out to you a mode of conversation and enjoyment that would yield more lasting and substantial benefits than those accruing from your apparently usual kind. I wish to remind you of the fact that there is a great difference between the merriment of nonsense and the joy produced by the spirit of the Gospel. The former is shallow and worthless, enervating and transitory, contrary to the influence of our holy religion; and, after a momentary and unnatural excitement, abandons the mind to discontent and compunction: but the latter is profound and precious, calm and ennobling, edifying and comforting; and the lustre of its influence suffuses the sterner hours of our lives with a heavenly serenity. Our conversation exhibits the qualities of our minds; and the persons who find empty talk sufficient "enjoyment," and prefer it to sensible and mutually instructive conversation, certainly give no proof of innate greatness, and need not wonder if thinking minds avoid their company. You are members of the Church of the Redeemer, and possess knowledge superior to the masses of your fellow-men—keys to the treasures of the highest intelligence which heaven and earth afford; and yet I never hear you mention any of those principles that ought to be the chief foundation of a Saint's joy, and whose possession distinguishes us from the Gentiles. How is this? Have you lost the characteristics of the people of God and your interest in the principles that guide them? I must believe that they do not occupy so prominent a place in your minds as they should, or they would control your conversations, would never fail in supplying lasting interest, and, if you entered into their spirit, lived in their life, and permitted them to brighten your ideas, would appear new and glorious to you every day. Remember that the Enemy of

human progress rejoices when he sees the spirit of the world succeed in ejecting or obscuring the spirit of the Gospel from or in the hearts of any of God's people, or in diminishing their elevation. You can safely escape the plans he forms for your overthrow only by seeking the intelligence and light of your religion in fulness, and regulating your whole lives thereby. If you will do this, you will have an endless succession of genuine pleasures far surpassing those which you now engage in, the emptiness of which you will soon discover and despise as you become aware of their dangers, which I cannot succeed in describing now."

Here I paused, and to my satisfaction observed that my words had made as good an impression as I could possibly expect or desire; and several testified to the

truth of my remarks, by alleging that they had really often felt remorse after their hours of "enjoyment," but never any real benefit; that the force of custom had at every opportunity resumed its right of control, leading them into the follies they committed; and that they felt desirous of reforming and securing the benefits of a calmer and more rational manner of conversation.

I then suggested several things as topics of conversation, which would be at once instructive and amusing; and a conversation ensued, lasting a considerable time; at the close of which all expressed themselves highly gratified by the evening's entertainment; and when I went away, I felt that my labours would not be lost, but produce continuous blessings among my hearers.

HISTORY OF JOSEPH SMITH.

(Continued from page 796.)

[August, 1843.]

Monday, 7th. Election of U. S. Representative and State and county officers, the Democratic ticket prevailing in Nauvoo by an overwhelming majority.

Tuesday, 8th. The Twelve in Philadelphia went out on a pleasure excursion on the Delaware river, with about 150 of the Saints. They went down to Gloucester Point, and spent the day in various innocent amusements.

Wednesday, 9th. I rode out to my farm with a gentleman.

Thursday, 10th. Rode through the city with my brother Hyrum.

Friday, 11th. "OBITUARY. (*From the Times and Seasons.*) It is with regret that we announce the death of our respected brother, General James Adama, of Springfield. He joined the Church some time ago in the above place, and had come to Nauvoo for the purpose of arranging matters preparatory to his removal to this place. He was attacked by the cholera morbus, and died on Friday night, the 11th instant. He has left an amiable family and a large circle of acquaintances,

by whom he was greatly respected, to mourn his loss. Peace to his ashes!"

Saturday, 12th. Emma returned from St. Louis. I was sick at home. Robert D. Foster having on Monday last been elected School Commissioner, and George W. Thatcher, Clerk of County Commissioner's Court, they went to Carthage to give bonds and take oath of office. When before the Court, Harmon T. Wilson, John Wilson, Franklin J. Morrill, one Prentice, and twelve or fifteen others came in armed with hickory clubs, knives, dirks, and pistols, and told the Court they must not approve their bonds or swear them into office: if they did, blood would be spilt; and pledged their word, honour, and reputation, to keep them out of office and put down the Mormons. The bonds, however, were accepted, and the mob gave notice of a meeting of the Anti-Mormons of Hancock County for Saturday next; to consider about the Mormons retaining their offices.

Elder Willard Richards was sworn into office as Recorder of the city of Nauvoo.

Sunday, 13th. I went to the stand on Sunday morning, August 13, 1843, and

preached on the death of Judge Higbee, a synopsis of which was reported by my clerk, Dr. Willard Richards.

"Brethren and sisters, you will find these words in 2 Peter iii. 10, 11:—'But the day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also and the works that are therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?'"

"I am not like other men. My mind is continually occupied with the business of the day, and I have to depend entirely upon the living God for everything I say on such occasions as these.

"The great thing for us to know is to comprehend what God did institute before the foundation of the world. Who knows it? It is the constitutional disposition of mankind to set up stakes and set bounds to the works and ways of the Almighty.

"We are called this morning to mourn the death of a just and good man—a great and mighty man. It is a solemn idea that man has no hope of seeing a friend after he has lost him. But I will give you a more painful thought. It is simple; for I never design to communicate any ideas but what are simple; for to this end I am sent. Suppose you have an idea of a resurrection, &c., &c., and yet know nothing at all of the Gospel, nor comprehend one principle of the order of heaven, but find yourselves disappointed—yes, at last find yourselves disappointed in every hope or anticipation, when the decision goes forth from the lips of the Almighty. Would not this be a greater disappointment—a more painful thought than annihilation?"

"Had I inspiration, revelation, and lungs to communicate what my soul has contemplated in times past, there is not a soul in this congregation but would go to their homes and shut their mouths in everlasting silence on religion till they had learned something.

"Why be so certain that you comprehend the things of God, when all things with you are so uncertain. You are welcome to all the knowledge and intelligence I can impart to you. I do not grudge the world

all the religion they have got: they are welcome to all the knowledge they possess.

"The sound saluted my ears—'We are come unto Mount Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.' (Hebrews xii. 22, 23, 24.) What would it profit us to come unto the spirits of the just men, but to learn and come up to the standard of their knowledge?"

"Where has Judge Higbee gone?"

"Who is there that would not give all his goods to feed the poor, and pour out his gold and silver to the four winds, to go where Judge Higbee has gone?"

"That which hath been hid from before the foundation of the world is revealed to babes and sucklings in the last days.

"The world is reserved unto burning in the last days. He shall send Elijah the prophet, and he shall reveal the covenants of the fathers in relation to the children, and the covenants of the children in relation to the fathers.

"Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother.

"To the mourners I would say—Do as the husband and the father would instruct you, and you shall be reunited.

"The speaker continued to teach the doctrine of election and the sealing powers and principles, and spoke of the doctrine of election with the seed of Abraham, and the sealing of blessings upon his posterity, and the sealing of the fathers and children, according to the declarations of the Prophets. He then spoke of Judge Higbee in the world of spirits, and the blessings which he would obtain, and of the kind spirit and disposition of Judge Higbee while living; none of which was reported."

(To be continued.)

A BOTANICAL MAGNET.—A little plant is found upon the prairies of Texas, called the "compass flower," which under all circumstances of climate, changes of weather, rain, frost, or sunshine, invariably turns its leaves and flower towards the north, thus affording an unerring guide to the traveller who, unaided by the needle, seeks to explore these vast plains alone.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 17, 1859.

THE FARCE NEARLY PLAYED OUT.—Some three or four years since, the citizens of Utah were quietly and peaceably pursuing their daily avocations, building houses, planting orchards, beautifying and adorning their homes, and making the wilderness to blossom like the rose, and enjoying the blessing of Heaven on their labours. Peaceful and law-abiding in all their relations with the General Government, as well as in their social and domestic relations, and sober and industrious in their habits, they were fast gathering around themselves a competency of the necessaries and comforts, and many of the luxuries of life, and rapidly advancing in wealth and independence. Hid up in the valleys of the mountains, whither they had been driven from the United States, after having been robbed and plundered of nearly all they possessed, they had, by their industry, reclaimed those valleys from desert and howling wildernesses, and converted them into fruitful fields. Shut out from the world by hundreds of miles of deserts and mountains, they were pursuing the even tenor of their way, rejoicing in the smiles of a kind and beneficent Providence, worshipping God and keeping his commandments unmolested, and seemingly beyond the reach of their former foes. The vices and follies of the world were scarcely known among them. Sobriety, honesty, and industry were the general and prevailing characteristics; intemperance, drunkenness, theft, or other immoralities, were the rare exceptions. Suddenly, and without just cause, the beauty of this scene was destroyed by the cry of "treason," "robbery," and "murder." Faint, and in the distance at first, it rolled and swelled till it overspread the nation and was echoed and re-echoed throughout the length and breadth of the land; and wicked and malicious scoundrels, in revenge for their inability to practise their abominations with impunity among the Saints, joined in the outcry, till at length the Government felt called upon to take the matter in hand and remedy the evil by removing the then officers of the Territory and appointing others in their stead.

The Territorial officers, from the Governor down, were removed, and their places, with one or two honourable exceptions, were filled with the avowed and most bitter enemies to the citizens. These foreign and unfriendly officers entered our peaceful vales in the spring of 1858, backed by an army of several thousand men, for the ostensible purpose of enforcing obedience to the laws and effecting a moral reformation among the inhabitants. In the wake of the army followed thousands of camp-followers, drunkards, gamblers, thieves, robbers, and murderers,—the scum and off-scouring of the world. For eighteen months have these officers been administering the laws in Utah. The courts have been in almost constant session, backed by this glorious army. The courts of "justice" have been surrounded by hundreds of shining muskets and bristling bayonets, and all the energies of the Judges, lawyers, Marshals, and perjured witnesses have been put in requisition to hunt up and ferret out some one of the awful crimes and abominations which were so bountifully charged upon the "Mormons," but without success. In no one instance have they succeeded in their efforts, notwithstanding the resources and facilities at their command, and for the best of reasons—because they did not exist.

They have prosecuted their researches with a zeal worthy of a better cause; but in every instance they have signally failed.

Their attempts to destroy the Prophet and people of God have thus far failed. Passing over the many flagrant and glaring violations of all law, order, precedent, and justice which these learned and honourable Judges have committed, in their great zeal to "sustain the *majesty* of the law," and which are so abundantly manifested in the reports of their proceedings as contained in the public journals, we come to the great "moral reformation" which has been effected in, we will not say the citizens, but Territory, cities, and towns of Utah.

In place of the former peace, quiet, industry, and sobriety, are idleness, drinking, gambling, cursing and swearing, and fighting. Theft, robbery, and murder, by day and by night, in the streets and in the houses, are the order of the day; and little or no effort is made by those zealous Judges to bring the offenders to justice. The wicked slay the wicked, almost with impunity. The attention, zeal, and energy of those valiant defenders of the "*majesty* of the law" are so taken up and absorbed in their efforts to hunt up "Mormon" offenders and "Mormon" abominations, that those committed daily in their sight pass almost unobservedly by.

But it will not last. A change will come. The farce is nearly played out. The Saints will again be delivered from these unwelcome presences—these unhallowed influences. Already a brighter day begins to dawn upon Deseret. The Lord is still mindful of his people, and will work their deliverance. Several of those officials sent out by Government to Utah, and who have been conspicuous in the persecutions and annoyances of the Saints during the past eighteen months, including two of the Judges, have already become weary of the contest and left the Valley. Many of the army hangers-on have also departed for more congenial climes; and, on the whole, the prospects for the future in Utah are cheering.

THE ESSAYIST.

PROGRESSIVE STATES, TRANSITORY STATES, AND ETERNAL STATES.

(Concluded from page 793.)

PART V.

Eternal Wisdom doeth all things well,
And out of evil brings forth lasting good:
Though Earth appears now like the bride of hell,
She shall bring forth celestial brotherhood.
These states of trial have a grand design
To prove the lasting and Divine of things,
That Earth may with eternal worlds combine,
And Christ and Saints be crowned her Priests
and Kings.

Let us here make a summary of the views and understanding of the preceding Parts. It has been seen that existence is essentially and eternally progressive, and that the progressive disposition or tendency of the universe is inherent, uncreated, and indestructible. This is true of existence in its most primitive, unorganized, and unsubdued condition, or, in other words, in its uncreated state; and it is true of existence organized and subdued to the will and design of Deity, and brought into the grand universal system of worlds in-

habited by sentient life and peopled with immortal souls. According to the most primitive idea, this disposition or tendency of existence may be considered one of activity and motion; but, according to the higher signification given to the idea by the economies of creation and Divine legislation, it may be affirmed that the proper condition of the universe is one of progress. In treating of the philosophy of states, it was seen that all the higher meanings and views of existence were given by the creative and legislative impress of Deity. Out of the grand economies of the Creative and Legislative Ones grow states and a classification of states, with their beings, orders, relations, positions, authorities, laws, glories, dominions, and, indeed, all belonging to states. In the classification we con-

sidered stood Progressive States, Transitory States, and Eternal States. The last and highest class of states belong to worlds, systems, and universes, when adjusted, harmonized, and brought into eternal relations. The Gods in their wisdom and experience discern and comprehend what is most desirable in the relations and conditions of things and beings, and of states and the adjustment of states; and to the consummation of what is best they bring their created worlds, with all the inhabitants thereof. When they have brought about the best relations, worked out for their creations proper states, and reached the adjustment and harmony of states, then they make them, in the legislative sense, abiding and eternal. Thus will it be with our world; and to this adjusted, harmonized, and eternal state our God designs to bring Earth, redeemed with its inhabitants. But we have seen that before this adjusted and eternal state of immortals is reached, the transitory, probationary states of mortals must come. This class of states was illustrated in Part IV. as bridges in the creative and legislative economies of Deity, which the Eternal Ones construct for their created worlds to pass from the first eternal side to the last eternal side, where immortal, eternal, glorified beings stand, and where are blended the double natures of man—the spiritual and physical, or, according to a higher sense, the Divine and the human. These transitory states, designed to reach the great ends of Deity, are temporary, educational, and preparatory; and they are states of trials, disciplines, and tests. To this summary we may add a few passing remarks connected with views of Earth's eternal states.

During the economies of transitory creations and probationary, transitory states prepared for the trial of intelligent, responsible beings, the arrangements, appearance, and conduct of worlds do not correspond with those of worlds which have entered into eternal estates. Indeed, taking Earth and Man as an example, the arrangements, appearances, relations, and intercourse which characterize the society of probationary, transitory worlds are directly the reverse of those which characterize the society of adjusted eternal worlds. Yet, there is a Divine object and wise end as the *ultimatum* of all this. The enlightened theologian, whose soul is inspired with sublime faith in him

who doeth all things well, will see Divine meaning everywhere, and ultimate good in everything, a glorious consummation of the whole, and a righteous adjustment as the *finale* of the probationary course. He will, by the inspiration of this sublime faith, see God moving with the courses of nations, marking their destiny, and weighing them in the balance of justice. Indeed, from the beginning, when Adam gave the origin and course to this probationary world, down to the end, when Jesus shall consummate his work and take a redeemed world into eternal states, the man of faith may discern Deity directing the world towards the great adjustment, and shaping its ends to fit eternal states. Still, the facts of the present and the past remain; and though the end of all be good, and the consummation of this world's probation glorious, still, there has been and is on Earth almost the reverse state of things to that which will obtain when God's will shall be done on Earth among men, as it is in the heavens among eternal beings.

Taking, then, Earth and mankind as our example of worlds passing through their probationary, transitory states, we have seen that the arrangements, relations, intercourses, and actions of society and nations, during their period and states of trial, differ almost reversely from that which obtains in the eternal societies of redeemed, adjusted worlds. Of course, also, a different class of beings rule, other motives inspire them, a higher conduct characterize the heads and leaders of the people, and Diviner principles prevail in the societies of eternal states than what are found in probationary, transitory states. On Earth among men have been seen the eternal kings, princes, priests, and chosen of God, in the character of shepherds, ploughmen, fishermen, and sons of labour generally, while the real beggars and puppets, or the tyrants and wicked of mankind, have reigned and held sway. Here there have prevailed wars, hatred, murder, robbery, and horrid strife and villany in ten thousand forms. Here death and devils, changes and unpleasant relations have taken up their abode. Here truth has had to succumb to error, virtue has been crushed beneath the ponderous heels of gigantic vice, and society poisoned by its pestilential breath; and here the wicked have reigned, and the people mourned.

But in eternal states, where God and

Christ and his Saints will by-and-by dwell together, and where the redeemed of Earth of every glory will live to everlasting good, and according to the will and pleasure of the Father, there will be found the very reverse of that noticed as characteristic of this probationary, tran-

sitory world. Nevertheless, it should ever be borne in mind that all things work together for good in the economies of God, and that probationary, transitory states are designed *expressly* that adjusted, glorified, eternal states of redeemed beings may be worked out.

CORRESPONDENCE.

AMERICA.—DESERET.

President's Office,

G. S. L. City, October 6, 1859.

Elder A. Calkin.

Dear Brother,—But little of much moment has transpired since writing to you on the 17th and 20th ult.

The latest and most reliable rumours state that President Buchanan and his Cabinet have resolved to remove from Utah all grievances and annoyances to her population, and that the troops are to be removed to the Colorado, and so on south, beginning with one or more regiments this fall and winter. No orders to that effect have as yet been made public; but there are several indications that such may be the case. Should these rumours prove correct, the Government will have stopped one great leak in the public treasury which has been and is flowing to the support of profligacy and oppression.

Our Annual Fair began in this city on the 3rd instant; and, notwithstanding various untoward circumstances, was quite creditable to the skill, taste, and industry of many who have at heart the true interests of our temporal prosperity.

It was kept open during three days, and on each day the Social Hall was crowded with spectators. There was a marked advance over last year in cloth and many other manufactured articles, including a pig of lead from Beaver County, but no pigs of iron as yet—an article so much needed.

Secretary Hartnett left for his home in St. Louis a few days after brother Hooper and company started; and some think that he does not intend to return. Judge Sinclair has also started for the States, by the way of California; and Judge Cradlebaugh merely opened court in Carson Valley, adjourned to the 10th inst., and went into California. It is considered doubtful whether either of them again visit Utah.

Prospects continue to be flattering that the number who delight in iniquity will be much smaller in the Territory this winter than during the two winters past.

May the blessings of Israel's God attend you and all who love the truth!

Your brother in the Gospel,

BRIGHAM YOUNG.

UTAH NEWS.

(From the *Mountaineer*.)

COTTON.—We have had several specimens of cotton, raised in this city, laid on our table during the past few days. We recommend our citizens to raise their own cotton for home consumption, as we feel satisfied, from the specimens we have seen, that each family can do it.

(From the *Deseret News*.)

MORE COTTON.—Specimens of cotton, grown in various localities in the city, are al-

most daily laid upon our table. The quality of all that we have seen is very good. Gen. Rich in the 17th Ward, E. W. East in the 14th Ward, and many others have made experiments in growing small quantities of that useful article this season, which have resulted favourably, proving conclusively that it can be produced here without much difficulty.

ANOTHER SUGAR MILL.—Last week we saw the mill of Mr. W. Woodruff in full operation. It is worked by one horse. The

cylinders are smaller than those of Mr. Young's mill, but seem to express the juice exceedingly well. Of course it is not expected to press out as much juice in a given time; but it is marvellous what a pile of canes are eaten up by this little machine in a single hour.

May all their expressings be full of sweetness!

DEPARTURE.—Judge Sinclair leaves to-day for California, and from thence he intends to return to the Old Dominion, by the Isthmus.

THE MULE SALE.—It is reported and generally believed that, after selling some sixty or eighty of the Government mules at Camp Floyd, on the 20th inst., as per advertisement, counter orders were received from the War Department, whereupon the sale terminated immediately; and that, instead of selling any more Government animals, they wish to purchase nearly as many as they have sold. If such be the case, there may be some truth in the rumour that one of the regiments at Camp Floyd will soon be under marching orders for the Colorado, either to take a hand in the Mohave war, or to be ready for some other service in the spring.

(From the *Mountaineer*.)

CAMP FLOYD.—Mr. R——, recently from Camp Floyd, says he visited the place for the purpose of purchasing mules at the late sale; and that only a part of the mules advertised were offered. The reason, Mr. R—— said, was, that an order from the War Department had been received, countermanding their sale. Rumour says that a regiment of the troops is ordered to move towards the Mexican frontiers, and that the Quartermaster will have to purchase mules for that purpose. This cannot be easily done in Utah, except the mules recently condemned and sold by the Government are re-purchased. Mules or horses once condemned are not exactly suitable for re-sale.

REFLECTIONS ON SOCIETY IN UTAH.

Messrs. Editors,—In the year 1847, the pioneers entered this now beautiful valley. Sterility presented itself to their view. The compensation was, they were a thousand miles from those who determined their expulsion from civilized society to the confines of Mexico, and whose barbarous shout could almost be heard, that "the Mormons

would starve to death, and thus it would end."

A few years sufficed to make this wilderness reverberate with the clang of industry, and the soil to yield its treasures. We could walk our streets at night, recreate, mingle in the joyous dance, visit our theatre; in short, we could see no drunkenness, nor hear of midnight assassinations. Seductions, whoring, rapes, and their long list of concomitants were not known.

A few brief years, and merchants wended their way to Utah, after the road was made, and the practicability of obtaining a livelihood was demonstrated, and Uncle Sam had, in the magnanimity of his soul, taken us voluntarily into his embrace by the treaty of Guadalupe Hidalgo, and made us partake of his enlarged benevolence. With the merchant came evils, and two men fell victims to outraged conjugal rights. The example thus set is now followed and endorsed. The seducer must die. Two deaths by violence occurred in a period of ten years. Happy Utah! Shall we ever see those days again?

In the year 1857 it was determined that Utah's prolific vales should be the theatre of civilized action. Uncle Sam determined that in this country troops should be quartered, and that gamblers, blacklegs, and folks in general should come, and the old settlers of the vales should yield up peace, quietness, and order to revelry; and that debauchery, murder, rapine, &c., should stalk at night and at day. Liquor shops were opened, and the damning poison spread around, till murders, coldblooded, in the brief space of two years, numbered ten. Gambling became fashionable, and our laws disregarded. Gamblers were jurors, U. S. deputies, &c. Fire-arms became necessary to buckle on, till nearly every boy carries one, and the drawing of them are as easy as the falling of a log. And how many good citizens will yet bite the dust before our city fathers will protect us, this deponent cannot say. Rowdies colleague with rowdies, till robberies of stock and houses, and shootings are of frequent occurrence.

The home courts of Utah are suppressed, their officers silenced, their proceedings vetoed, and the foul Mountain Meadow massacre is allowed to go unpunished, while thousands have repeatedly asked for a thorough investigation of the whole matter. The purse of private citizens has been placed at the disposal of the officers. The influence of the most influential has been offered, and the appointment of a deputy solicited who possessed the nerve and ability to fetch the murderers as charged. But "No, sir; I will act the dog in the manger, —neither go myself nor allow any one else."

If deputies must be appointed, it must be those who are deeply interested to smother and not expose crimes.

The court for the First Judicial District must be held two hundred miles from the proper place. The howl must still be that murders are as thick as sunflowers in the district. One man convicted of forgery, and two men naturalized, and the Judge returns to Camp Floyd as a committing magistrate. No murderer is arrested, and no effort made

to magnify the supremacy of the law for which Uncle Sam pays millions, and no one must be allowed to do it; for from afar men came to try, punish, hang, and use up the lawless; and you, citizens, stand, gaze, wonder at our activity. You, officers, stand on one side, and give us uncontrolled sway, and see us vindicate the majesty of the law. We have been and are lost in wonder, love, and praise of the result.

UTAH.

AMERICAN ANTIQUITIES, CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 787.)

The ordinary dimensions of the mounds are, however, considerably inferior to those here mentioned, and generally range from six to thirty feet in perpendicular height, by forty to a hundred in diameter at the base. In accordance with their different characters, these earth and stone-works have by scientific inquirers been classed under several heads—namely, enclosures for defence, sacred and miscellaneous enclosures, mounds of sacrifice, temple mounds, sepulchral mounds, &c., which at once indicate the various purposes for which they are supposed to have served, partly from their resemblance to those of Mexico, the purposes of which are known, and partly from their unmistakable characteristics. The works, the features of which prove beyond a doubt that they must have been constructed for defence, usually occupy strong natural positions, which give evidence of having been selected with profound skill and great care. They are all contiguous to water, generally on the steep banks of a stream, by which one side of the enclosed area is defended, and the vicinity of higher lands from which they might be commanded has everywhere been avoided. While the approaches in general are made as difficult as possible, access to the fortified position is, on one or two points, allowed to be comparatively easy; and for the protection of these points, the skill of the builders has been taxed to the utmost. A watch-tower or alarm-post, in the guise of a mound, is generally found close to them; and they are defended by two or sometimes more overlapping or concentric walls. In addition to the skill evinced in the choice of position, we must further remark the industry that has reared the works, and the strong conviction of their necessity which must have been entertained, as the stones which, together with earth, form the component parts of the walls,

are often foreign to the locality, and must have been brought from a considerable distance. In a large proportion of the works, the square and the circle, separate or in combination, very frequently occur; and it has been ascertained by careful admeasurement that in almost every case where they do occur, and even in those cases where the embankments and circumvallations are as much as a mile and upwards in extent, the circles are perfect circles, and the rectangular works perfect squares,—circumstances which prove that the builders must have proceeded on scientific principles. It has also been proved that wherever the locality has been deficient in a natural supply of water, or the position of the works has rendered access to this difficult, the deficiency has been rectified by the establishment of artificial reservoirs within the fortifications. Those enclosures which, from their peculiarities and position, are deemed not to have been intended for defence, and are consequently supposed to have constituted that sacred line which, among all primitive people, has marked the boundary of the space consecrated to their religious worship, are frequently of very considerable extent. This circumstance has induced the belief that they have not only enclosed that which has strictly been considered the temple, but that they have embraced likewise some sacred grove, as was the case among the ancient Britons and other nations of the Old World; or, what is more probable, the dwellings of the priesthood, as was the case in Mexico and Peru. The correctness of applying a sacred character to these enclosures is proved by the numerous earth altars which have been found in the enclosed areas, as also by the frequent recurrence of pyramidal structures within their precincts, which fully correspond to those of Mexico and Central America, except that they are

not constructed with stone, and that, instead of being ascended by broad flights of steps, their summits are reached by graded avenues or spiral pathways. Upon the summits there are, indeed, no vestiges of buildings or mural remains; but as the builders had probably either declined from, or not attained to the same degree of civilization as the constructors of the southern cities, their edifices may have been of wood, and consequently more perishable. In the Southern United States, from Florida to Texas, the remains, as has been stated, approach nearest to those of Mexico and Central America; the mounds are pyramidal in form, and their relative positions seem to imply a regular system; broad terraces of various heights, elevated causeways, and long avenues are of frequent occurrence; but enclosures, and particularly those of a military character, are rare. In these States, however, much remains to be learned relative to the aboriginal remains, which are only now being scientifically and systematically examined. With reference to all these works, the same remark will hold good—that, though tribes of half-savage Indians in different parts of the country have erected fortifications in many respects evincing a certain degree of affinity to the ancient works alluded to, they are invariably greatly inferior to these; and though the Indians are sometimes found occupying the sites of the various non-military structures, and apparently putting them to uses in a great measure similar to those for which they are supposed to have been originally intended, yet, independently of all other indications, the tribes in these cases always confess that they are availing themselves of the works of predecessors of a much anterior date—predecessors to whom, in their traditions, they always assign great superiority over themselves. The strongest and most indisputable evidence in favour of the antiquity of these works of man is, however, afforded by the monuments which nature has raised on their ruins. In numerous cases where the forest trees which now cover the great majority of these mounds and embankments have been examined, annual rings, denoting a growth of from 600 to 800 years, have been counted on their trunks. But even these 800 years do not bring us near to the date of the erection of the works; for it has been observed by

those who have given attention to these matters, that a homogeneity of character is peculiar to the first growth of trees on lands once cleared and then abandoned to nature, whereas the sites of the ancient works which we have been describing present the same appearance as the circumjacent forests, being covered with the same beautiful variety of trees. In a discourse on the aborigines of the Ohio, the late President Harrison, of the United States, after having stated that, upon the first clearing of the forest, certain trees of strong and rapid growth spring up in such profusion as entirely to smother the others of more weakly nature which attempt to grow in their shade, expresses himself as follows:—“This state of things will not, however, always continue. The preference of the soil for its first growth ceases with its maturity: it admits of no succession on the principle of legitimacy. The long undisputed masters of the forest may be thinned by the lightning, the tempests, or by diseases peculiar to themselves; and whenever this is the case, one of the oft-rejected of another family will find between its decaying roots shelter and appropriate food, and, springing into vigorous growth, will soon push its green foliage to the skies, through the decayed and withering limbs of its blasted and dying adversary; the soil itself yielding it a more liberal support than any scion from the former occupants. It will easily be conceived what a length of time it will require for a denuded tract of land, by a process so slow, again to clothe itself with the amazing variety of foliage which is the characteristic of the forests of these regions. Of what immense age, then, must be those works, so often recurred to, covered, as has been supposed by those who have the best opportunity of examining them, *with the second growth after the ancient forest state had been regained!*” In the north and north-western part of the territory over which these ancient remains spread, in Wisconsin, and also in a certain measure in Michigan, Iowa, and Missouri, the earth-works assume a character so different from any we have as yet surveyed, as almost to induce the belief that they must be the productions of a distinct race. Yet the transition is not abrupt; for instances of the peculiar mounds which we are about to describe occur, though isolated, in Ohio also.

(To be continued.)

PASSING EVENTS.

GENERAL.—The number of earthquake shocks experienced at Copiapo on the 5th of October amounted to 117. Advice received from Constantinople state that storms of unparalleled violence prevail in the Black Sea: all the vessels out at sea have been driven

on shore, and about 80 vessels have been lost: the coast is strewed with wrecks as well as hundreds of corpses. Advices from the seat of war state that a sharp engagement took place on the 25th instant between the Spanish troops and the enemy: the losses of the Moors were heavy: on the Spanish side the casualties were 80 dead, and 400 wounded. Accounts from Hungary state that the national demonstrations against the Austrian Government were increasing: all ranks and classes take part in them.

MARRIED—In G. S. L. City, on the 22nd Sept., 1859, by President Brigham Young, John A. Hunt, of Grant'sville, and Miss Elizabeth Tilt, late of East Brooklyn, New York.

POETRY.

VANITY OF HUMAN OPPOSITION TO GOD'S WORK.*

Say, can ye stay the work that God's begun?
 Say, can ye stay the course of yonder sun?
 Say, can ye stay the hosts of heaven above?
 Or cause the foaming waves to cease to move?
 Frail man may lift his puny arm, and try;
 But all is vain while Israel's God is nigh!
 Brave champions, on! Let faith your souls inspire,
 Though bigots rage and fan the martyr's fire,
 And blood-stain'd stakes appear within our view.
 Press on! press on! the enemy subdue!
 Go, tell the nations Zion's standard's reared,
 Where heaven's King shall ever be revered—
 Where truth and justice ever may be found—
 Where men with slavish fetters are not bound.

Fear not, but on! take courage, and be bold:
 Go, gather home the sheep of Israel's fold;
 Go, search the rocks, the dens, and caves of earth;
 Go, till ye've found the sheaves of endless worth.
 Heed not the howling cries of learned men,
 The slanderous epithets and proud disdain
 Of hireling priests, craftsmen of Babel's shore;
 For soon their craft will fall, and rise no more.
 Go, speak the truth, though you the world despise,
 And men with Reverend names indignant rise:
 The press, the pulpit, and the fens of hell
 Have vainly strove the work of God to quell.
 We'll win the day, nor will we quit the field
 Till truth shall triumph, and foul error yield!

W. BARON.

* The above lines are from an old manuscript found in the Office.

MONEY LIST, NOVEMBER 1—DECEMBER 5, 1859.

Isaac Fox (per G. Teasdale).....	£23 13 0	Brought forward.....	£170 10 34
John McComie (per do.).....	12 6 0	Willet Harder (per T. Harding).....	3 6 6
A. N. McFarlane (per do.).....	1 13 4	M. H. Forscutt (per do.).....	1 13 9
E. L. T. Harrison (per J. D. Ross).....	37 13 7½	J. H. Nelson (per do.).....	5 12 2½
W. G. Noble (per W. Budge).....	24 9 1½	E. Hanham (per W. Moss).....	4 1 4
R. Aldridge (per do.).....	8 0 6	George Reed (per do.).....	2 1 2
John Clarke (per do.).....	2 17 11	Charles Astle (per do.).....	0 19 7
Samuel Carter (per do.).....	0 7 0	Cape of Good Hope Mission.....	40 0 0
E. L. Sloan (per C. F. Jones).....	4 2 2	Thomas Crawley.....	2 0 0
W. Hallis (per do.).....	4 4 11	John K. Grist (per T. Crawley).....	0 7 4
C. C. Shaw (per do.).....	1 19 8	Edward Oliver.....	6 0 0
W. T. Cromar (per do.).....	1 7 7½	W. H. Perkes (per E. Oliver).....	2 13 2
David John (per J. Cook).....	5 14 0	Thomas Liez (per do.).....	2 5 0
Aaron Nelson (per do.).....	3 0 0	John Griffiths (per B. Evans).....	0 14 2
C. R. Jones (per do.).....	2 0 0	E. Burgoyne (per do.).....	1 9 3½
Edwin Scott (per W. Bayliss).....	4 12 9	Edwin Price (per do.).....	0 3 7
William Jefferies (per do.).....	3 6 7	Hugh Evans (per do.).....	0 3 6
James Evans (per C. W. Penrose).....	5 19 7½	J. Colledge (per do.).....	2 3 2½
Lewis Bowen (per do.).....	13 0 8½	John Davies (per do.).....	1 0 0
J. Redington (per do.).....	1 12 1	E. D. Miles (per do.).....	1 12 1½
J. Stanford (Durham) (per T. Wallace)...	3 6 10	Thomas Rees (per do.).....	1 3 0
J. Stanford (per do.).....	8 9 0	Mark Barnes.....	1 0 0
H. W. Barnett (per do.).....	1 13 10		
Carried forward.....	£170 10 8½		£250 15 8½

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, JEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

No. 52, Vol. XXI.

Saturday, December 24, 1859.

Price One Penny.

THE BIBLE AND UNINSPIRED TEACHERS.

BY ELDER G. C. FERGUSON.

The history of man furnishes incontrovertible proof that an idea more or less developed of the existence of Deity has a place in every human breast; and it being granted that there is a God, it seems to follow, as of very necessity, that he must be represented on the earth by a Priesthood. Hence the most debasing idolatry has its grades of ecclesiastics, and the most enlightened "Christianity" has its "Right Reverend Fathers in God," and its more modest (but still "Reverend") "ministers of the Gospel."

Dr. Whately, in his "Logic," introduces "a string of conditional syllogisms," "abridged into a sorites," which is supposed to prove that this Christian hierarchy is necessary. The argument runs as follows:—

"If the Scriptures are the word of God, it is important that they should be well explained; if it is important that they should be well explained, they deserve to be diligently studied; if they deserve to be diligently studied, an order of men should be set aside for that purpose: but the Scriptures are the word of God; therefore, an order of men should be set aside for the purpose, &c."

Now, every one will admit that as "the Scriptures are the word of God, it is important that they should be well explained,"

and also that they should be "diligently studied." But we had better think a little before we admit that the Scriptures will be well explained by an order of men being set aside to study them. The ancient Scribes and Pharisees, for instance, were profound students of the Scriptures; and yet they were as benighted and impervious to the light of truth as the veriest heathens. The men who sat in the great Councils of the Christian Church were deeply studied in the Scriptures, and yet their elaborate decisions are only an elaborate proof that "the letter killeth."

A celebrated French Professor (E. Quinet) thus comments upon these Councils:—

"What, then, shall I say of those assemblies which summon to their bar both heaven and earth? There the majority and the minority were disputing, in God, the very substance of the future. They decreed not particular laws, but the ideas and dogmas upon which the new world was about to be formed. Terrible contests took place: they pursued one another even into the depths of the deserts. Never did the human mind show a more wonderful audacity than at the moment when it was in the greatest humility. Eternity, God, the past, the future of the world, life, death, the creation, how immense soever were the subjects in deliberation, were all finally settled by these

simple words—"Does that please you all?" It does."

These instances ought to make us pause before we assent to the idea of studying the law of God by proxy. Peter, addressing the Saints in his day, says—"Ye also, as lively stones, are built up a spiritual house, an holy Priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." We infer from these passages that, in the days of Peter, all who were experienced or worthy among the Saints were ordained to the ministry; and thus the Priesthood were not "an order of men set aside" or apart from the people, but the bulk of the people themselves. This peculiar feature of the Church of Christ—a feature which of itself separates that Church from all others—seems to have been entirely overlooked by professional interpreters of the Bible, or, at least, by the majority of them; for Martin Luther perceived it, but jumped to the conclusion that every Christian is a Priest, which is also erroneous; for all the Priesthood were ordained by laying on of hands. Hence Paul instructs Timothy to "lay hands suddenly on no man."

It is undoubtedly true that they who make the study of the Scriptures their profession will get to be more mighty, so far as the letter of the law is concerned, than those who only study them occasionally as they have opportunity. But the object of studying the Scriptures at all is not that men may get a knowledge of their literal contents only, but that they may know God, the Author; for "This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) This

knowledge, so important to mankind, is not obtainable by merely studying the revelations of God to others, but by so living that we may get revelation for ourselves; for "No man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him." (Luke x. 22.) We have an example of this in the life of Peter. "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (Matt. xvi. 16, 17.) Jesus then proceeds to tell Peter that upon this rock—namely, the rock of revelation, he will build his Church, and that "the gates of hell shall not prevail against it."

Here, then, is strong and indisputable evidence that revelation must be both universal and continuous; and we might as well contend that the sunlight of yesterday will enable us to see to-day as argue that the revelations of the first century will meet the requirements of all succeeding generations. How strangely inconsistent, then, that those who profess such reverence for this rock of revelation should heap to themselves teachers who are bound on oath to maintain that it is no longer needed—who first demonstrate that the rock is the only sure foundation, and then straightway build upon the sand! Believing that the things of God are known only by the Spirit of God, they nevertheless set aside an order of uninspired men to expound them! Surely, when the "blind lead the blind, they shall both fall into the ditch."

SEMI-ANNUAL CONFERENCE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

(From the "Deseret News," October 12, 1859.)

JOHN V. LONG, Reporter.

Convened in the Tabernacle, Thursday, October 6, at 10 a.m.; President Brigham Young presiding.

ON THE STAND:—Presidents Brigham Young, Heber C. Kimball, and Daniel H. Wells;

Of the Twelve Apostles—Orson Hyde, Orson Pratt, Wilford Woodruff, John Taylor, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards;

Seventies—Joseph Young, Zera Pulsipher,

Albert P. Rockwood, Horace S. Eldredge, and Levi W. Hancock;

High Priests—John Young, Edwin D. Woolley, Samuel W. Richards, John M. Bernhisel, William W. Phelps, Samuel L. Sprague, and Thomas B. Marsh;

Presiding Bishop—Edward Hunter;

Presidency of the Stake—Daniel Spencer and David Fullmer;

Patriarchs—John Young;

Reporters—George D. Watt and John V. Long.

Choir sang, "Great is the Lord."

Prayer by President John Young.

Singing by the choir.

President B. Young said that, as this was the monthly fast day, the services would be conducted as on all regular fast days; that the privilege would be granted to the Saints to speak those things that were in their hearts, and to confess their faults one to another. He spoke of the inclinations of the human family to mingle with and participate in the surrounding influences in which they dwell; that it is the peculiar privilege of the Latter-day Saints to associate together, free from surrounding influences; said that through the fall we are prone to evil, but when our spirits came into our bodies they were free from evil—they were pure and holy, and prepared to receive instructions from the source of all good; that, notwithstanding the power of the Evil One, the spirit of man will reign predominant privately, if it cannot publicly; that the time will come when people will not be tempted as they are now, for the intelligence diffused among them will be sufficient for them to live without temptation. Advised the Latter-day Saints to let their light shine—to let the spirit within them come off conqueror; also, when tempted and buffeted, to keep their mouths closed, instead of diffusing abroad that which the Evil One puts into their hearts; if they had anything good in their minds, he counselled them to speak of it, but to keep the bad feelings to themselves; that it was their privilege to diffuse light and knowledge to the nations of the earth. He then allowed the congregation to occupy the time.

Ten persons bore testimony to the truth of the Gospel revealed through Joseph Smith; after which Elder McAllister sang, "Do what is right;" and when nine others had spoken, he sang, "The moral conflict." Seven more spoke; and at two o'clock, the meeting was dismissed till five, p.m.

President B. Young told the people that whatever they did should be done by the dictates of the Holy Ghost; remarked that the religion of Jesus comprehends all sciences, every species of mechanism, and

that it will drink up the whole earth with its philosophy and intelligence.

Benediction by Elder Erastus Snow.

5 o'clock, p.m.

Singing. Prayer by President John Young.

Elder Orson Hyde addressed the congregation on the pre-existence of man, giving it as his opinion that we each signed a document before we came here, by which we promised to be faithful to our God and to our covenants while we dwell in this mortality.

President B. Young bore testimony to the truth of the great work of God, and recommended principles of honesty, truthfulness, and obedience to the laws of God in this life, and thereby secure an eternal identity, with eternal lives in the next estate.

Singing by the choir.

Benediction by Elder Ezra T. Benson.

Friday, October 7; 10, a.m.

Choir sang, "Behold a king shall reign in righteousness."

Prayer by Bishop L. D. Young.

Choir sang, "How beauteous are their feet."

President Brigham Young spoke from the text—"Except ye are one, ye are not mine." Said that all the heavenly host were one in mind, and that they agreed with their Dictator; that there could be no feeling, no suggestion, no sentiment entertained different from those entertained by the man or being that dictates them; the principle of oneness will save the people, but no people can be one except upon the principles of eternal life; the world is full of discord, strife, vanity, and it must so remain, unless righteousness brings about this oneness; all thrones, kingdoms, principalities, and powers that are not concentrated in this oneness must and will crumble to pieces. He also pointed out the duties of the people towards their Bishops; showed how a man would increase in wisdom and knowledge, if he was prayed for, and the faith of his Ward was centred upon him; spoke of the follies of the people in their intercourse with each other; reasoned at some length on the duties of husbands and wives; admonished the people to live above the law; said the people were improving, but he wished them to so live that they could discern the things of God from the things of man in a moment; the Lord will save all Israel, and likewise the children of Esau. He remarked that it is one of the most glorious doctrines of the religion of Jesus that the Lord is going to save all except the sons of perdition.

Elder Theodore Turley bore testimony to the truth of the Gospel of Jesus Christ; referred to the words of Daniel relative to

the stone being cut out of the mountain without hands, and spoke of the influences by which he had been surrounded; told his experience in California, while preaching the Gospel there.

President Heber C. Kimball spoke in high commendation of brother Turley; then took up the text—"I am the true vine, and my Father is the husbandman." Said if the people would be of one heart and one mind, neither the Devil nor any other power would have anything to do with them; it always made him feel sorrowful when he saw men set a bad example; advised the Saints to cleanse their hands and their hearts from all iniquity; made some remarks on the subject of prayer; bore testimony to the truth of the Gospel of Christ revealed through Joseph Smith; alluded to the importance of obeying counsel in all things; recommended economy and care in the preservation of the grain that is raised in this Territory; blessed the people in the name of the Lord.

Choir sang, "The Lord will comfort Zion."
Benediction by Elder Lorenzo Snow.

2 o'clock, p.m.

Choir sang, "Come, sound his praise abroad."

Prayer by Elder Erastus Snow.

Choir sang, "Truth reflects upon our senses."

President Daniel H. Wells took for a text, "Let us manfully man the ship Zion." Called upon the people to shake off every species of wickedness, and to henceforth live by the truth,—to put away contention and strife, and obey every principle of righteousness. Reminded those who had been assisted by the Perpetual Emigration Fund that it was their duty to pay back what had been expended in bringing them here, in order that the means might be again used to gather the poor; made some important observations on home manufactures and home produce; alluded to many difficulties that brethren labour under who are engaged in home manufactures; exhorted the Saints to be diligent in the performance of their duties, to be humble, to be prayerful, and to continue to improve in every good word and work, that the greater blessings of the kingdom of our God may be poured out upon them; spoke of the Lord calling and sending Moses to lead Israel from the land of Egypt, and the power that was then displayed; and said that similar and greater power would now be made manifest, if we would live our religion.

Elder John Taylor referred to the miracles wrought and the power that was manifested in the days of Elijah; and in speaking of the false prophets who called upon their idol

gods to send fire to devour their sacrifice, remarked that the spirit of wickedness always was and is very noisy, while the spirit of truth, of light, and virtue is modest, pure, and holy; that when the Saints meet in Conference, the Spirit of God is with them in peace, quietness, and power; argued that union produces strength and power, and that the many lights coming together produce a general illumination; that we were strong then, because we were associated with the leading authorities of the Church and kingdom of God; spoke of the confusion and anarchy that exist in the world—of the exertions in the nations of Europe in regard to one power coping with another for the sake of territory and dominion—of the animosity and bad feeling that are exhibited in the United States and in South America; enlarged on the principles of Government in general, and the power evinced in governing and controlling the people of the Church of Jesus Christ of Latter-day Saints; also alluded to the reduced power and influence of the Catholic Church at the present day in the European nations, and the tyranny that is there nursed and exercised; and said that the reason why it is so is because they are without God in the world. Made remarks on the various sources to which men apply for light and knowledge; and, among the rest, named Joseph Smith making application to the Lord for knowledge, and his receiving a revelation to establish the kingdom of God. Argued that the order of God could only be established by that power which controls the universe, for that is the great source of religion, morality, science, and intelligence; alluded to the power of steam, electricity, and compared them to the power by which Philip was carried away into the wilderness; prayed that the time might soon come when the will of God shall be done on the earth as it is in heaven.

Choir sang, "The standard of Zion."
Benediction by President B. Young.

Saturday, October 8th; 10, a.m.

Meeting called to order by President Daniel Spencer.

Choir sang, "Come ye that love the Lord."
Prayer by E. T. Benson.

President Joseph Young treated on the weakness of man, the greatness of his folly, and his backwardness to seek after eternal things. Read the text—"And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent." (John xvii. 3.) Exhorted the Elders of Israel to perfect themselves as much as possible in the glorious attributes of the Deity; spoke encouragingly to the Saints who have just arrived in the Valley.

President Brigham Young said that he would like to see the man that knew God; he did not wish to throw any reflections upon the conduct of this people, for he had always believed that the people in the days of Enoch, who walked with God, did not make greater progress in the first twenty-nine years of their history than this people have. He was satisfied that we were advancing in knowledge; spoke of the restoration of the Gospel by Joseph the Prophet—of the building up of Zion,—also of the Spirit of the Lord bringing light and intelligence to the Saints, and how that it opens the vision of their minds so that they see Zion as it will be, and it is the most beautiful sight they ever saw; but then they go into error when they expect to see that Zion here which they have seen in vision; said the Lord was in the house by his Spirit and by his influence; but if he were here in person, he would consume us. He explained why there is no work nor device in the grave—viz., because the spirit is not there, but it is in the spirit world, and a thousand times more busy than it was when here. Spoke of God being the Father of our spirits; that he has been a man like one of us, but that he is now an exalted being; counselled the Saints to live according to what they know, that they may increase in all things; then, by-and-by, they will be satisfied; for, said he, "All is yours, and you are Christ's, and Christ is God's." Told the congregation that they were going to present the authorities of the Church, and he wished the people to vote by holding up the right hand; and if they could not vote conscientiously, they might have the privilege of getting up and assigning their reasons.

He then presented the authorities of the Church as follows:—

Brigham Young, President of the Church of Jesus Christ of Latter-day Saints; Heber C. Kimball his first, and Daniel H. Wells his second Counsellors;

Orson Hyde, President of the Quorum of the Twelve Apostles; and Orson Pratt, Wilford Woodruff, John Taylor, George A. Smith, Amasa Lyman, Ezra T. Benson, Charles C. Rich, Lorenzo Snow, Erastus Snow, and Franklin D. Richards, members of said Quorum;

John Smith, Presiding Patriarch;

John Young, President of the High Priests' Quorum;

Joseph Young, Senior President of the Seventies; and Henry Herriman, Zera Pulsipher, Albert P. Rockwood, Horace S. Eldredge, and Levi W. Hancock, his Counsellors;

(President D. H. Wells presented the remainder.)

John Nebeker, President of the Elders' Quorum;

Daniel Spencer, President of this Stake of Zion.

In regard to the High Council, President Wells said—The brethren of the High Council are residing in different localities, and many of them have served a long time; and it is proposed that we dissolve this High Council, and, at a proper time, organize anew. If this meets the minds of the Conference, you will manifest it by raising the right hand. (Carried.)

Edward Hunter, Presiding Bishop.

Lewis Wight, President of the Priests' Quorum;

McGee Harris, President of the Teachers' Quorum;

Alexander Herron, President of the Deacons' Quorum;

Brigham Young, Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints;

Daniel H. Wells, Superintendent of Public Works;

Truman O. Angel, Architect for the Church;

Brigham Young, President of the Perpetual Emigrating Fund to gather the poor; Heber C. Kimball, Daniel H. Wells, and Edward Hunter, his assistants and agents for said fund;

George A. Smith, Historian and General Church Recorder, and Wilford Woodruff his assistant.

(Who were all sustained by the Conference.)

President B. Young made some remarks on the subject of the High Council, and quoted the following text:—"Better is a wise child than an old and foolish king that will no more be admonished." It was said in old times, "Old men for counsel, and young men for war;" but his doctrine was, Young men for counsel, and young men for war. Some of the High Council lived at Cottonwood, some in Utah; they had served a long time, and had done the best they could; but he would like to see men never too old to learn. Counsellors and commanded the Elders to let whisky and brandy alone, and while they were able to walk and ride about, not to say they wanted or needed liquor; argued that every time men take liquor or stimulants into their systems they shorten their lives; advised men not to work so hard that they had to get half drunk in order to keep it up; said he had instructed Bishops and High Councils to cut men off from the Church who will get drunk; he had no fellowship with nor for drunkards, whoremongers, thieves, liars, nor swearers.

Choir sang, "I'll praise my Maker while I've breath."

Dismissed by Elder Charles C. Rich.

2 o'clock, p.m.

Singing by the choir. Prayer by William W. Phelps. Singing.

Elder Lorenzo Snow spoke of the strength of the kingdom of God being in proportion to its members living righteous and being able to withstand evil; the necessity of having the Spirit of the Lord, that we may be able to instruct the people and give good counsel; there was too much of a feeling among the High Priests and Seventies to depend upon the Bishops for the good government of the Wards, whereas every man should do all the good he can, seeking first the kingdom of God and his righteousness, that all things might be added thereto. Prayed that peace and prosperity might be upon Zion and her inhabitants.

Elder Albert Carrington felt thankful for the quiet, peaceful spirit that we had enjoyed in this Conference; it was important that we neglect not the assembling of ourselves together; he was naturally more prone to reflection than to speaking; yet he was happy in aiding, so far as he could, to promote the interests of the kingdom of God; he was desirous of always abiding in the counsel of his brethren; spoke of clearness of discernment in regard to right and wrong that every Saint ought to possess; rejoiced that the Gospel is without money and without price, for, could it have been bought, the Devil would have purchased the whole of it, and have made the minds of men subject to that kind of vassalage in which the muscular powers of the labouring classes of the Old World are held by the gold and the silver of the great and mighty; spoke of the necessity of having faith in one another, —also against lying, stealing, and all evil practices; argued that there is no principle of physiology that teaches that it is natural and healthful to introduce into the system spirituous liquors, and that firing it up with strong drink cannot be done without suffering an equivalent decline and loss afterwards.

Elder Charles C. Rich addressed the audience on the necessity of being saved today, and pointed out the way to be saved from the numerous evils that are in the world; reasoned on the necessity of every Saint understanding his duty, and performing the same without murmuring, in order that universal oneness and happiness may be brought about; and exhorted the Saints to ask themselves how much of this salvation they enjoyed.

Choir sang, "Lord, dismiss us with thy blessing."

Benediction by Elder Amasa Lyman.

Sunday, October 9th; 10 a.m.

Singing. Prayer by Elder Lorenzo Snow.

Singing by the choir.

President Brigham Young quoted the text—"What is man, that thou art mindful of him?" Said if the human family knew and understood each other, there would be a very different state of things from what we now see; alluded to the doctrines of election, reprobation, free grace, and free will,—all which, he said, were scriptural doctrines; named some of the leading and fundamental doctrines of the religious world; said that all the sects and parties of Christendom have truth, and that it is the business of the Elders of Israel to gather up all the truth there is in the world and bring it up to Zion. Spoke of the impossibility of mortals comprehending eternity; that the atmosphere is full of life; that it is boundless in its extent; and, instead of striving to comprehend eternity, they should begin to inquire, What am I here for? What was the object and intention of bringing us here? Reasoned on the varied and different qualifications and capacities of the human mind; to say that mankind can learn so much, and no more, is the height of folly; believed that there never was a child born into the world with less capacity than Jesus Christ, for in that he descended below all things. When the spirit of man has overcome the evils that are in the world, it will have power to bring its particles and parts together in the resurrection of the just; and those who come forth in the first resurrection will be more blessed than any others; but blessed will they be who come forth in the second resurrection, for they will have a kingdom and a glory that will be far superior to anything that the sectarian world can conceive of. Said that Joseph Smith was fore-ordained to hold the keys of the kingdom; and whatever the world may say about it, no man will be permitted to enter the celestial kingdom, except by the certificate of Joseph Smith, junior; and by-and-by he will be here, dictating plans for the redemption of those that now persecute us; that God has created all nations of one blood, whether black or white, copper-colored or spotted; that the curse will remain upon the descendants of Cain until all the other families of the earth have received the ordinances of the house of God; blessed all that had a desire to do right, in the name of Jesus Christ; and all the congregation said Amen.

Choir sang a hymn.

Benediction by Bishop E. D. Woolley.

2 o'clock, p.m.

Choir sang, "May we who love the joyful sound."

Prayer by Bishop Leonard W. Hardy.

Choir sang, "Ye children of our God."

The sacrament was administered by

Bishops Hunter, Hardy, Smoot, and Young, which was the first time it has been administered to the congregation since the reopening of the Tabernacle.

Elder Erastus Snow spoke of the peculiar views of some in relation to the move south; but he contended that if it had not been for that, we should not now have enjoyed the privileges we possess of meeting in Conference in peace; alluded to the temptations and snares that have been thrown around the people here; he considered that those were highly blest who could learn by other people's experience; he rejoiced in the spirit that prevailed in the Conference, and that the chastisements during the Conference had not been with anger, but they had fallen like dew upon the newly mown grass; spoke of the duties of husbands and wives, and how plainly the errors of their lives had been shown to them.

Bishop E. D. Woolley said he was pleased to see the return of the emblems of the broken body and shed blood of Jesus Christ; he had enjoyed his home better since he returned from the southern country than ever he did before; felt satisfied that every move and all that transpired would be for the advancement of the kingdom of God, and was happy in the midst of the Saints of the Most High.

President Heber C. Kimball said that God will end this work where he commenced it, and that is in Jackson County, Missouri; for that there is where he planted the garden of Eden, and all the evil powers

combined cannot prevent it. Bore testimony to this being the work of God, and remarked that the Lord will bear all those off victorious who cleave to it.

It was then moved, seconded, and carried, that the Conference be adjourned to the sixth day of April next, at ten, a.m.

Choir sang, "O ye mountains high."

President Brigham Young pronounced the following benediction:—

Brethren and sisters, I pray my Father in heaven to bless you with his Holy Spirit—with grace to help you in every time of need, under every circumstance, and to let his angels watch over you, to preserve you in your covenants and vows which you have made with one another and with your God. I also pray you, in Christ's stead, to hearken to the commandments of the Lord—to seek until you obtain the Spirit of revelation. Hearken to it, obey it, follow its precepts, walk in all the commandments and requirements of Heaven, that you may secure unto yourselves eternal lives. I offer up this prayer to the great I AM in your behalf; for you have yourselves to preserve—to subject to his will; and those that cease not to do his will, he will preserve them, and save them, and bring them up at the last day. And my petitions are to Him in your behalf, that that you will do as nigh right as you know how. Deal justly with yourselves, with one another, with your God, and preserve yourselves inviolate before him; and I bless you, in the name of Jesus Christ. Even so. Amen. You are dismissed.

HISTORY OF JOSEPH SMITH.

(Continued from page 812.)

[August, 1843.]

Remarks by President Joseph Smith, on Sunday afternoon, August 13, 1843, reported by Dr. Willard Richards:—

"President Joseph Smith complained of the citizens of Nauvoo. He reproved some young men for crowding on to the ladies' seats on the meeting ground, and laughing and mocking during meeting; and, as Mayor, he instructed the Marshal to keep that portion of the grove clear of young men. 'The city is enlarging very fast. We have many professedly learned men in this city, and the height of their knowledge is not to know enough to keep in their place.'

"He then complained of the treatment he had received from Walter Bagby, the county assessor and collector, who has exercised

more despotic power over the inhabitants of the city than any despot of the Eastern country over his serfs. I met him, and he gave me some abusive language, taking up a stone to throw at me: I seized him by the throat to choke him off. He then spoke of Esquire D. H. Wells interfering when he had no business, and of the abuses he received at the election on the hill. They got a constable by the name of King. I don't know what need there was of a constable. Old Father Perry said, 'Why, you can't vote in this precinct.'

"King took me by the collar and told me to go away. All our wrongs have arisen under the power and authority of Democracy; and I have sworn that this arm shall fall from my shoulder, and this tongue cleave to the roof of my mouth, before I will vote for them, unless they make me

satisfaction, and I feel it sensibly. I was abused and neglected at the ground, and there was not a man in the crowd to say, 'This is brother Joseph, or this is the Mayor.' He then spoke of the grog shops, and the disturbance of the crowd in the street by Messer's grocery. I have been ferreting out grog shops, groceries, and beer barrels. I have warned the rum and beer dealers to be scarce after this time, and the peace officers to watch the grog shops and give me reasonable notice of any disorder. If they are conducted as they have been, I will rip them up.'

"He then sat down, but resumed—'I had forgotten one thing. We have had certain traders in this city, who have been writing falsehoods to Missouri; and there is a certain man in this city who has made a covenant to betray and give me up to the Missourians, and that, too, before Governor Carlin commenced his persecutions. That man is no other than Sidney Rigdon. This testimony I have from gentlemen from abroad, whose names I do not wish to give.

"I most solemnly proclaim the withdrawal of my fellowship from this man, on condition that the foregoing be true; and let the Saints proclaim it abroad, that he may no longer be acknowledged as my Counsellor: and all who feel to sanction my proceedings and views will manifest it by uplifted hands.'

There was a unanimous vote that Sidney Rigdon be disfellowshipped, and his license demanded."

The Twelve Apostles held meetings in various parts of Philadelphia.

Monday, 14th. Rode out at nine, a.m. At home at one, p.m. In the evening, attended the funeral of Lydia Walker, who died at my house yesterday.

I copy from the *State Register* as follows:—

"We have seen and heard a statement that Governor Ford had delayed making a decision upon the demand of Missouri for the Militia to arrest Joseph Smith, until after the election, so as by intimidation to compel the Mormons to vote the Democratic ticket.

"The authors of this desperate and reckless slander take counsel from their own corrupt hearts, and judge others by a knowledge of what they would do in like case. No doubt but that they would do this, and more too, if necessary, to secure the success of their party; and hence their readiness to believe evil of others.

"If, however, they had been in the least degree inclined to judge correctly, they

(To be continued.)

would have gone, as we have done, to the Records of the Secretary's Office, where they would have ascertained that all these suspicions were groundless, and that the Governor had actually decided not to call out the Militia eleven days before the election."

The following letters we copy from the Records in the Office of the Secretary of State:—

"Executive Department, Springfield, Illinois, July 26, 1843.

To his Excellency, Thomas Reynolds, Governor of Missouri:—

Sir,—The demand of Joseph H. Reynolds, Esq., the agent appointed by you to receive Joseph Smith, junior, for a detachment of Militia to assist in retaking said Smith, has been duly considered by me; and I now, at the earliest moment, after coming to a conclusion of the subject, proceed to lay before you the result of my deliberations.

The request for a military force is declined. The reasons which have influenced me in coming to this determination will be furnished to you at large, as soon as I can obtain leisure to do so.

I have the honour to be, very respectfully,
Your obedient servant,
THOMAS FORD."

"Executive Department, Springfield, Illinois, August 14, 1843.

To his Excellency, Thomas Reynolds, Governor of the State of Missouri:—

Sir,—On the 26th day of July last, I had the honour to inform you by letter that, after full consideration, I had come to the conclusion to decline ordering out a detachment of the Militia to assist in retaking Joseph Smith, junior, who was said to have escaped from the custody of the Missouri agent; and in that letter I engaged to furnish you with my reasons at large for coming to that determination.

It appears that an indictment was found, at a special term of the Daviess Circuit Court, Missouri, held on the 5th day of June last, against Smith for treason. Upon this indictment, the Governor of Missouri issued a requisition to the Governor of this State, demanding the arrest and delivery of Smith. A writ was thereupon duly issued by me for the apprehension and delivery of Smith as demanded. This writ was put into the hands of an officer of this State to be executed. The officer to whom it was directed immediately arrested Smith, and delivered him to Joseph H. Reynolds, the agent of Missouri, appointed to receive him. The writ has been returned to me as having been fully executed.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 24, 1859.

THE SAINTS JUSTIFIED BY WORKS.—We take up our subject—"Justified by Works," rather in a practical spirit than with an intention to deal with abstract theology. Much less do we feel disposed to tread in the mazes made by sectarian controversy. Works stand as a principal item in the religion of the Saints; and for this reason it is desirable that they should see the light in which they are justified by works.

Redemption is wrought out for man, and cometh not of our works; and *primitive* justification proceedeth from the Father through the righteousness and offering of his Only Begotten. The Gospel, the covenant of the Priesthood, and the powers of eternal life are also not of man, nor by man; and they reach back even to before the foundation of the world. In agreement with the purposes and will of the Father, the Gospel and covenant of Christ are revealed, and the opportunities of a wondrous salvation opened to all. These gifts and opportunities have come to the members of the Church through the holy Priesthood, whom the Godhead have thought it not derogatory to themselves to choose to be their co-labourers in the work divine. This redemption and these opportunities, Priesthood, and powers are to the Church of gift and calling, grace and election. And the gifts and callings of God are not of repentance, the offer of salvation is not of our righteousness, and grace and election are not of the works of this life, but reach back before this life began. To all who have partaken thereof, redemption and the Gospel are gifts from above; and without money and without price they have been received.

This is the first half of the matter, and we have sketched a view thereof that the other half might be understood. In the first half, the Saints stood in Christ justified by faith; but now comes the other half, wherein they must stand justified by works, as fitting, useful members of the body of their Lord.

Thus far, up to the period of their entering into the Church and taking upon them the name of Saints, all is gift and all free blessing. All the justification of redemption, all the opportunities of the Gospel, and the hope and destiny of Saints, and the eternal life and exaltation opened before them are "without money and without price," and not of their probationary works. Hitherto, their part has been their faith and repentance and their receiving the gift and opportunities of the Gospel. As far as their part is concerned, up to this point, they were justified through Christ by faith *manifested*. But now has come their probation as Saints; now has come the day of trial, in which will appear who are of God. From the time they enter into the Church and make covenant with the Father to do his will and work, they must be justified by their doings and faithfulness—by the works and righteousness of Saints.

The *receiving* of the divine gift and the entering into the covenant can scarcely be considered as their proper self-doings; nor will such be accounted among the works of righteousness of Saints required of them after they have taken upon them the name of Christ and entered into covenant with God to do his will and build up his kingdom. The Gospel has been brought to them. Through the righteousness and doings of others they have been blessed. Aye, not only were all

the opportunities and blessings *given* to them, independent of their doings, but they were yearned after, searched out, persuaded, laboured with, and given a *present and conditional* salvation. Now they have to show themselves worthy of all this. Now, by their doing the will of the Father, and, with their Elder Brother, accomplishing the great work given them, they must endorse the covenant by the works of righteousness of Saints, or the Father will not endorse his part of the covenant by giving them the reward of the faithful and establishing them in his kingdom for ever.

Up to the time of their entering the Church of Christ and making covenant with the Father, we have seen that the gift of redemption and the opportunities of the Gospel have rested upon the doings and righteousness of others, and upon the will, grace, and election of God; but that from henceforth the opportunities and Divine favour must rest upon the self-doings of each initiated believer. As soon as they receive the Gospel, which will carry them on, not only with a present salvation, but also unto eternal life,—as soon as they have entered into the covenant of Christ and put on Christ by baptism, then their doings as Saints must commence, and their works of righteousness begin. They have now to be tried, tested, and proved by their doings, their works, and their faithfulness. Thus must they make their calling and election sure, show themselves not unworthy the favour of God, and become acceptable in his sight and meet for the Father's kingdom. Unless this be the case, they will at last find themselves cast out and esteemed as unprofitable servants and refuse of the work.

Abraham, the father of the faithful, was justified by works; and he was acceptable in the sight of God because thereof. And the Lord sustained Abraham in the Priesthood for his doings of righteousness; and because of the integrity of his servant, he ratified the call which he had made. At first, Abraham was justified by faith in Him from whom his fathers had departed; and he sought and received the things of eternity. Doubtless, from the first, he stood upon Divine favour and election. But after his faith—in fact, after becoming a Saint, *he was, as a Saint* and a covenanted servant of God, also justified by his works of righteousness. He made his calling and election sure, by doing the will of Him who gave the call and made the election, and by abiding the test and proving his integrity. Then were the favour and election concerning him endorsed by the Chooser and Elector; and then were the callings and covenants and blessings and heirship and Priesthood confirmed by the oath of the Highest. Then the Lord made an *everlasting* covenant with his servant Abraham, and said, “In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven,” &c.; “and in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed my voice,*” “and hast not withheld thy son, thine only son.”

Here, then, is an example for the Saints of every nation and every age. Abraham is a pattern for all. Indeed, this is the character in which the Patriarch should be viewed by the Church. He is the great pattern Saint, and the Lord himself esteems his servant Abraham as the father of the faithful.

Now, the Saints are the children of faithful Abraham; and, being his children, they must do the works of their blest and justified father. Then they, like their father, will stand justified in the sight of Him who has called them into the covenant of Christ; and their election will be eternally made secure, and Divine grace not spent on them in vain. The faithful must pass through a similar ordeal to that in which their great father was tried; and they will find the same laws also applicable to them, and the same experience theirs. And not only will their experience in

Divine testings and works of righteousness agree with that of their father Abraham, but their experience will agree with his also in covenants and blessings.

Do our brethren and sisters realize all this, and understand that the experience of Abraham has also to be their experience, and that they have not only to be justified by faith, but that they have also to be justified by their works of righteousness, and tested by their doing the will of God. If we are Abraham's seed, then we shall do the works of Abraham our father, and by our faithfulness prove that we are the children of the Patriarch of the faithful. This is according to the testimony of Jesus upon the matter; and it is eminently according to the spirit of "Mormonism." Do all of us understand our religion so? It is very necessary that we all should thus understand it thoroughly, lest, having travelled for a time in the path that Abraham trod, some of us find it too rugged, and turn back, fearful, and not noble enough to endure to the end. But if we do the works of righteous Abraham, then shall we prove that we are indeed Abraham's seed; and, like him, we shall stand justified in the sight of the greater Father, and acceptable to Him who has called us.

UNFAITHFULNESS AND REBELLION.

BY ELDER DAVID JOHN.

Unfaithfulness in its nature is rebellious; it is opposed to righteousness. Whatever comes in contact with righteousness, the rights of man, God, or any other being, whether saved or unsaved, may be regarded as antagonistic to right; and the source from whence it comes does not in the least alter the case. History has not furnished us with its beginning, nor can the natural understanding comprehend its end. As the sand on the sea-shore, its converts are innumerable, but differ greatly in their degrees, power, and standing, and can be found in all circles of organizations, whether social, political, or ecclesiastical.

"Rebellion against legitimate authority was the parent curse—the fountain of all evil." As a people, we profess to be guided by the Holy Spirit, in connection with the living Priesthood; and there is sufficient evidence gained by our experience to demonstrate the fact that it is the right course. While man refuses to tread the royal path, but rebels against legitimate authority, he partakes of the forbidden fruit, and brings the principles of death upon his organized system. Indeed, it is the word of God that "where no counsel is, the people fall; but in the multitude of counsellors there is safety." Where no counsel is given, "the people fall;" and when counsel is given, but not put in practice, "the people" must "fall,"

and it will be a greater one. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light."

Many profess to seek counsel; and if the counsel given is according to their pre-conceived notions and desires, they readily obey it; but if it comes in contact with their own feelings, they as readily rebel against it. Such are unfaithful to the Priesthood, and will not be governed by it.

Again: The unfaithful will often perform a certain thing, and, after it is done, inquire of the Priesthood, "Was it right?" and "Will you sanction it?" thus working on a rebellious principle; because, if the action done could not be sanctioned, they would feel quite indifferent, having more confidence in their own judgment; otherwise they would have asked before it was accomplished.

The unfaithful further cherish the idea that it matters not how evil and polluted their public and private character may be, if the Priesthood believe that they are pure and holy. Though a portion of it might have been conferred upon themselves, yet they do not listen to its dictates, magnify its powers, nor trouble themselves if they sin against it, if those over them are deceived and kept in the dark respecting their real standing. Such are in an awful state, and in open re-

bellion against the will of God, and even break that *law* which was originally implanted within them by their Maker. They may have confidence in their own qualifications to deceive the Priesthood, and thus deceive themselves. How degraded their position!—how great their darkness!—how evil their desires! Can a man deceive God? The unfaithful may deceive the unfaithful; but those who are faithful to their calling cannot so easily be deceived.

O thou unfaithful servant, when thou believest that thou art qualified to deceive the Priesthood, remember that thou art in the dark, and art deceiving thyself, and art greatly influenced by the spirit of apostacy. The pure Priesthood over thee have power given them of God to discern thy spirit, to read the composition of thy heart in the index of thine eye, and to understand the pollution, wickedness, and hypocrisy within thy bosom. Trust in them, and thou shalt live and be wise; but “he that trusteth in his own heart is a fool.”

Many are the (would-be) reasons or causes for being unfaithful. What is the attraction? and whence came it? What caused the mind to foolishly abandon the path of rectitude? How much attraction is there in the past to draw the mind from duty? How comparatively small the attraction to draw the affections from principle! How polluted its nature, and how injurious its effects! But, again, what is the power? and where is the throne of the attractive principle? Can all this be attributed to the kingdom of darkness and its agents? Nay: the throne on which it sits and the place from whence it sprang is the heart of the unfaithful servant; and its nature is rebellious, and leads to apostacy. He is a free agent, and there is no power that can strip him of his agency. Might cannot do it, and right dares not interfere with it. There is nothing that can condemn him but his own unfaithfulness. When his mind is poisoned, he hath within him the source of all evil; and, unless removed, it will increase, because it gathers strength from the impure elements from all directions. Thus, when the mind is poisoned by pride, the heart rises up in rebellion and strife against the ordained authority; but, through the unbridled force of pride and conceit, the mind grows independent, and does not give the glory to Him to whom it is due.

Mark the footsteps of the apostates in the past; read their history in sacred records from the beginning of time; endeavour to understand the secrecy of the cause, and the first moving power that actuated them in that direction. Shall we find that it was their good works, or their love to the Priesthood? Nay, but their unfaithfulness in disobeying counsel. It is the case with them, when they go wrong, that they see everything else going wrong. It has the same effect upon the mind that green glasses have on the eye of the observer: every object to him seems green. So “they have not been treated as they deserved,” and their Presidents are “going wrong, and need reforming.” The Prophet Joseph said—“It is an eternal principle that” the “man who rises up and condemns others, finding fault with the Church, saying that they are out of the way, while he himself is righteous,” “is in the high road to apostacy.”

The spirit of interfering with another man's business has a great tendency to bring unfaithfulness to the heart, or, in other words, to increase it, because it is in its nature rebellious. “Let him not rebel or rail against the holy Priesthood,” but “shun such conduct, as he would shun hell; for, unless he does, it will lead him to commit crimes of the deepest dye.”

When a man troubles his brain about having a thorough understanding of certain doctrines that cannot under the present circumstances be understood, and has a great desire to obtain certain blessings that cannot, according to the economy of God, be obtained for a thousand years yet to come, it has a great tendency to weaken the faith and decrease the blessings that he has already realized. Indeed, we know it to be a fact, and have heard the unfaithful denying the powers and blessings that they once enjoyed. “If we disbelieve everything because we cannot certainly know all things, we shall do muchwast as wisely as he who would not use his legs, but sits down and perish, because he had no wings to fly.” Our business is not to know all things, but those which concern our conduct. If this can be fully realized, we need not be troubled about things that do not concern us.

These are a few of the causes that actuate the mind to unfaithfulness among the many too numerous to point out in this article. Awful are the results of

taking this course. What are the consequences? Let the history of Lucifer, the son of the morning, answer. Let the sacred records of ancient and modern dates answer. What were the results among ancient Israel for rejecting the counsels of Moses? Let the voice of God answer:—"And the Lord said unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment." (Num. xvi.) The tens of thousands that were destroyed in the wilderness show the results. The destruction of the antediluvians and of Sodom and Gomorrah, and the fate of Korah, Dathan, and Abiram are eternal monuments of the consequences of rejecting the counsels of the Priesthood. The kingdom was taken from Saul for rejecting the counsels of Samuel. The Bible furnishes hundreds of like facts. The Book of Mormon also proves that the like cause produced the same effects in the western hemisphere. And, indeed, this is not all; for the history of the

Church, since its organization in 1830, illustrates the same awful consequences. Let those of the negligent and unfaithful who have one spark of light within them reform, and the good Spirit will assist them to put in practice the counsels of the Priesthood to-day. Let us also remember the words of the Prophet Joseph:—"In all your trials, troubles, and afflictions, bonds, imprisonments, and death, see to it that you do not betray Heaven, that you do not betray Jesus Christ, that you do not betray the brethren, that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be revealed unto man in this world, or that which is to come. Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found in your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost and proving a traitor to thy brethren."

TESTIMONIES OF ANCIENT AND MODERN AUTHORS IN RELATION TO BAPTISM.

[From a Manuscript Treatise (*Critical and Explanatory*) on the Ordinance of Baptism,
by ELDER HENRY WHITTALL.]

(Extracts continued from page 803.)

CLEMENT.

"Every one is to be baptized in a stream of water, and the name of the blessed Trinity is to be pronounced over him."

STRABO.

"It is known that believers were at first baptized in streams and fountains; for our Lord Jesus Christ himself, in order to sanctify this washing, was baptized of John in Jordan, even as we read—'John baptized at Enon, near Salem, for there was much water there.'"

BEDE.

"This mode of baptism, called by the ancients immersion or submersion, was long practised, even up to the present time, particularly by the eastern and southern nations, who understand the Greek words *baptisma*, baptism, and *baptizo*, baptized, as invariably signifying an immersion or submersion in water."

DR. DODDRIDGE.

"John was also at that time baptizing at Enon; and he particularly chose that place, because there was a great quantity of water there, which made it very convenient for his purpose. . . . Nothing, surely, can be more evident than that (*polla hudata*) 'many waters' signifies a large quantity of water, it being sometimes used for the Euphrates. Jer. li. 13 (Septuagint). To which, I suppose, there may be an allusion, Rev. xvii. 1. Compare Ezek. xliii. 2, and Rev. i. 15; xiv. 2; xix. 6; where 'the voice of many waters' does plainly signify the roaring of a high sea."

"It would be very unnatural to suppose that they went down into the water merely that Philip might take up a little water in his hand to pour on the enunnch."

"Buried with him in baptism." It seems the part of candour to confess that here is an allusion to the manner of baptizing by immersion, as most usual in those early times."

DR. WHITBY.

"Because there was much water there, in which their whole bodies might be dipped; for in this manner only was the Jewish baptism performed, by a descent into the water (Acts viii. 38), and an ascent out of it (ver. 39), and a burial in it (Rom. vi. 3, 4; Col. ii. 12)."

"Therefore we are buried with him by baptism, plunging us under the water into a conformity to his death, which put his body under the earth; that like as Christ was raised up from the dead, by the glorious power of the Father, even so we also, thus dead in baptism, should rise with him and walk in newness of life."

"It being so expressly declared here [Rom. vi. 4] and Col. ii. 12, that we are buried with Christ in baptism, by being buried under water; and the argument to oblige us to a conformity to his death, by dying to sin, being taken hence; and this immersion being religiously observed by all Christians for thirteen centuries, and approved by our Church; and the change of it into sprinkling, even without any allowance from the Author of this institution, or any license from any Council of the Church, being that which the Romanist still urgeth to justify his refusal of the cup to the laity; it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the Clergy, or in present danger of death."

SAURIN.

"Paul says, 'We are buried with him by baptism into death;' that is, the ceremony of wholly immersing us in water, when we were baptized, signifies that we died to sin; and that of raising us again from our immersion signified that we would no more return to our disorderly practices in which we lived before our conversion to Christianity."

GROTIUS.

"'Buried with him by baptism.' Not only the word baptism, but the very form of it intimates this. For an immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead. (See Col. ii. 12.) There was in baptism, as administered in former times, an image both of a burial and of a resurrection."

GREGORY NANZIANZEN.

"We are buried with Christ by baptism, that we may also rise again with him; we descend with him, that we may also be lifted up with him; we ascend with him, that we may also be glorified with him."

BISHOP HALL.

"Ye are in baptism buried together with Christ, in respect to the mortification of your sins, represented by lying under the water; and in the same baptism ye rise up with him in newness of life, represented by your rising up out of the water again, through that faith of yours, grounded upon the mighty power of God, who hath raised him from the dead."

GEORGE WHITFIELD.

"It is certain that in the words of our text [Rom. vi. 3, 4.] there is an allusion to the manner of baptism, which was by immersion; which is what our own Church allows."

DR. WELLS.

"St. Paul here alludes to immersion, or dipping the whole body under water in baptism."

ALBERT BARNES.

"'Therefore we are buried,' &c. It is altogether probable that the Apostle in this place had allusion to the custom of baptizing by immersion."

JOHN WESLEY.

"'Buried with him'—Alluding to the ancient manner of baptizing by immersion."

DR. ADAM CLARKE.

"'We are buried with him by baptism into death.' It is probable that the Apostle here alludes to the mode of administering baptism by immersion; the whole body being put under the water, which seemed to say, the man is drowned, is dead; and when he came up, out of the water, he seemed to have a resurrection to life; the man is risen again; he is alive. He was therefore supposed to throw off his old gentile state as he threw off his clothes, and to assume a new character, as the baptized generally put on new or fresh clothes."

"'Buried with him in baptism.' Alluding to the immersions practised in the case of adults, wherein the person appeared to be buried under the water as Christ was buried in the heart of the earth. His rising again the third day and their emergency from the water was an emblem of the resurrection of the body, and in them of a total change of life."

"As they [persons baptized for the dead] received baptism as an emblem of death, in voluntarily going under the water, so they receive it as an emblem of the resurrection unto eternal life, in coming up out of the water."

(To be continued.)

AMERICAN ANTIQUITIES,

CORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 819.)

The works to which we allude are described as structures of earth, frequently of gigantic dimensions as to length and breadth, bearing the forms of beasts, birds, reptiles, and even of men, and 'constituting huge *basso-relievos* upon the face of the country.' From their relative position and proximity, there is reason to believe that each has formed part of a general design or system, particularly as they are interspersed with other mounds of circular, quadrangular, and oblong shape, of considerable dimensions, and short lines of embankment,—which latter, however, never form enclosures. The animal-shaped mounds are situated upon the undulating prairies and level plains; and thus, though they are of inconsiderable height, (varying from one to four feet, and in rare instances only reaching an elevation of six feet,) they are distinctly visible, and the imagination is not taxed to trace in them the resemblances of bears, alligators, foxes, pigs, men or monkeys, and birds. Like the embankments of the Ohio valley, they principally occur in the vicinity of the large water-courses, and are always placed above the reach of the annual inundations. . . . Some of these mounds have been excavated, and found to contain human remains; and it has also been ascertained that some of the Indian tribes at present inhabiting the localities deposit their dead in them, though they possess no traditions relative to them, nor has any existing tribe ever been known to construct similar tumuli. . . . Among these peculiar works in Wisconsin, occurs one which again presents the missing link in the chain which extends from the Gulf of Mexico to the confines of Canada: this is an enclosure upon the west bank of the Rock River, consisting of a wall of partially-burnt clay 6 feet high, by 25 feet base, enclosing an area of about 20 acres, over which are scattered a number of truncated pyramids, 40 or 50 feet square upon the top, and between 15 and 20 in height, two of which are connected with each other by an elevated way similar to those which occur in Mississippi and Louisiana. In a paragraph in one of the reports of the United States Exploring Expedition, mention is made of the existence of mounds in the Oregon Territory also; but, as yet, it has not been ascertained whether these present any affinities to, and may be embraced in, the system of which we have been treating. That they are of frequent occurrence upon

the river Gila in California, and also upon the tributaries of the Colorado of the west, has also but recently been ascertained. On the banks of the river Gila, indeed, it has been asserted that ruins of an ancient city have been met with covering more than a square league, and the buildings of which were analogous to those of the south of Mexico. This led to the supposition that in these territories the Toltecs had made one of their halts on their way to the valley of Anahuac, and that their original country was in consequence located somewhere in the 'Far West.' But a more accurate knowledge of the localities has led to the abandonment of this opinion, and it is now considered more probable that whatever degree of ancient civilization had reached the countries along the North American shores of the Pacific has spread thence from Mexico. It is not only the earthen structures and stone edifices throughout America which attest the antiquity of the civilization of that continent—the identity of descent in all its inhabitants, up to the time of its discovery by the Spaniards, and the decline of the greater number of its nations from a cultivated to a savage state; the remains of the manufactures and arts of the people, obtained by excavation, their pictorial arts, their system of hieroglyphics, their modes of interment, their national games and dances, their treatment of their prisoners, their language, and their religion combine to establish the same conclusion. But however interesting these may be in themselves and in what they demonstrate, our limits preclude our entering upon them. With regard to what may be more strictly termed the living testimonies, which may serve to shed some faint light upon the strange extinction of civilization throughout regions so vast, they are but slight, yet not devoid of significance. Among several of the Indian tribes of the United States there exist traditions of their having originally migrated from the west, and of their ancestors having, during their passage eastward, come into hostile collision with and ultimately defeated people living in fortified towns. . . . In every case, the Indians dwelling in the localities of the various mounds and earthworks attribute these to a people at an early date exterminated by their forefathers, and never assume them to be the works of the latter. As we have said, the light thus shed upon the history of the past is faint, yet significant,

in as far as it seems to reveal the same traces of a downward course in the path of civilization which appear everywhere in connection with the history of the aborigines of America—a race, the wild suckers of which,

having grown up in rank luxuriance, had, at the period of the arrival of the Europeans, well-nigh annihilated the original cultivated and fruit-bearing parent stem."

(To be continued.)

PASSING EVENTS.

GENERAL.—African news state that the Cameroons were in a very unsettled state, in consequence of an anticipated rise of the slave population: great sacrifice of life feared. Another attempt had been made to fire Lagos. The King of Accra had been taken prisoner, and confined in the fort. The Spanish expeditionary force has been reinforced by 10,000 men: it is stated that in all the combats which have as yet taken place the Moors have lost 5,000 men. Cholera is said to prevail fearfully at Tetuan.

AMERICAN.—A New Jersey paper states that a terrible hailstorm lately swept over Mount Holly, and that hundreds of the hailstones which fell weighed half-a-pound each: The damage done was very great. The *Herald* reports that a dreadful panic prevailed in Virginia and South Carolina, and troops were marching and counter-marching in all directions: a movement is on foot for "the abolition of slavery at the South by force;" the Southern States are to be "forced to manumit their slaves, or submit to a servile insurrection;" and should they resist this, they are to be "held in subjection by the federal forces of the Northern States, or driven to abandon the Southern States to the negroes and the white abolitionists:" sixty-eight Northern members of Congress support the movement. A battle had occurred at Indanango, in which 400 men were killed, and half the town burnt.

POETRY.

LIVE YOUR RELIGION IN LOVE.

When you see the wayward weeping,
Bound by sorrow's heavy chain,
Be a brother; go, release him,
And his heart shall be your gain.

Should the poor in winter falter,
Gently censure; don't disdain:
'Tis a falling; you can make them
Blossom in the spring again.

Be it yours the strong to strengthen,
And the weak to kindly lead
To the power of God's salvation;
Then you'll share their bliss indeed.

A bright future lies before you;
Still advancing, you may rise
To the climax of perfection,
And with Enoch walk the skies.

London.

S. P.

ADDRESSES.—Charles Turner, 1, Pole Park Road, Dundee.
Mark H. Forscutt, 5, Ebenezer Terrace, Wicliffe, Bath.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 26, JEWIN STREET, CITY, AND ALL BOOKSELLERS.

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arises in your hearts."—PETER.

No. 53, Vol. XXI.

Saturday, December 31, 1859.

Price One Penny.

COMPANY.

BY ELDER CHARLES W. PENROSE.

All persons are affected in a greater or less degree by their associations; for all persons possess some influence, and that influence produces an effect, whether it be used for good or evil, slightly or powerfully, unwittingly or intentionally. How important it is, then, that those who desire to be righteous should mingle as little as possible with the wicked and ungodly.

Man possesses power to adapt himself to the varied dispositions which he may meet with through life; and it is this power which enables him to associate pleasantly with others whose habits may differ from his own. And it is to him a great blessing; for, without it, (as the feelings and customs of men are so diversified,) there would be little companionship in the world, and much more strife than at present; and, Heaven knows, we have enough of that now.

But the necessity for wisdom in the use of this power is here apparent; for, by mingling with others, irrespective of their good or evil qualities, we may be insensibly drawn into unrighteousness and trouble.

How often do we find that well-disposed men and women, through companionship with evildoers, are imperceptibly to themselves, drawn into participation in their vices. On the other hand,

by frequent intercourse with the upright and honourable, men of corrupt habits have been drawn to love and appreciate the beauties of virtue.

The force of example is mighty. It almost changes the very nature of some, turning the timid man into a hero—the sober man into a drunkard, and turning out of their usual course the secret springs of men's actions. It is obviously one of our duties to avoid close intimacy with this depraved generation. Many who are now wallowing in the slough of apostasy would have still been in the highway of eternal life, if they had not mixed themselves with the Gentiles.

"Our fathers have inherited lies and vanity, and things wherein there is no profit," and the heritage has been handed down to their children. The light of the Gospel has exposed to us many of these errors, and we have begun to forsake them, and to walk in the ways of God. But the great masses of mankind still cleave to the ways and traditions of their fathers. Born and educated in them, they appear to be part of their nature, and nothing less than the power of the Holy Ghost is sufficient to aid men in weaning themselves from these things; and, without constant watchfulness, the best of us are apt to fall back into the habits and customs of the world. If

we desire to thoroughly rid ourselves of the disposition to do so, and to become completely impregnated with the spirit of this world-regenerating work, we need to be particular in our associations.

In our present position in life, we cannot avoid mingling, to a certain extent, with the people among whom our lot is cast; and the influence which surrounds them will, in a degree, rest upon us. But we are not compelled to copy their example, or to suffer their influence to control us; nor need we mingle with them in *feeling* and *spirit*, notwithstanding we may be compelled by circumstances to associate with them.

There must ever be a division between true Saints and the world. They are like two opposite races; and as the Saints are led more and more by the Spirit of Jesus Christ, the distinction will become more marked, and the opposition more decided; and the more those who are called Saints imbibe the spirit of the world and fall into their views and customs, the less of the Spirit of Jesus Christ will be with them. The two influences will not dwell together: they are sworn enemies; and as one obtains the supremacy, the other will take its departure.

Man is a social being. It is not good for him to be alone. It is natural for him to seek society; but, like all natural impulses, it is necessary for his happiness that it be regulated. Evil company will lead to evil results, but the company of the good is a strong help towards righteousness. If we, as Saints, desire society, let us seek it among the people of God. We are then, at any rate, out of the path of temptation, and are in a comparatively pure atmosphere. But in the company of the world danger lies around; and though no actual evil may be committed, the influence that predominates induces not to holiness.

When our brethren and sisters who have frequent opportunities of enjoying the company of the Saints choose rather the society of those who have no love for the truth, our confidence in their integrity is mightily shaken, for we remember the old adage—"Birds of a feather will flock together." Far better would it be for the Saint who lives far away from the congregations of the righteous to live separate and alone, though surrounded by thousands, than to join the multitude

and be drawn with them into the maelstrom of unrighteousness. It is perfectly natural, particularly for the young, to wish for amusement; and the amusements of the Gentiles are, many of them, in their nature innocent, and are calculated, if properly conducted, to give real pleasure. But in all recreations there needs a controlling power to prevent excess, to promote union, and to preserve order; for without order and unity there can be no real enjoyment. When pleasure is pursued beyond legitimate bounds, sin lies in the path, and misery is the consequence. This governing power is not present in Gentile recreations, nor do they acknowledge any such influence: hence the excesses, disorder, and confusion so frequently to be witnessed among them; and therefore, though there may be no wrong in the nature of their amusements, the company is not good, and should be avoided.

For instance, dancing is a healthy, exhilarating, and attractive recreation; but the balls, "hops," and dancing parties of the Gentiles are unfit for people who have any respect for themselves, their religion, or their God.

Social gatherings and general relaxations should be a national subject. Healthy and innocent amusements for the people would promote good feeling and virtue, knit together the threads of society, and save thousands from spiritual and physical destruction. "In 'Mormon' society 'at home' may be found recreations suited to the bodies and spirits of both sexes, set on foot at seasonable times, conducted in a proper manner, and regulated in such a way that all the benefits are received, without any of the evils which are the general accompaniments of worldly amusements. And even here, in our 'Mormon' parties, what a world-wide difference there is between them and the merry-makings of the world! Amusement and instruction go hand-in-hand; and in the height of our glee the Lord is not forgotten, nor his commandments violated.

It is necessary for the health and growth of plants that they should not only be cultivated in good soil, but also be in a pure atmosphere; and it is equally essential for the proper development and training of the rising generation, not only to be under the care of good parents, but to be also surrounded with good exam-

ples as incentives to righteousness. There is true philosophy in adopting the same plan in reference to *self-culture*. If we wish speedily to advance in purity of soul and holiness of sentiment, (without which, righteousness is impossible,) there is wisdom in placing ourselves in good society—that is, in the company of good men and women; for what is often called good society is nothing more than the company of the wealthy, the titled, or the fashionable.

The place to find the best society on earth is Zion. There may be found some of the best men and women living, and there the best will continue to assemble till all are gathered to one spot. Zion is the place for the purest, tenderest, and happiest associations; and therefore that

is the place for the Saints and their children. Here they breathe a tainted moral atmosphere; they are surrounded by encouragements to vice; their children have evil examples continually before their eyes; the streets are thronged with miniature specimens of concentrated wickedness; and to escape contamination is almost impossible.

It will be a glorious day for Mother Earth when she enjoys the society of all the excellent and honourable who have dwelt with her for a brief period in different ages. They will form a goodly company. May all who read this be found worthy to associate with them and to receive all the blessings and pleasures of an immortal assembly.

HISTORY OF JOSEPH SMITH.

(Continued from page 828.)

[August, 1843.]

After Smith was delivered into the hands of Mr. Joseph H. Reynolds, it is alleged that he was rescued from his custody by the Municipal Court of the city of Nauvoo.

Affidavits on both sides of the question have been filed before me, and I also have additional information on the subject contained in a report of M. Brayman, Esq., a special agent appointed by myself to investigate and collect facts in relation to the whole matter.

The undisputed facts of the case are, that Smith was arrested near Dixon, in Lee County. He was immediately delivered over to Mr. Reynolds. Smith immediately brought an action against Mr. Reynolds for false imprisonment, and held him to bail in the sum of \$400. Mr. Reynolds being in a strange country and unable to give bail, was taken into custody by the Sheriff of Lee County and held as a prisoner, whilst Reynolds held Smith as his prisoner.

The parties finally concluded to get out writs of Habeas Corpus, and try the legality of the imprisonment in each case. The writs were accordingly issued, returnable before the nearest judicial tribunal in the circuit in which Quincy is situated; and thereupon all parties proceeded in the direction of Quincy, Smith being in the custody of Reynolds, and Reynolds himself in the custody of the Sheriff of Lee County.

On the road, during their progress, they were met by parties of the citizens of

Nauvoo, some or most of whom are said to have been members of the Nauvoo Legion, though there is no evidence that they appeared in a military capacity. There was no exhibition of arms of any description, nor was there any military or warlike array, nor was there any actual force used, though Mr. Reynolds testifies that he felt under constraint, and that Smith, soon after meeting the first parties of Mormons, enlarged himself from his custody.

Mr. Reynolds also testifies (and there can be no doubt of the fact) that he was taken to Nauvoo against his will.

But whether he was taken there by the command of Smith and his friends, or by the voluntary act of the Sheriff of Lee County, who had him in custody, does not appear by any testimony furnished by Mr. Reynolds. The affidavit of the Sheriff has not been obtained, though there is an evidence on the other side to show that the Sheriff of Lee County voluntarily carried Mr. Reynolds to the city of Nauvoo, without any coercion on the part of any one.

After arriving at Nauvoo, a writ of Habeas Corpus was issued by the Municipal Court of that city, and Mr. Reynolds was compelled by the authority of the Court to produce Mr. Smith before that tribunal. After hearing the case, the Court discharged Smith from arrest.

There is much other evidence submitted; but the foregoing is the material part of it to be considered on the present occasion.

Now, sir, I might safely rest my refusal.

to order a detachment of Militia to assist in retaking Smith upon the ground that the laws of this State have been fully exercised in the matter. A writ has been issued for his apprehension. Smith was apprehended and was duly delivered by the officer of this State to the agent of the State of Missouri appointed to receive him. No process, officer, or authority of this State *has been resisted* or interfered with. I have fully executed the duty which the laws impose on me, and have not been resisted either in the writ issued for the arrest of Smith or in the person of the officer appointed to apprehend him. If there has been any resistance to any one, it has been to the officer of Missouri, after Smith came to his custody; and everything had been done on my part which the law warranted me in doing.

Another objection to ordering a detachment of Militia, arises out of the Militia Laws of this State, the forty-third section of which is as follows:—

‘Whenever it may be necessary to call into actual service any part of the Militia of this State, on a requisition by the Executive of the United States, on an actual or threatened invasion of this State, or any of the neighbouring States or Territories of the United States, the Commander-in-Chief shall forthwith demand from each division a detachment in proportion to the strength thereof, except as hereinafter excepted, which order shall be delivered by a special messenger to the several Commandants of Divisions, specifying the number demanded from each Division, the time and place of rendezvous, if ordered to march; and if the same be detached under any particular act of the United States, to endorse the same on such order: Provided that whenever the safety of any of the frontier settlements in this State shall, in the opinion of the Governor, require it, he may exempt the Militia in such settlements from being called into service, and make such further provision for the defence as the necessity of the case may require; which exemption shall be expressed in his orders to Commandants of the Divisions, who, together with the Commandants of Brigades, Regiments, Battalions, and Companies, shall govern themselves accordingly. And provided, also, that such Militia men may be required to serve as spies on their own frontiers; and that, on actual invasion or *any extreme emergency*, the Commander-in-Chief, Commandants of Divisions, Brigades, Battalions, and Companies, may call on the whole or any part of the Militia under their respective commands, as the nature of the case may require; who shall continue in service, if necessary, until the Militia can be regularly called out.’

The Governor has no other authority, in calling out the Militia, than that which is contained in this section; by which it appears that there must be either a requisition from the President, an actual or threatened invasion, or some extreme emergency, to warrant the Governor in exercising this power. No one of these contingencies has arisen. There has been no requisition from the President; there has been no actual or threatened invasion of the State; nor is this such an extreme emergency as is contemplated by the law.

If we allow that force was exhibited and threatened to compel your agent to carry his prisoner before the Municipal Court of Nauvoo, that the Court there took cognizance of the cause without jurisdiction and against the consent of your agent, it would amount at most to a riot; and to a resistance of authority in a single case, and that, too, under colour of law and legal process. To constitute an extreme emergency, so as to justify a call for the Militia, there ought, in my opinion, to be something more than a mere illegal act—something more than a design to resist the law in a single instance. The design ought to be general, as in treason, rebellion, or insurrection; in which cases an universality of design is essential to constitute the offence.

If a person resist a constable or sheriff, or other officer charged with the execution of process, with an intention to resist the law in that particular instance, such an act is a misdemeanour at most, is indictable as such, and may be met by the *posse comitatus*. But something more than a mere misdemeanour must have been contemplated by the law. It would seem to me that it could never have been intended that the Governor should call out the Militia in every case, where a constable or sheriff may be resisted; and even in a case of a riotous resistance it would not be an extreme emergency without some military array, some warlike show, or some threatened resistance to the Government itself.

In this case, there has been no warlike array in the proceedings of Smith and his friends, no exhibition of arms, and no actual force of an illegal character. Mr. Reynolds was not subjected to illegal imprisonment. He was arrested on lawful process; and although that process may have been wrongfully obtained, yet his arrest was not riotous or unlawful, but according to the forms of law. Mr. Reynolds continued in the custody of the Sheriff, by virtue of that process, until he was taken to Nauvoo; and although he was taken to that city against his will, and was by that means compelled to take his prisoner there, yet was he taken by lawful process, by an

authorized officer who acted, so far as I have any evidence, freely and voluntarily, in so doing. In no one aspect of the case can I consider the present an extreme emergency, warranting a call for the Militia according to the provisions of law in this State.

Thus, sir, I have stated to you the principal reasons which have influenced me in refusing to order a call of the Militia. To my mind they are entirely satisfactory, and I hope they will meet with the approval of your Excellency and the citizens of Missouri.

I have the honour to be
Your Excellency's most obedient servant,
THOMAS FORD."

Tuesday, 15th. Went in the evening

(To be continued.)

to see Mr. La Forest exhibit feats of strength.

Wednesday, 16th. At ten, a.m., attended the funeral of General James Adams, who was buried with masonic honours.

I sent Sidney Rigdon's affidavit to Governor Ford.

Thursday, 17th. I held Mayor's Court through the day, and tried several suits.

Elders P. P. Pratt and O. Hyde started from Nauvoo for Boston, via Chicago.

Elder J. M. Grant wrote me a letter reporting the Church in Philadelphia to be in a prosperous condition.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, DECEMBER 31, 1859.

THE CLOSE OF THE YEAR.—In his bountiful goodness, the Lord has brought us and our readers up to this period of time. Each knows best the particular way that Providence has led his or her footsteps, and how Divine care and blessing have been manifested to suit each individual case. The eye of the Lord is over his people continually, watching their course, and waiting for their good works and evidences of devotion to his cause, that he might shower down blessings upon them. On the other hand, his eye is watching over them to detect the evil that surrounds them, and to see that their strength is ever equal to their day. His right hand is ever ready to deliver his Saints. He sends his angels to administer to his elect and to bear up his chosen ones, lest they fall, while he gives his Spirit to speak comforting words to the troubled, to whisper hints of the good time coming to the hopeful, and to infuse into the strong in faith greater strength to perform the greater works of the future. Surely this is the experience of our readers, and surely every year brings them fresh evidences of the care of the Father towards them, and proofs that all things work together for good to those who love and serve the Lord.

And even now we have to take note of a matter that to us comes as a Divine favour and blessing. We have, with you, dear Saints, the privilege of being still among the living to witness and record the closing of another year. Is not this a great privilege and blessing? Have not the faithful servants and the accepted Saints cause for thanksgiving to the God of Abraham, Isaac, and Jacob, that they are spared from the stroke of death, their mortal lives prolonged, and their probation on earth continued. The wicked and ungodly may take and esteem the gift and continuation of life as a matter of course, with scarcely a thought rising to Him who is the Author and Sustainer of life. They will constantly receive the blessings and favours of Heaven without emotions of thankfulness, and year after year be the subjects of the long-suffering and tender mercy of God, without gratitude or service. Such, however, is not the case with the Saints; and all who have read and marked

the words and teachings of our President, the Prophet and chief Saint now on earth, must be acquainted with his mind upon these matters, and must have often been forcibly struck with the childlike, yet sublime thankfulness with which he takes life and all the blessings of life as gifts of God. Those in whom dwell the Holy Spirit will thus view the matter, and the prolonging of their lives as Saints in a state of justification before God to the closing period of another year will be esteemed as a providence and cause for thanksgiving. All in whom dwells the spirit of Israel, all who realize the purposes of Israel's God and feel the things of eternity pressing towards them, and all who understand aright the genius and principles of our holy religion can fervently exclaim, We who have been born unto the new life of Saints have cause for thanksgiving to the Father of Saints that this life is not ended, nor our works of love and labours of salvation upon earth over.

We have not worked ourselves up into what the light-minded or irreverent might describe as the pious mood, nor are we aiming at sentimental or sanctimonious expressions. We can acknowledge the possession of the "Mormon" peculiarities and thorough "Mormon" distaste for cant, whining, longfacedness, pious drawl, and mock holiness, and all such of every variety. Still Saints can feel the highest reverence towards their God, and a thorough "Mormon" can feel the deepest thankfulness for all his gifts and blessings of life. It is in this spirit that we give vent to the deep sentiments of the soul as they come spontaneously through the influence of the Spirit that testifies of Divine goodness. It is in fervent reverence to Him who is the Author of life, with deep devotion to Him who has called us to the life of Saints, and with some understanding of the object of life, that we offer thanksgiving to Him who has sent this generation of Saints to earth to work out a glorious probation, build up his glorious kingdom, and consummate his stupendous Latter-day Work. The Saints who are now reading this are still spared to engage in this work, and are still honoured in being co-workers with God. Surely this is a blessing; and were the lives of the Saints on earth prolonged to a thousand years' engagement in the service of their Divine Master, every year would bring fresh cause for thankfulness that their lives were prolonged, and they continued as the children and co-labourers of God.

We cannot close without saying to all the faithful in these lands—In the name of the Lord your God, we pronounce the "Well done, good and faithful" ones! The Lord whom ye have served has seen your works and accepted your labours of love. Now shall come the reward. He to whom you have consecrated yourselves is waiting at the door to bless you. May the peace and love and everlasting blessings of the Father, Son, and Holy Ghost be with you all! Amen.

PASSING EVENTS.

GENERAL.—A slight earthquake was experienced in the island of St. Lucia, on the 17th ult. A telegram from Copenhagen states that the Royal Palace at Fredericksborg was, on the 17th inst., completely destroyed by fire. The French trade having been interrupted by the inhabitants of a village in the upper part of the river Senegal, a flotilla of six small steamers was sent off to attack it: the French had about 40 killed and about 70 wounded: the enemy had 150 killed, and a very considerable number wounded: the village, which had previously served as a place of refuge for 4,000 inhabitants, was completely destroyed. The Vienna correspondent of the *Times* says that the danger of a conflict between the Imperial authorities and the Hungarian Protestants daily increases, and that in Hungary political and religious agitation go hand in hand.

MEMORABILIA.

CAMBRIDGE UNIVERSITY.—The University of Cambridge consists of twelve colleges and three halls.

YORKSHIRE DISTRICTS.—The county of York is divided into three districts, called Cleveland, Holderness, and Craven.

GREENLAND.—Greenland was discovered in the year 982 by the Icelanders, who called it Green land, from seeing the shore lined with green moss.

BEHRING'S STRAITS.—Captain Cook, who explored these straits, gave them this name, after Behring, an eminent navigator, who first discovered them.

BOTANY BAY.—This bay was discovered by Captain Cook in 1770, and received its name from the great variety of herbs which abounded on the shore.

THE "SEVEN HILLS" OF ROME.—The "seven hills" on which Rome was built were named Quirinalis, Viminalis, Esquillinus, Cœlius, Palatinus (in the centre), Aventinus, and Capitulinus Mons.

It was through Ferre, the most westerly of the Canary Islands, that the first meridian was formerly drawn. Hence the Old and New Worlds were called the *Eastern* and *Western* Continents.

FRIENDLY ISLANDS.—These islands were named the "Friendly Islands" by Captain Cook, from the apparent friendship subsisting among the natives, and their friendly behaviour manifested towards strangers.

BALEARIC ISLES.—The Balearic Isles are Majorca and Minorca, which were anciently called Baleares; the western, which is the larger one, being called *Balearis Major*; and the eastern, which is the smaller one, *Balearis Minor*.

NAVIGATORS' ISLANDS.—These islands were so called because their villages are all situated on the sides of creeks by the sea, and have no pathways from one to another; so that the native inhabitants perform nearly all their journeys to and fro, and from one village to another, in canoes.

CAPE OF GOOD HOPE.—The Cape was discovered in 1493 by Vasco de Gama, a Portuguese, who named it (what in English is called) "Good Hope," on account of the good hope he entertained of finding beyond it what he sought—a passage to India; which hope was afterwards realized by his doubling the Cape and arriving at Calicut.

AREA OF THE GLOBE.—The whole area of the globe is about 198,000,000 of miles, being made up as follows:—Asia contains 15,862,000 square miles; Africa, 11,000,000; Europe, 3,762,534: total area of the Eastern Continent, nearly 31,000,000 square miles. North America contains 9,000,000 miles; and South America, nearly 8,000,000: total area of the Western Continent, about 17,000,000 square miles. Oceanica (the islands, of the ocean,) contains altogether about 8,000,000 miles. Total land area of the globe being thus about 56,000,000 square miles. The Pacific Ocean contains 50,000,000 square miles; the Southern Ocean, 30,000,000; the Atlantic Ocean, 25,000,000; the Indian Ocean, 17,000,000; the Northern Ocean, 5,600,000; and the various inland seas, 14,400,000: total superficial extent of water on the globe being 142,000,000 miles.

VARIETIES.

"To be a man in a true sense, is, in the first place and above all things, to have a wife."—*Michélet*.

ACCORDING to English law, parents have full control over their children until the latter have attained the age of 21 years.

NATIONALITY.—"A person takes nationality, rank, and condition from his or her father, if legitimately born. Thus a person born of a Polish father and Russian mother is a Pole."—*Reynolds's Miscellany*.

DIPHTHERIA.—Diphtheria is no respecter of person, age, condition, rank, or temperament. It is a disease produced by a specific poison taken into the system, acting through the blood, and seen at the throat. The following are the usual forms and courses of the disease in its severest type:—The patient is *suddenly* (and generally in the morning) seized with violent vomiting of a thin, yellowish-white matter, of a very offensive character; then purging of a fluid of similar appearance. These dejections last an hour or so, and are followed by great prostration and stupor. The patient lies for a period varying from six to sixteen hours in a heavy sleep, from which he is with difficulty aroused, and then only to sleep again. The skin is hot; pulse, 100; the tongue is of a bright red; drink is

taken with avidity, if offered, but only to be immediately returned. And now the important question is put, "Is the throat sore?" The answer is *always* the same—"Not in the least." The experienced physician *expects* this reply. Carefully examining the throat, he *sees* the disease. Hanging from the velum to the tongue is a transparent film of a tenacious fluid, which is burst by expiration, sending its particles over the mouth and the instrument used to depress the tongue. The next moment a similar curtain is formed. After the stupor has passed off, delirium takes its place; fever runs high; the breathing is quickened; the voice is changed to a thick, yet shrill tone; there is a short dry cough; the neck is puffy and blushed; the tongue is coated with a white fur; and all those parts hitherto so brilliantly red are thickly spotted with a whitish substance, which conglomerates and forms one thick plastic deposit, which in time may cover the whole palate to the teeth, so that the appearance on opening the mouth is as though it were lined with plaster of Paris. The violent delirium then subsides; the powers of life fall rapidly; horrible sensations of choking and suffocation come on; the sufferer tears at his neck with his nails, and tries to tear open his mouth; yet full power of swallowing still continues, and he greedily gulps anything given him in the shape of drink: mattering delirium then comes on; and in a long tetanic convulsion death closes the scene.

POETRY.

LINES ON THE DEATH OF A SISTER.*

'Tis sunset on the mighty deep;
A stifling breeze sweeps o'er the billows;
Crested waves arise and fall, white as
Drifted snow;—a lonely vessel's bound for
Fair Columbia's soil: her freight is precious souls.

Mark how she rides! almost
"A thing of life;" and on her decks are living
Crowds: the hoary head, the infant's prattling
Tongue, the pride and flush of life, are there;
And deep solemnity pervades each heart,
For one hath passed away to other climes:
An arrow from Death's quiver laid her low.

Hark to the solemn vesper's sound!
It comes upon the listening ear; now falls
In fitful strains; and as it deepens with
The deepening blast, its purport speaks of
Death!

Anon 'tis o'er, and from an Elder of
The Church of Christ the voice of prayer
Ascends to Him who made the sea, that he would
Deign to hear and bless the solemn trying scene
To all around. Each heart responds, and in
A full amen the sanction gives.

The twilight deepens: as from
East to west the gathering clouds roll on,
A chill creeps o'er the mind; the passing scene
A volume for a life to read; and scarcely faith
Can pierce the cloud, or realize the day
When from the heavens a voice profound
Shall wake the sleepers in the deep, deep sea.

But 'twill be so; for,
Certain as the spirit's torment is cast
Beneath the wave, and with a sullen splash
Descends from mortal sight, so sure 'twill
Be restored, and by the Priesthood's power
Its destiny fulfil, to be an "heir of God,"
Through Gospel and celestial law.

Then dry your tears:
Our sister is not dead; she only sleeps,
And 'bides the angel's trump, when every sin
Its dead shall yield, and Death in victory
Merged be.

Then suns shall cease to shine,
The glistening waves to roll, and clouds to darken
Earth's expanse: the "measure of creation" *alied*
By all existence then shall be, and God
Be glorified by all, through all, in all, and
Blissful immortality the glorious boon
Shall be of those who, like our sister, in the faith
Of Jesus lived and died, and meekly bore
The scorn and scoffs of an apostate world,
And walked as pilgrims who in ancient day
A better city sought, and bartered life
In sure and certain hope to gain the promise
Of a resurrection far more glorious than
The sons of men now seek, who fool away their
Time and die forgot.

Rest, sister, in thine ocean grave!
The winds and waves thy requiem sing, and God
Himself, *thy Father*, marks the spot, without
The crumbling stone or sculptured urn of
Man's device.

HENRY W. NAISBITT.

* From an old manuscript found in the Office.

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LIVERPOOL:

EDITED AND PUBLISHED BY ASA CALKIN, 42, ISLINGTON.

LONDON:

FOR SALE AT THE LATTER-DAY SAINTS' BOOK DEPOT, 35, NEWIN STREET, CITY, AND ALL BOOKSELLERS

PRINTED BY R. JAMES, 51, SOUTH JOHN STREET, LIVERPOOL.



